THE

JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

(1917)

Bombay:

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Vol. XI No 1.

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ANTHROPOLOGICAL NOTES AND QUERIES.

The Society proposes to open from the next issue a column, like that in the *Indian Antiquary* in its Journal, entitled "Anthropological Notes and Queries." The object is to create further interest in the study of Anthropological matters. It is expected that students of Anthropology and others interested in it will be benefited by making, and replying to, inquiries in the column. Students desiring to have early information on Anthropological subjects are requested to communicate with the Hon. Secretary.

Queries:—

1. What are the correct colours of the Indian gods and goddesses, including such local gods as Chandrabhaga at Pandharpur? Is Krishna correctly to be represented as blue or black? Is there any evidence of any change in opinion on this subject?

2. Is there any temple of Vitthoba except that at Pandharpur which is either of special sanctity or antiquity? What is the range of the Vitthoba temples? Which is the furthest North, South, East, West?

3. Has any one studied the languages of the so-called Scythian invaders of Western India? Is there any writing on this subject in any library in India?

J. N. FRASER,
Secondary Training College,
Bombay.

AN INVITATION TO THE PROFESSORS OF COLLEGES AND HEADMASTERS OF SCHOOLS AND OTHERS.

The Council of the Anthropological Society of Bombay begs to draw the notice of Professors of Colleges and Headmasters of Schools and of others interested in Indian education to the work of the Society. The Society was founded in 1886 for the purpose of promoting the prosecution of Anthropological research in India by investigating and recording facts relating to the physical, intellectual and moral development of man and more especially of the various races inhabiting the Indian Empire.

In these times of general advancement and revolution of thought and views, when India goes through a rapid change in the matter of its old religious and social institutions and manners and customs, it is advisable, that, as much material as can possibly be collected in these matters may be collected soon before it is very late. So, co-operation in these lines is solicited both from members of the Society and from others. With this view in mind, the Society opens its portals to schoolmasters and others interested in Indian matters and cordially invites them to attend its monthly meetings which are held at the rooms of the B. B. R. A. Society, Town Hall, Bombay, at 6 p.m. (S. T.) on the last Wednesday of every month, the months of May and December excepted.

A NORTH INDIAN DISEASE-TRANSFERENCE CHARM AND ITS PANJABI AND PERSIAN ANALOGUES.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 31st January* 1917.)

Since the remotest antiquity, there has been current among the different races of mankind a superstitious belief to the effect that various kinds of ailments which afflict human beings, that all sorts of tribulations, both physical and mental, can be got rid of, can be passed on to some other person by the performance of a little bit of ceremony which usually takes the form of placing, on the crossways or at the junction of two or three roads, certain objects which have come in contact with the body of the patient, or which have been waved over him, or upon which he has bathed. I have already collected together in my paper "*On the Bihari Custom of Placing Expiations on the Crossways*", published in the *Calcutta Review*, No. CCXXXII, for July 1903, a large number of examples of this belief, all of which tend to show that the central idea thereof is that the affliction will be transferred to whomsoever will first tread upon the same, or to some other place to which the charmed articles, that is to say, the objects with which the ceremony has been peformed, may be conveyed somehow or other. To this vast mass of evidence, I would add the following description of a rather novel kind of disease-transference charm or *chalawan* which is had recourse to in the United Provinces and which has recently come to my notice. A correspondent of the *Pioneer* says:—

"The other day while driving in the early morning we came upon a *chalawan*,—a charm spread out carefully in the centre of the road. It was evidently a very carefully thought out one, from which we gathered that the votary was suffering from some tribulation, mental or physical, above the ordinary.

I examined it carefully. It consisted of some small wooden combs of native manufacture, such as may be bought in any bazar. There were no less than eight or ten of these. There were also a couple of small native looking-glasses, the circular ones in their tin boxes, five or six rude representations of human figures made from bits of cloth, a double string of marigolds, some parched grains, some *lac* bangles, a small *chatti* (empty) and what looked like a *ju-ju* stick—a thick stick about a foot and a half long covered half way up with cloth, stained black. The *sais* couldn't or wouldn't tell me what the symbols stood for. All he would say was what I knew already—that it was a woman who had stolen out to lay this pathetic little offering in the roadway, convinced that the first person who passed over it would inherit the evil she wished to avoid,—or, as the *sais* more bluntly put it, "would take *Shaitan* along with them." I purposely drove right across the charm, and hope that the afflicted one, when she came to see if the offering had worked, derived some small measure of comfort from this action of mine."[1]

Now, I find that neither combs nor looking-glasses nor rag-dolls, nor *lac* bangles, nor an empty earthen-pot, nor a *ju-ju* stick enters into the composition of the charms for disease-transference from the district of Murshidabad which I have described in my article referred to above. The following questions, therefore, suggest themselves to me: Why have the aforesaid objects been used in the preparation of this novel disease-transference charm from Northern India? Have they got any magic significance? Are they used in the magic ceremonies of other countries? If so, why?

I shall take up, first of all, the use of the comb and try to elucidate its meaning. I find that it is used for magical purposes by the professors of the black art among another branch of the Aryan stock, namely, the Persians. Professor

[1] *Vide* the article entitled "*In November*" by N. M. J. in the *Pioneer* for Saturday, November 29, 1913.

Edward G. Browne of Cambridge, who sojourned for a year in the Land of the Lion and the Sun and studied the folklore of the modern Persians, has left it on record that the exponents of sorcery in that country use the comb in the performance of their thaumaturgic feats. He says:—"The magician Háji Mirzá Muhsin, the controller of spirits and geniis, expressed his willingness to prove to me the reality of that science concerning which I had doubt, and said that all that he could accomplish he did by virtue of powers centred in him, not as men affirmed, by the instrumentality of the *jinns*, which, indeed, were mere creatures of the imagination, and had no real existence. Then he asked for a comb, which was handed over to him. Then he enquired from me whether our men of learning were acquainted with any force inherent in the human body whereby motion might be communicated, without touch, to a distant object. I replied in the negative and said that, apart from the power of attraction latent in amber, the magnet, and some other substances, we knew of no such force existing in the human body. Thereupon he undertook to demonstrate to me that he could make the comb come to me from the spot where it lay, adding at the same time that, though the distance in the case of the comb was small and the object light and easily movable, these factors did not matter in the least and did not in the least degree weaken the force of his proof and that he could equally transport me from the garden where I lived to any place which I might choose. Having said so, he moistened the tip of his finger with his tongue, leaned over to the left, and touched the comb once, after which he resumed his former position, beckoned to the comb with the fingers of his left hand, and called "*Bi-yá, bi-yá*" once or twice; and then it began to advance towards him in little leaps, he continuing the while to beckon it onwards with the fingers of his left hand, which he did not otherwise move. So far one might have supposed that, when he touched the comb with his moistened finger-tip, he had attached to it a fine hair or strand of silk, by which, while appearing but to beckon with his fingers,

he dexterously managed to draw the comb towards him. But now, as the comb approached within eighteen inches or so of his body, he extended his left hand beyond it, continuing to call and beckon as before, so that for the remainder of its course it was receding from the hand, always with the same jerky, spasmodic motion.

"Hájí Muhsin now returned the comb to its owner, and requested me for the loan of my watch. I handed to him the clumsy, china-backed watch which I had bought at Teherán to replace the one which I had lost between Erzeroum and Tabríz, and he did with it as he had done with the comb,—save that, when he began to call and beckon it, it made one rapid gyration and a short leap towards him, and then stopped. He picked it up, looked closely at it, and returned it to me, saying: "There is something amiss with this watch of yours; it seems to me that it is stolen property." In reply I told him rather tartly that I had not stolen it but that I had bought it in Teherán to replace my own watch, which I had lost in Turkey, and added that, of course, I could not say how it had come into the hands of him from whom I had bought it. After this, the magician became very friendly with me, promising to visit me in my lodging and show me feats far more marvellous than what I had just witnessed. "You shall select any object you choose," said he, "and bury it wherever you please in your garden, so that none but yourself shall know where it is hidden. I will then come and pronounce certain incantations over a brass cup, which will then lead me direct to the place where the object is buried."[1]

From what has been stated above, it would appear that there is some sort of uncanny relation between magic and a comb and that, by using a comb in the disease-transference charm described above, the woman had selected, *inter alia*, a

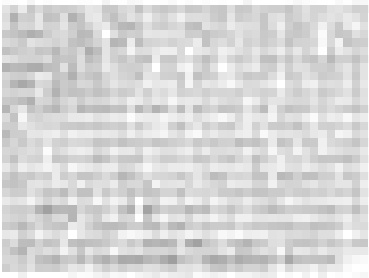
[1] *A Year Amongst the Persians.* By Edward G. Browne, M.A., M.B. London: Adam and Charles Black. 1893, pp. 453-455.

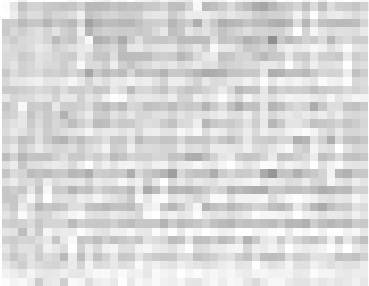
suitable magical object for passing on the spirit of evil, which was troubling her.

Then we come to the looking-glasses. Why have they been used? In speculating about the probable reason for using the same, we are confronted with a phase of belief which dominated the minds of the ancient Aryans and which has been fully discussed in the pre-Buddhistic Upanishads. I refer to the soul-theory of the ancient Indians. They believed that the human soul was separable and that certain kinds of ailments were caused by the soul's escaping out of the body. Consequently they made use of charms for capturing the absconding soul and bringing it back. It was further believed that, during dream-sleep also, the soul left the body, wandered at its will, built up a world according to its fancy, created for itself chariots and houses, lakes and rivers, manifold shapes, a gorgeous playground wherein it acted and enjoyed and suffered, "either rejoicing with women, or laughing with its friends, or beholding horrible sights," and, at last tired out—just like a falcon that, after roaming hither and thither in the sky, tired, flapped its wings and was wafted to its nest—so the soul returned from its playground to the body. Under the influence of this belief, our ancient forbears said: "Let no one wake a man brusquely; for that is a matter difficult to be cured for him if the soul find not its way back to him."[1]

Now this belief in the separability of the soul—its capability to detach itself from the material body of its owner—is shared in by all races of people existing on a low plane of culture. Nay, I may say that it exists, in a modified form, among peoples who have attained to a high degree of enlightenment and culture. When Shelley says: "Soul meets soul on lovers' lips," when Lord Tennyson makes the hero and heroine of his "Locksley Hall" to exclaim: "And our spirits rushed together at the touch-

[1] For a fuller account of the soul-theory in ancient Indian metaphysical literature, consult Professor Rhys Davids' *Buddhist India* (The Story of the Nations Series), Edition 1903, pp. 251-255.





to the tribal gods that the deceased may not go to hell and undergo the torments of purgatory, that the sins committed by the deceased during his life-time may be pardoned and carried away by a calf, which is let loose in the jungle and thereafter not employed for any work. The root-idea whereon the above custom is based also underlies the practice according to which a bull is branded and set free at the *Srāddha* ceremony of the Hindus of the wealthier classes.

The idea of transferring the sins of a people or of a deceased person through an animal survives even in the present day in the shape of the practice of transferring the disease or other form of evil which may happen to afflict a person, to somebody else through an animal, as will appear from the customs prevalent in the Murshidabad district in Bengal, which I have set forth in my article in the *Calcutta Review*. In the disease-transference charm forming the subject-matter of this paper, it appears to me that the place of the scape-goat has been taken by the rag-dolls and the ju-ju stick to which the ailment from which the woman was suffering was supposed to have been transferred by her.

The rag-dolls, perhaps, also stand for the clothes worn by the afflicted woman. For I have already stated above that one of the modes of transferring the disease is to place on the cross-ways certain objects which have come in contact with the patient's body or upon which he has bathed. We find that this is exactly the mode of disease-transference current in the Panjab, where, if a child is suffering from some sort of wasting disease (marasmus), it is taken to a sugar-cane field. There it is undressed and bathed. Then the rejected clothes are left in the field in the belief that it would recover but that the crops of sugar-cane would be wholly blighted. The bathing is also supposed to rid the patient of his ailment and pass it on to the earth. This phase of belief is illustrated in another method which is had recourse to in the same Province. The patient's mother secures a black dog, and beheads it at the dead of night.

Then she boils the head in water and bathes herself and the suffering child in this broth precisely at the hour of midnight. This is supposed to cure the patient of its ailment.[1] The use of a dog in North Indian sorcery is well known.[2]

Sometimes, it is believed that, if instead of placing on the cross-ways certain objects which have come in contact with the patient's body, they are given away to a beggar, the disease would be transferred to the latter. This aspect of the belief exists among the modern Persians. If a child is suffering from some disease, the practice is to place two or three *krans* or pieces of copper money under the patient's pillow at night and, then in the morning, to give the same away to the beggars going their rounds. This is done in the belief that the ailment has passed on into the coins, and thence to the mendicants to whom the same have been given.[3]

The two strings of marigolds have been placed with the idea of scaring away the evil spirits that are troubling the patient. For garlands of flowers as also various fruits such as dates, cocoanuts, betel-nuts and plantains are supposed to have the same magical effect, because of which reason the latter are placed in the lap of the newly-wedded bride or of a pregnant woman. There may be another reason for putting in the garlands of marigolds. Now these flowers are yellow-coloured or of the same colour as turmeric. It is popularly believed that ghosts, demons and beings of that ilk cannot endure the reek of turmeric. It is a sure test that a person has been possessed by a ghost (*bhut*) if he cannot tolerate the smoke of this spice; but it is a sure indication that he has been be-

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[1] *Cults, Customs and Superstitions of India.* By J. C. Oman. London: T. Fisher Unwin. 1908, pp. 308-309.

[2] *Vide* my paper on *Some Bihari Mantrams or Incantations* in the Bombay Anthropological Society's *Journal*, Vol. IX., pp. 516-517.

[3] *Through Persia on a Side-Saddle.* By Ella C. Sykes. London: John Macqueen. 1901, p. 186.

witched by some witch, if he can bear it. Hence turmeric is placed under the patient's head, in Murshidabad, for expelling the spirit of diseases.

Grains have also the same magical effect as garlands of yellow-coloured marigolds. In the Panjab, grain is kept near the head of a newly-delivered mother to prevent any evil from happening to the child or to her during confinement on account of spells that might be cast by witches, or of the baleful influence exercised by evil spirits. It is on the occasion of the Setsuban Festival in Japan, which marks the beginning of Spring—about the 2nd of February—that, in old-fashioned Japanese houses, on the eve of that day, a man dressed in *hakama* goes through the houses crying out: "Devils out! Good fortune in!" and scattering dried peas North, South, East and West (*vide* the illustration of this ceremony at page 389 of the *Customs of the World*, Vol. I.). Under the influence of the very same idea, rice, peas and lentils are used in the district of Murshidabad for transferring the disease-spirits. For the very same reason, parched grains have been used in the composition of the North Indian disease-transference charm described *supra*.

Glass, in the shape of beads, mirrors, etc., is used in Indian ritual as spirit-scarers. I think glass bangles also come under the same category. As lac bangles resemble the country-made glass bangles to a certain extent, the former, to my mind, has taken the place of the latter as a scarer-away of evil spirits—which belief accounts for the presence of the lac bangle as a component of the North Indian charm.

[Compare this use of lac bangles with that of clay bracelets either as an offering to the disease-spirit or as a charm to drive it away in Southern India, where, whenever an epidemic breaks out, the village-headman gets a new earthenware pot, daubs it all over with turmeric-paste and *kunkum*, and places inside it some *clay bracelets*, necklaces, and earrings, three pieces of charcoal (note that charcoal is a spirit-scarer), three pieces of

turmeric (note that three is a sacred number, and turmeric is another spirit-scarer), three pieces of incense, a piece of dried cocoanut, a woman's cloth (compare it with the rag-dolls discussed *supra*), and two annas worth of copper pices.][1]

Similar practices prevail all over the world. I shall mention only a few—to show that the idea lying at the root of them all is the belief that some spirit is causing the ailment, that it can be passed on to some other object which is thrown away, and that whoever will come in contact with this latter will contract that very disease. For example, in the Malay Archipelago, a patient suffering from epilepsy makes the pretence of transferring it to some leaves of trees and throws the same away. The aborigines of Australia transfer toothache into a stone. Whenever the Chief of the Bechuanas—a savage tribe of South Africa—suffers from a disease, he performs the rite of transferring it to an ox which is, then, drowned under the delusion that the disease-spirit is also drowned thereby. [Another example of the widespread custom of letting loose scapegoats which has been discussed by me in my paper in the *Calcutta Review* for July 1903]. In the same way, fever and warts are passed on to a string, a bit of rag, or a piece of paper, all of which are cast off in the belief that whoever will touch the same will also imbibe the ailment therewith.[2]

Last of all comes the empty *chatty* or earthen vessel. May it not be a practical illustration, in Indian ritual, of the well-known incident "Inside again" which occurs so frequently in the folk-tales of every race of people under the sun. This incident is nothing but the device of wheedling a spirit or demon to go into a bottle or some other vessel, or cajoling a dangerous beast to go inside its cage over again, and of shutting them both up. It saves the life of the Brāhman in the Bihāri folktale forming the subject-

[1] *Vide the Madras Government Museum Bulletin* (Vol. V., No. 3), Madras: 1907. p. 134.

[2] *The Evolution of the Idea of God.* By Grant Allen. London: Watts & Co. 1911, p. 126.

matter of my article on the "*Bihāri Folktales of the 'Mann und Fuchs' Type*" in the Bombay Anthropological Society's *Journal*, Vol. VI., and has its analogue in the tale of the Fisherman and the Genii (in the *Arabian Nights*) in which the fisherman expressed his incredulity as to the possibility of a *jinn* of big proportions being cooped up in a small bottle; and the latter, to convince him, entered the bottle little by little, until he was fully enclosed therein. This tale has, again, been traced to a Mahomedan legend adapted from a Hebrew tradition in the Talmud which latter is to the effect that, when the construction of the Temple had been completed, the King of the Demons wheedled Solomon out of his signet-ring which he, first, flung into the sea, and then drove the latter to a foreign land where, for three years, the latter wandered about and obtained his livelihood by begging. In the course of his wanderings, he came to the land of Ammon and was appointed to be the head-cook to the King of that place. The King's daughter Naama fell in love with him, and eloped with him to a distant land. One day, while preparing a fish for dinner, she found within it a ring which turned out to be the very one lost by her lover Solomon. Then, by means of this ring, the latter recovered the possession of his kingdom. The Mahomedan legend is also to the same effect with this much difference only, namely, that Solomon compelled the demon Sakhr to enter into a copper-vessel which, after sealing it with his signet-ring, he threw into the sea. The same idea of confining a demon or Death occurs in the Norse tales of the Master-Smith, and of the Lad and the Devil, as also in a Slav and an Italian folktale, and in a German folkstory in Grimm's "*Kinder und Haus Märchen*."

Having in view the foregoing remarks, I am inclined to think that the afflicted woman supposed that the spirit of evil or disease, which was troubling her, had been, by means of her incantations, transferred to the *chatty* and that she placed the same at the crossing of the roads in the belief that whoever would pass over it and smash it to bits, would set the spirit

free which would then possess him immediately. By this device, she hoped to cure herself of the evil. Unfortunately, the *Pioneer's* correspondent has not told us whether the mouth of the earthen vessel was closed up. Had he done so, our interpretation that the vessel enclosed the spirit of disease or evil would have received a greater colour of plausibility.

It would thus appear that every object entering into the composition of the North Indian disease-transference charm described *supra* has its magic significance.

The centre of the road was selected for placing the charm upon because, in that situation, there would be every likelihood of its being trodden on by passers-by and, thereby, of the afflicted woman's cherished desire—that of ridding herself of her ailment or tribulation—being fulfilled.

THE ANCIENT IRANIAN BELIEF AND FOLKLORE ABOUT THE MOON. SOME COGNATE BELIEFS AMONG OTHER NATIONS.

By Shams-ul-Ulma Dr. Jivanji Jamshidji Modi, B.A., Ph.D., C.I.E.

(*Read on 28th February 1917.*)

I.

Introduction.

We read as follows in "The Hand book of Folklore[1]": "The records of prehistoric archæology teach us that man's early progress over the world must have been very slow. At first unarmed and unclad, and subsequently but very inadequately armed and clad, he probably wandered along the banks of rivers, surrounded by hills

[1] "The Hand-book of Folklore," new edition revised and enlarged by Charlotte Sophia Burne (1914), p. 23.

and mountains, by dense jungles, by fierce and often gigantic animals. He was exposed to heat and cold, to wind and weather, to storm and tempest. Forces outside himself and beyond his control caused him pain or pleasure, obliged him to move hither or thither for safety, shelter or sustenance. Little wonder, then, that he should attribute a mysterious life and power not only to the heavenly bodies, the winds, the streams, or the waves, but even to silent motionless unchanging objects, such as mountains, crags, boulders, and pebbles; nay further, that he should think of them as beings endowed with will and consciousness; or that finally he should suppose them to be the abodes or manifestations of beings more powerful than himself. That such beliefs were actually held is amply proved by the myths current among primitive and barbarous races. Traces of similar ideas may also be found in the folklore of civilized Europe, even down to the present day."

The above is the general reason attributed by anthropologists to the rise of some folklore about some grand objects of Nature. One may ask: "If the ancient primitive man 'attributed a mysterious life and power' to the whole Nature, and if you have doubts about the propriety of that attribution, to whom do you attribute Life and Power?" You will perhaps reply: "To God and to God alone." Then one may question again: "What is your idea of God? Where is your God?" You will reply: "God is Self-existent, He is Omnipotent, Omniscient, Omnipresent." One may ask then: "If He is Omnipresent, He is an Existence that must manifest Himself somehow anywhere. He, or His Essence, or part and parcel of His Essence or what you have called His 'Life and Power' must be found in Nature, in the objects of Nature referred to in the above passage." These questions and answers, bring us to the general questions, "What is the procedure? 'From Nature to Nature's God' or is From Nature's God to Nature?" To ordinary human intelligence "From Nature to Nature's God" is a more easy, more intelligible, more comprehensible

Pantheism. These words need not be in opposition. A Monotheistic-Pantheism, or a Pantheistic-Monotheism, is possible or intelligible. But these thoughts lead us to abstract questions of Religion, in which we will not enter here. From Diversity to Unity may be the guiding principle. Whichever way you think of the questions, this much can be said to be true that in beliefs of the above kind man sees some Force, Life or Power in objects of Nature. The higher and nobler the object of Nature in which he sees it, the better. That is the way which leads to his mental growth.

From all these considerations, we see, that it is quite natural that themoon, being one of the grandest objects of Nature, is looked upon by men of all ages as an object, repository of some Power or Life or Energy, which it is in her power to transfer to others. It is some Iranian belief and folklore about this grand object of Nature that forms the subject of my paper this evening.

I will at first speak of the belief and folklore about the moon among the ancient Iranians and then speak a little of some cognate beliefs among other nations.

II

THE BELIEF AND FOLKLORE OF THE ANCIENT IRANIANS

The Moon.—an Eye of God.

Of all the grand objects of Nature, which are manifestations of God's power, the Sun and Moon are held to occupy a high position. They are, as it were, the "eyes of God." God sees His Nature, as it were, through them. In the Avesta, the Sun[1] and the Moon are referred to as the eyes of God. "Nemô Ahurâi Mazdâi .. .. nemô âbyô dôithrabyô, yâ Ahurahê Mazdâo (Yasna LXVIII 22, Khorshed Nyâish, 5) i.e. "We do homage to Ahura Mazda ..

[1] Yasna I. 11 also speaks of the Sun as the eye of God. The Rigveda speaks of the Sun as being born from the eye of the Purusha, the mystic male and of the Moon as being born from his thought (Études Iraniennes II, p. 301.)

view. Questions like these bring on to questions of Monotheism. We do homage to these two eyes, which are of Ahura Mazda." One may understand this passage in another way, and say, that the Sun and Moon are the "Eyes of God" because man sees God, as it were, through them[1].

In the Mâh Bokhtâr Yasht and Nyâish in praise and honour of the Moon, we find the following form of the homage paid to Moon, beginning with that to the Creator:—

> "Homage to Ahura Mazda (The Omniscient Lord)! Homage to the Amesha-Spentas (The Immortal Beneficent Beings)! Homage to the Moon who contains the seed of the animal creation! Homage to (thy power of) looking over us! Homage to (our capability of) looking up to you!

This form of homage seems to be connected with the above idea of the Moon being, as it were, an eye of God, an eye through which He sees His creation and fertilizes it. The passage is significant as giving us an insight into the old Iranian view about the Moon.

Firstly, we see, that the first and the principal homage is to Ahura Mazda, to God. The second homage is to the Divine Powers or Existences who are the creation of God and who preside over or personify His attributes. Then the third homage is to the Moon, who is believed to have in him the Power, the Force or the Energy of fructifying the cattle.

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[1] Pope sings of the Moon as "The Refulgent Lamp of Night."

"As when the moon, refulgent lamp of night,
O'er heaven's clear azure spreads her sacred light
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light."

Another English poet, Keats, associates Moon with the Sun as a sister to a brother.

"By the feud
"Twixt Nothing and Creation, I here swear,
Eterne Apollo! that thy sister fair
Is of all these gentlier-mightiest.

The Avesta Belief about the Influence of the Moon upon Creation.

We have two compositions or prayers in the Avesta in honour and praise of Mâongha or Mâh *i.e.* the Moon. These are the Mâh Yasht (Yt. VII.) and the Mâh Nyâish. They are well-nigh the same with a few modifications or changes in the recitals of the usual parts in the beginning and at the end. The component parts of the prayers are the following :—1. The usual short invocation of God in the beginning with a short recital in praise of Righteousness. 2. The usual short prayer of repentance. These two precede all Avesta prayers of the Parsees. 3. The Homage to the Moon beginning with Homage to God. 4. The usual short recital invoking the Powers or Intelligences associated with the particular Gah or period of the day in which the prayer is recited. This precedes generally all Avesta prayers. 5. A short recital about the movements of the moon, referring to its waxing for 15 days and waning for fifteen days. 6. A short recital in her praise, wherein it is said, that she has to look to other powers or mediums or objects for the spread of its light on the Earth. 7. A reference to its influence upon vegetation. 8. A short invocation, wherein its influence on water (*afnanghantem*), on vegetation (*zairimyâvantem*) and on the wealth (*ishtivantem*). The cattle formed the principal part of wealth, and health (*baêshazem*) of man is referred to. 9. A prayer, asking from the Higher Powers the blessings of courage, success, wealth, children, &c.

These Avesta prayers especially point to some connection between the Moon and the growth of the vegetable creation. They also refer to the influence upon cattle and the health and wealth of men.

The Pahlavi and Persian Writings on this Influence.

The Pahlavi and Persian writings amplify the references in the Avesta to the influence of the Moon. The principal writings are the following :—1 The Pahlavi rendering and commentary of the Avesta Mâh Nyâish and Yasht. 2 The Dinkard.

3 The Dâdistân *i.*, Dinîk. 4 The Persian Sad-dar. 5 The Persian versions of the Avesta and Pahlavi Nyâish and Yasht.

In the Avesta Nyâish and Yasht in honour of the Moon and in the Pahlavi and Persian renderings, we see clear references to Moon's influence upon :—

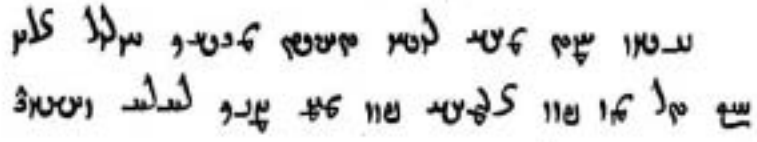
1 Vegetation,
2 Cattle or animal creation; and
3 Mankind.

We will examine the subject of this influence a little in details.

The Avesta points clearly to some connection between the Moon and the growth of the vegetable creation. We read (Mâh Nyâish. Âat yat Mâonghahê raokhshni tâpayêiti, mishti urvaranâm zairi-gaonanâm zaramaêm paiti zemât uzukhshayêiti). "When the light of the Moon shines, there shoot forth on earth green coloured plants like dew."[1]

1 Influence of Moon on the Vegetable Creation.

The Pahlavi rendering is more explicit on the point of the influence on vegetation. (The Pahlavi Khordeh Avesta by Kavasji Nusserwanji Kanga પા૬ ખોર રેહ અવસ્તા, તેની પેહેલવી ભાષેની ગુપ્તો. (1859), p. 44. Etudes Iraniennes, par James Darmesteter (1883). Tome II. p. 294).



Translation.—At the time when the Moon shines brightly, the trees always get their greenness that is moisture. In the spring they shoot forth on the ground.

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[1] Compare with this, the beliefs of other ancient nations as described by Sir J. Frazer (Golden Bough V. Spirits of the Corn, Vol. II).

The Persian rendering runs thus (Études Iraniennes, *Ibid.* p. 296):

آن زمان کہ ماہ روشن تابد ہمیشہ دار و درخت سبز رنگ بزمان بہار بر زمین تابید

Translation.—When the Moon shines brightly, plants and trees always (become) green-coloured. In the time of spring, they, grow out on the ground.

2 Influence of Moon on the cattle or Animal creation.

The Moon is said to be *Gao-chithra i. e.* possessing the seed of Gâo (cow) *i.e.* the cattle. Here, Gâo (cow) may be taken to be the type, not only of the bovine kind, but of all animals. There are several Higher Powers or Higher Intelligences that are said to be co-operating with the Moon in some of her influences, especially that on the cattle. They are spoken of as its *Ham-kârs* i.e. co-workers.

The *Hamkârs* or Co-workers with the Moon.

According to the Parsee books, the seven Ameshâspands or principal divine powers have several *Ham-kârs* (هم کار) i.e. co-workers with them. The Mâongha or the Mohor Yazata *i. e.* the divine power presiding over the Moon is a co-worker with Vohumana or Bahman. The *Hamkârs* who form this group are Bahman, Mohor, Gosh, and Râm. Of these, Bahman presides over Good Mind, Mohorover the Moon herself, Gosh over cattle, and Râm over good pastures. The first three are spoken of as *Gao-chithra i. e.* possessing the seed of the Gâo (cow) or the bull.

[1] ترویدات مهیچو سد سع اهیا سرو وسد

سد ترویدات مهیچو سهیم

[1] Kavasji Nusserwanji Kanga's text of the Pahlavi Khordeh Avesta (1859), p. 41, l. 13.

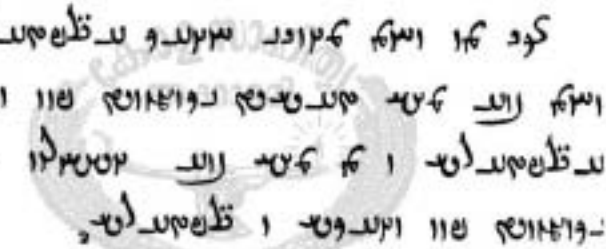
Translation—The cattle-seeded are three *i.e.* Bahman, Mah (Moon and) Gôshôrûn : all these three are cattle-seeded.

The Persian rendering of this Pahlavi commentary runs thus :

[1] بهمن و ماه و گوش این هر سه گو سفند تخم هست

i.e. Bahman, Mâh (Moon) and Gosh ; every one of these three is cattle-seeded.

In this group of three, the Moon, as it were, stands in the middle, between the Spiritual world and the Corporeal world. She is in the intermediate Heavenly world, between the intangible invisible world and the tangible visible world. Her position is thus defined in the Pahlavi commentary of the Mah Yasht.



Translation.—He who is Vohuman (Bahman) is spiritual. He is invisible and intangible ; and from Vohuman is created Mâh (the Moon) with visibility and intangibility ; and from Mâh (the Moon) is created Gôshôrûn (the cattle) with visibility and tangibility.

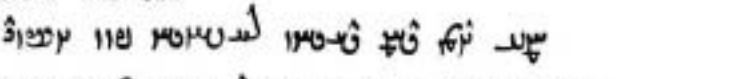
The Persian rendering of the Pahlavi commentary of this passage runs thus :

[2] بهمن غیبی که دیده نشود و گرفته نشود و از بهمن ماه را پیدا کرده ست که دیده شود و گرفته نشود و از ماه گو سفند پیدا کرده است که دیده شود و گرفته هم شود

[1] Études Iraniennes, Tome second, par James Darmesteter, p. 295.
[2] K. N. Kanga's text of the Khordeh Avesta, p. 4.
[3] Études Iraniennes II, p. 295.

Translation.—Bahman is spiritual, who cannot be seen and cannot be got hold of. The Moon is created from Bahman (Good Thought)[1]. He is seen but cannot be got hold of; and from the Moon are created the cattle who are seen and also caught hold of.

It is then added that the work of the creation depends upon the moon. We read



Translation.—The process of the creation of this world (proceeds) from (these three) cattle-seeded (powers) and the splendour (*i. e.* excellent continuity) of the bovine class and the seed of the cattle are based (*i. e.* are dependent) upon the Moon.

The Persian rendering says :

[2] تمام کارو بار اینجهان را رواج دادن بکو سفند تخم و نور و خالصي
گاو و گو سفندان بم ماه پایه داشته هست

Translation—The carrying on of the whole of the work of this world proceeds from the cattle-seeded powers; and the splendour and the purity of (the breed of) the cow and the cattle are dependent upon the Moon.

The above ancient Iranian view about the Moon which we gather from the Pahlavi translators and commentators of the Avesta texts, when summed up in brief, is this : Vohuman or Bahman *i.e.* the Good Mind, who is the first of the Ameshâspands or the Immortal Powers of Ahura-Mazda, and who himself is a creation of Ahura-Mazda (Vohumana mana dâmi Zarathushtra. Yasht I, 25), is the source from which the creation of the Moon proceeded. In other words, God out of his good mind, created the Moon and made her a procreating source of animal creation *i.e.* the Moon has an influence upon animal creation, especially upon the cattle.

[1] Indian books speak of the Moon as being born from the thought of the Purusha, the mystic male.

[2] K. N. Kanga's text, pp. 41-421. [3] Études Iraniennes, II, p. 195.

The above idea, that God created the Moon through his Good Mind or Wisdom, is represented in the Ahura Mazda Yasht,[1] where we find Ahura Mazda saying to Zoroaster : "The World has been (running) from the beginning through my knowledge, through my Wisdom. In the same way the world will continue up to the end." We saw above, that together with the Sun, the Moon is spoken of as an eye of Ahura Mazda. Sight and knowledge, to a certain extent, go together. What you see with your eyes imparts to you some knowledge. The very root of the Indian and Iranian words for learning, *viz.* vidhyâ, (Av." وايذ ـيه ـئيثـ Sans. विद्या) gives us an idea of both sight and knowledge. The root is *Vid* विद् Lat. *videre* to see, to know. That the Moon proceeds from the Good Mind or Thought of the Highest Intelligence is also an Indian view.[2]

Days of Abstinence from flesh among the Parsees on the four *Hamkár* days of Mohor, presiding over the Moon.

The Parsee month is divided among thirty days, each of which bears the name of one of the thirty Yazatas or angels. Out of these thirty, four, *viz.* the 2nd, 12th, 14th and 21st bear the names of the above group of four *hamkárs* or co-workers, *viz.* Bahman, Mohor, Gosh and Rám. So, owing to the above belief, that the four co-workers among the Higher Powers, have some connection with the creation of the cattle, many Parsees, at one time, abstained from eating meat on the four days bearing the names of the above four yazatas. At one time, this question of abstinence from meat was a subject of great controversy and even of acute differences among the laymen (Behdin) class and some of the priestly (Áthornán) class of the Parsees. We learn from the Parsee Prakash of the late Khan Bahadur B. B. Patel[3], that on 30th May, 1796, the Parsee Community of Bombay met in a general assembly and solemnly resolved that

[1] Yasht I, 26.

[2] Ormazd et Ahriman, par Darmesteter (1877), p. 74, n. 3. Vol. I, pp. 877-78,

all Parsees should abstain from meat on these four days. This resolution was again affirmed by the members of the Parsee Panchayet in 1823. Exceptions were permitted in case of illness. Some members of the priestly class were opposed to very rigid rules in this matter. These customs and resolutional are now-a-days more honoured in their breach than in their observance. However, some abstain, even now, from meat on the above four days every month. Some abstain only on the above four days during the 11th month of the year which is dedicated to Vôhûman or Brahman, the first of the four *hamkârs* of Mohor or the Moon. Many abstained formerly, and some abstain, even now, from meat diet during the whole of this 11th month dedicated to Brahman.

3 Influence of Moon upon Man.

It is the Moon's influence upon Man, that forms the principal subject of Moon's folk-lore among different peoples, both ancient and modern. It is the belief of this influence that has given us our word "lunatic". In the above Avesta Nyâish and Yasht, we have simply allusions to the subject, but, in a later Pahlavi book, we find a further and fuller reference to it. We read the following Question and Answer in the Dâdistân-i-Dînik (Chap. LXXI. Ques. 70. S. B. E. Vol. XVIII pp. 214-16).

Question.—"Is anything which happens unto men through fate or through action, is exection destiny or without destiny, and does anything devoid of destiny happen unto men, or what way is it? As to that which they say, that, when a man turns unto sinfulness, they ordain anew a new death; as to that which they say, that anything which happens unto men is a work of the moon, and every benefit is connected with the moon, and the moon bestows it upon worldly beings; and as to what way the moon does this, and bestows all benefits, order some one to decide the literal explanation of how and what way it is, by the will of the sacred beings."

Reply—"The reply is this, that the high-priests have said thus, that there are some things through destiny, and

there are some through action; and it is thus fully decided by them, that life, wife, and child, authority and wealth are through destiny, and the righteousness and wickedness of priesthood, warfare, and husbandry are through action. And this, too, is thus said by them, that that which is not destined for a man in the world does not happen; and that which is destined, be it owing to exertion, will come forward, be it through sinfulness or slothfulness he is injured by it. That which will come forward owing to exertion is such as his who goes to a meeting of happiness, or the sickness of a mortal who, owing to sickness, dies early; and he who through sinfulness and slothfulness is thereby injured is such as he who would wed no wife, and is certain that no child of his is born, or such as he who gives his body unto slaughter, and life is injured by his living."

Man's Destiny and Man's Actions.

We learn from this passage of the Dâdistân-i-Dînik, that the ancient Persians attributed some events to fate and destiny and others to men's own actions. To speak in the modern Persian phraseology, they said, that in some matters we are guided by our Takdir (تقدیر) and in others by our tadbir (تدبیر). For example, for life, wife, children, authority and wealth, we have simply to depend upon God's decree *i.e.* on our fate or destiny. We cannot say, how long we will live. Death may come unexpectedly at any time. One cannot say with certainty, whether marriage will be happy or unhappy, whether the wife or the husband chosen will turn out good or bad. In the same way, the gift of children also is in the hand of God. So also ank and wealth. They are the gifts of God.

But, there are certain things which it is in our hands to bring about or to acquire. For example, righteousness or wickedness. It is in our own hands to be righteous or to be wicked. The same is the case with warfare and husbandry. It is in our own hands, whether to be in a continuous state of warfare or quarrel with our neighbour or to be in peace. It is

in our hands to be good husbandmen; *i.e.*, taking the word husbandmen in a very broad sense, it is in our hands to be industrious and hardworking or otherwise.

Destiny and Moon.

Now, as to what is attributed to destiny, it is the Moon that is believed to have some hand in it. As the above passage of the Dadistan says, "Anything which happens unto men is a work of the moon, and every benefit is connected with the moon, and the moon bestows it upon worldly beings; and as to what way the moon does this, and bestows all benefits, order some one to decide the literal explanation of how and what way it is, by the will of the sacred beings." What the writer means is this: What results from Destiny or Fate is due to the influence of the moon. As to how the Moon exerts that influence and how she brings about a benefit or otherwise, it is an academical question to be left to philosophers and divines.

One must not understand from the above, that the ancient Iranians believed in destiny and not upon self-exertion. No; on the other hand, action, exertion, industry, activity were highly enjoined. But, when in spite of all these, there came failure or disappointment, one need not despair but have his trust in God. Destiny or *takdir* was associated with trust in God, with the belief that it was God's Will, and that 'God's Will be done.' The Moon was allegorically, as it were, the eye of God, and was therefore the medium, through which, that Will or Destiny was bestowed.[1]

[1] This Iranian view is, to a certain extent, also the Hindu view. It is well expressed by Mr. S. M. Mitra. He says: "It is not given to human beings to understand the whole working of the various forces that play upon the individual. Some Great Power may look down with comprehending eye upon each detail of the complex machinery, and see how far a man could resist the said forces and attract the good, but it is very hard, nay impossible for man himself to say how far he is bound down by the laws of heredity and by environment, or how far he is at liberty to exercise freedom of will. . . . . An absolute belief in an unalterable Fate would be slavery, but most people hold the view that man can modify his fate even if he cannot altogether control it . . . .

Moon's Influence upon Conception by Women.

We saw above, that the Moon is spoken of in old Parsee books as *gâo-chithra*, *i.e.*, containing the seed of the *gâo*, *i.e.*, cow or cattle. The word gâo or cow may be taken in a much broader sense, as representing all animal creation, including, among animals, mankind also. We saw, that according to the Pahlavi Dâdistân-i Dinîk, the gift of children was in the hand of Destiny and that the moon had something to do with destiny. The Pahlavi Dinkard gives us some glimpse into the belief which connects the moon with the conception of women or with birth. We read as follows in the seventh book :—

1. "About the marvellousness of the manifestations before the birth of that most auspicious of offsprings from his mother.

2. "One marvel is this which is declared, that the Creator passed on that glory of Zaratûsht through the material exis-

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Man is born with a certain heritage of power and weakness from his ancestors, but most men do not make the best of what is in them, preferring to blame fate, or ill luck, or whatever name they may give to the combination of circumstances, which they think are against them" *Hindu Mind Training*, by S. M. Mitra (1917) pp. 187-88. We learn from this that the Hindu view is "a certain belief in Free-will as well as in Fate" (*Ibid.* p. 337) "Fate will lead one through one's misfortunes provided one feels responsibility, and does all in one's power to right the wrong under which one suffers" (p. 359). Mr. Mitra compares this Hindu view with what was said by the French philosophers La Rochefoucauld, who said : "It seems that nature has at man's birth fixed the bounds of his virtues and vices" (Maxim, 189). "There is no praise we have not lavished upon Prudence, and yet she cannot assure to us the most trifling event" (Maxim, 65). "Our wisdom is no less at the mercy of Fortune than our goods" "(Maxim, 323). Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance" (Maxim, 37). (*Ibid*, pp. 515-16) Mr. Mitra thus explains further the Hindu idea on the authority of the words of Bhishma: "Destiny and exertion are inter-dependent. The unhappy man of inaction is ever weighed down by all kinds of misfortune" (Santi Parva, CIII 19,20). Without swift exertion destiny alone never succeeds in attaining the ends which kings desire. Exertion and destiny hold equal sway. Of the two, I hold exertion to be superior, since, destiny is already fixed as the result of previous exertion (*Ibid*, LVI 14,15). *Ibid*, p. 516.

tences of the creatures to Zaratûsht; when the command arose from Aûharmazd, the coming of that glory from the spiritual existence to the worldly, and to the material substance (mâdiyâto) of Zaratûsht, is manifested as a great wonder to the multitude (val kabedânô). 3. Just as revelation mentions it thus: 'Thereupon, when Aûharmazd had produced the material (dahishno) of Zaratûsht, the glory then, in the presence of Aûharmazd fled on towards the material of Zaratûsht, on to that germ; from that germ it fled on, on to the light which is endless; from the light which is endless it fled on, on to that of the sun; from that of the sun it fled on, on to the moon; from that moon it fled on, on to those stars; from those stars it fled on, on to the fire which was in the house of Zoish; and from that fire it fled on, on to the wife of Frâhimrvana-Zois, when she brought forth that girl who became the mother of Zaratûsht".[1]

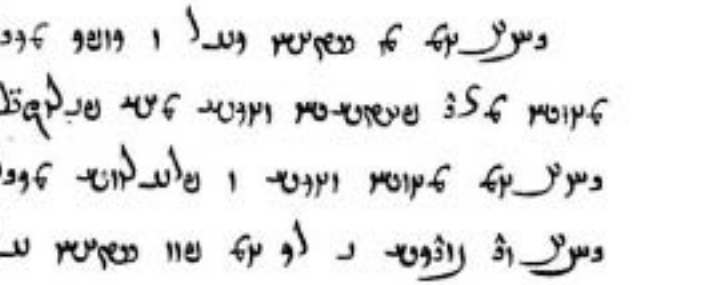
From this passage, we see that the germ of a child is, in some way, connected with the moon. Various Iranian words also point to that connection. The Avesta word for the Moon is mâongh, Pahlavi, mâh, and Persian, mâh. The Avesta word for wealth also is mâya ( ) Persian mayeh . The same Pahlavi word mâh signifies moon as well as sexual intercourse. The same Persian word , which signifies wealth, also signifies semen virile as well as female or woman.

The Lunar fortnights and moral actions.

The Mâh Yasht, in its Pahlavi version, connects the waxing and the waning fortnight of the Moon with the moral actions of Man, and says, that during one fortnight, as it were, Man's good actions are registered in Heaven, and during another, their

[1] Dinkard Bk. VII chap. II, 1-3. S. B. E. Vol. XLVII, pp. 17-18.

recompense is given. We read the following (K. N. Kanga's Text, p. 42) :—



Translation.—During 15 days, they receive from the men of the world good deeds and righteousness and from the heavenly beings recompense and reward of virtue. When the victorious Moon waxes from the first day to the fifteenth day the heavenly beings accept virtue and goodness and from the fifteenth day to the end of the thirtieth day, they distribute (the reward) to the men of the world.

The Persian version of this Pahlavi passage runs thus (Études Iraniennes, par Darmesteter II, p. 296) :—

پانزده ماه افزاید و پانزده کاهد پانزده روز کار و کرفه اینجهان
باشندگانرا قبول کند و مزد آنجهان را و پانزده روز کار و کرفه جهانرا
در بهشت سپارد و مزد آنجهان این جهان باشندگانرا در اینجهان بخشد

Translation.—(The Moon) waxes for 15 (days) and wanes for 15. During (the first) 15 days, He accepts the good deeds and the virtuous deeds of the dwellers of this world for recompense in that world; and during (the next) 15 days He entrusts the good deeds and virtuous deeds of this world to Paradise and grants the recompense of that world to the inmates of the world in this world.

The idea sought to be conveyed in the above Pahlavi and Persian passages is this: There is, as it were, some mutual work between the Spiritual Beings and the worldly beings. Man's

good works are registered in Heaven by the Spiritual Beings in one Lunar fortnight and rewarded in another.[1] Darmesteter says, that "the moon is thus a sort of moral clearing house between earth and heaven" [2]

Moon, the Distributor of blessings.

In the Pazend portion which precedes the Avestâ Mâh Nyâish, the Moon is spoken of as Mâh Bukhtâr (Mâh bukhtâr, mâh Yazad be-resâd). The Mâh Nyâish is spoken of as the Mâh bukhtâr Nyâish (مه بوختار نیاش). Here the word bukhtâr may have two significations: (1) One that of the distributor of material blessings. In that case, the word is Avesta 𐬨𐬀𐬭𐬎𐬀 (Yt. VIII, 1) distributor, Pahlavi bakhtâr 𐭡𐭥𐭲𐭠𐭫 *i.e.*, the giver or distributor of bakht (P. بخت) *i.e.*, fate or destiny or luck. (2) It may also have the signification of pardoner, forgiver, remitter, from Pahlavi bukhtân 𐭡𐭥𐭲𐭭 corresponding to Persian bakhshîdan بخشیدن to forgive (The Pahlavi Pazand glossary of Dastur Hoshangji and Dr. Haug (1870) p. 16 l. 10. *Vide* p. 94). Thus, it appears that the Moon is looked at both, as a distributor of material blessings and as a distributor of spiritual blessings, or as a provider, or giver, of salvation from sins or faults.

Stars affected by the Waxing and Waning of the Moon.

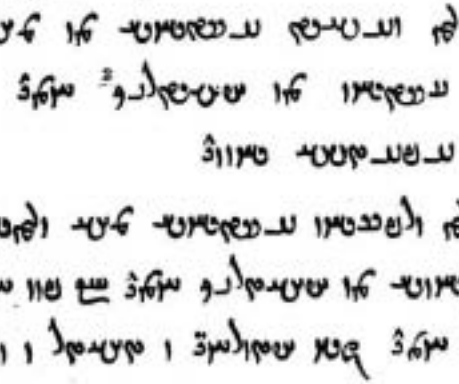
The waxing and waning of the Moon was believed to affect even the luminosity of the four great stars, the Haptoranng, the Vanant, the Tishtar and the Satvas, *i.e.*, the Great

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[1] According to the Hindu belief also the waxing and the waning of the Moon have certain influences on man's temperaments (Hindu Mind Training, by S. M. Mitra, p. 13.)

[2] S. B. E. Vol. XXIII, p. 89, No. 4 Mâh Yasht.

Bear, Vega, Sirius and Canopus.[1] We read K. N. Kanga's Text. pp. 42-43 :—



Translation.—When her i.e., the Moon's light (*hastishn* lit. existence, standing) waxes, the light of those who are the fixed stars wanes i.e., they become powerless in their light. When her i.e., the Moon's light wanes, the demoniacal[3] (Shaêdîan) stars who are planets have their light (also diminishing) i.e., the stars like Haftorang, Tishtar, Vanant and Satvar become more powerful in their work (i.e., the light.)

The Persian version runs thus (Études Iraniennes par Darmesteter II, p. 296,):—

که او افزونی ماند یعنی ماه ایشان در کاستن بماند که مقابل اواختران که بدستارگان هست چون هفورنگ و ونند ستاره ستوس و تشتر وغیره یعنی بر آسمان هستند ابابی زور اند و چون بکاهد یعنی ماه ایشان در افزونی باشند که مقابل او اختراست یعنی به نیکی زور مند باشند

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[1] *Vide* Mr. M. P. Kharegat's article on "The Identity of some heavenly bodies mentioned in the Old Iranian Writings," in the Sir Jamshedjee Jejeebhoy Madressa Jubilee Volume (1914) edited by me, p. 116.

[2] For Akhtarân.

[3] i.e., the planets. They are supposed to belong to the class of Angromainyu or Ahriman, because they are wandering and are not fixed and settled.

Translation.—When the Moon is waxing, they, *viz.*, Hoftorang and Vanant star and Satvas and Tishtar and others who are opposed to the Avâkhtarân (*i.e.*, the planets) that are bad stars wanè *i.e.*, those who are in the Heavens become powerless. When the Moon is waning, they (*i.e.*) the stars who are opposed to the Avâkhtarân (planets), wax, *i.e.*, become powerful in goodness.

The Sad-dar. Reverence to the Moon.

The Sun and the Moon being, as said above, the repositories of some Life, Power or Energy, the ancient Iranians held them in reverence. The Persian Sad-dar (The sixth Dar or chapter) enjoined for a good Zoroastrian the following six ceremonial rituals of which two were in connection with the Sun and the Moon: He should celebrate (1) the Gâhambârs *i.e.*, the six season festivals. (2) The Farvardiân[1] *i.e.*, the ten days at the end of the year to be passed in prayers, both for one's self and for the departed ones. (3) The commemoration of the anniversaries of the death of one's parents and dear ones. (4) The recital of Khorshed Nyâish in praise and honour of the Sun three times during the day—morning, noon and afternoon. (5) The recital of the Mâh Nyâish in praise and honour of the Moon, three times during a month; and (6) the celebration of the Rapithavin *i.e.*, the festival to celebrate the passing away of Winter and the approach of Summer.[2]

The Sad-dar-i Behr-i Tavil gives the following as the three days for the duty of reciting the Nyâish or Litany in honour of the Moon. (1) The New Moon day, (2) the fourteenth day *i.e.* the day preceding the Full-Moon day and the first day of the next dark fortnight.[3]

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[1] We learn on the authority of Menander Protector that Nooshirwân (Chosroes I) postponed, in A. D. 585, the formal welcome to his Court of the ambassador of Emperor Justin of Rome. (*Vide* my paper, "An Inquiry from Pahlavi, Pazend, Persian and other Works on the subject of the Number of Days of the Fravardegân (1908), pp. 41-42.

[2] S. B. E. Vol. XXIV, p. 264. [3] *Vide* Dastur Jamaspji's Sad-dar in Gujarati, p. 84.

Some mysterious life and power being attributed to the Moon as a grand object of Nature and as the medium of the distribution of God's blessings, there arose naturally the idea of reverencing it. The Shâyast-lâ Shâyast speaks of the act of reverencing the moon as a good work (S. B. E. Vol. V, p. X 298 Chap. VII, 4). Not to revere it at proper times was a wrongful omission (*Ibid*, p. 352 Chap. XII, 31).

Offerings to the Moon.

The Moon being thus held as a Heavenly body which exerts some influence upon Man's life, the idea of offering it something naturally followed. We learn from the Shâyast-lâ Shâyast (S. B. E. V p. 336, Chap. XI), that, when a sheep or goat was offered as a sacrifice by some, the right eye of the animal was "the share of the moon." [1] The Parsees have now no animal offering of the above kind. But the custom of reverencing the Moon is still prevalent.

New Moon day among the Parsees.

It being held as above, that the Moon had an influence upon man, that it had, as it were, an influence, as a medium in bestowing God's blessings upon Man, the new moon day was an auspicious day. If a Bombayite has a doubt, if a particular day is a new moon day, he has only to go to the sea-shore at the Back-bay, and if he sees there a larger concourse of Parsee ladies in their *sdrees* of variegated colours, he has to assure himself that it is a New Moon day. He will find some of them giving their offerings of flowers and sugar and sometimes of a cocoanut to the sea and thus paying an homage to Ardviçura Anâhita, the female Yazata or angel who presides over waters. This Yazata also presides over the divine powers that grant boons to maidens who pray

[1] This reference to the offering of a part of a sheep in honour of the moon among the Persians, reminds us of the custom of the ancient Egyptians who sacrificed pigs to the moon. (The Golden Bough of Sir J. Frazer, Part V. Spirits of the Corn and of the Wild, Vol. II, p. 25.)

for having healthy husbands, husbands who can maintain them well, who can make them mothers of healthy children—healthy in body and healthy in mind, and who pray for sufficient milk at their breast to feed and nourish their young ones. You will see, that a large number, after bowing their courtesy, with or without offerings, are either strolling on the shore or sitting on the small parapet wall on the west of the Queen's road. They do their courtsey to the waters of the sea before the appearance of the moon after sunset. When the time of the appearance of the new Moon approaches after sunset, you will see a number of eyes looking to the western horizon to find her. No sooner do they see her, than they make their courtsey at times with simply a respectful bowing, with their two hands at their foreheads, and, at times, with their usual form of courtesy known as *overnâ*, wherein they raise both their hands to the moon, and giving them a turn in two directions, apply them to their temples from their back sides. An ordinary homage to the new Moon, with a bow of the head and a salaâm with two hands raised to the forehead, is paid even by Parsee males.[1]

When one's eye catches the new moon first, he does not like to avert it from her but, he quicky takes out from his purse, a rupee or a silver coin. This is held to be auspicious as presaging the acquisition of much wealth and happiness. With some, the first person to be seen next to the new moon, is their near one or dear one that may be close at the time. That may be a child or hubsand or wife. These customs, though formerly, observed generally are still observed by many. I remember having seen, when quite a child that it was on the new Moon's day, that my father always liked to give pin-money

[1] This or some other kind of homage to the new Moon is also observed by other people of Bombay besides the Parsees. You will see hundreds, nay thousands of eyes, turned to the western horizon on a new Moon evening, to look out for the moon, and, when observed, paying a homage to her.

to my sisters. Some Parsees, even now, do not make payments on the new Moon's day, and like to have payments made to them on that day.

Among the Parsees according to their scriptures, Ardvi-çura, the Yazata presiding over the waters is a female deity. Mâongha, presiding over moon, is a male deity. Among Hindus also it is a male deity.

Iranian View of an Eclipse of the Moon.

The Eclipse of the Moon, like that of the Sun, was believed to be due to the interposition of an opaque body between the Moon and ourselves. The Pahlavi Dâdistân-i-Dini speaks of it at some length.[1] (S. B. E. Vol. XVIII, Chap. 69, p. 212.) These opaque bodies are, as it were, hostile to the Moon. The Shikand Gumanik Vajâr [2] refers to this opposition. The idea seemed to be, that the moon was for the time being caught by some hostile power. The Persians speak of the Lunar eclipse as giraft-i Mâhtâb (گرفت ماهتاب) *i.e.*, the Capture of the Moon. The Pahlavi word in the Dâdistân-i-Dini is *vakhdantan*, which is a Pahlavi synonim of the Persian *giaftan*.

III.

SOME CORRESPONDING FOLKLORE AMONG OTHER NATIONS.

Courtesy to the Moon in England, Scotland and other parts of Europe.

We will now refer to some of the beliefs and folklore of other people, that correspond to the Iranian belief and folklore. Mrs. Murray-Aynsley [3] quotes the Antiquarian Repertory to say: "In Scotland generally, and particularly amongst Highlanders, it

[1] *Vide* my paper "A Few Ancient Beliefs about the Eclipse" (Journal of the Anthropological Society of Bombay, Vol. III. No. 6. pp. 346-60; *Vide* my Anthropological Papers, Part I. pp. 55-65.)

[2] Drs. Hoshang and West's Text, p. 199, ch. IV, 46. S. B. E. Vol. XXIV, p. 132.

[3] Symbolism of the East and West, by Mrs. Murray-Aynsley ('900) p. 15.

is the custom for the women to make a courtesy to the new moon .. .. English women too, have a touch of this, some of them sitting astride a gate or stile the first evening the new moon appears, and saying, "A fine moon, God bless her." The writer adds that he had seen the like of this in Herefordshire. In the Austrian Tyrol, it is everywhere "believed that she (the moon) influences nature, therefore nothing is done in either field, stall, house or wood, without first consulting the moon. Only at the wane of the moon is the hair cut, in order that it may not grow again too quickly" [1].

Some beliefs about the Moon in England and Scotland.

People in England bow to the new moon or turn their money or show it to her (moon) the first time of seeing her. It is very unlucky to see the moon through glass and children are told that it is wicked to point the finger at the moon or try to count the stars. A girl in Berkshire was said to have been struck dead after doing so .. .. In Greece the proper way to stop an eclipse of the moon is to cry out: "I see you." Similar beliefs and practices survive in Judea and elsewhere.[2]

Some women in Fife in Scotland did not comb their hair "at certain stages of the Moon" [3]. It was believed that "medicine for worms had to be given at the height of the moon. The worms are held to come out then" [4].

Moon, wife of the Sun.

In Mexico, the Moon is believed to be the wife of the Sun "They believe that an eclipse of the Sun is caused by domestic quarrels, and to soothe the ruffled spirit of the Sun on such occasions, the ruddiest human victims that could be found used to be sacrificed to him. For sacrifices to the Moon under similar cir-

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[1] Ibid. p. 16.

[2] "The Handbook of Folklore," by Charlotte Sophia Burne, p. 29.

[3] Country Folklore of Fife, by J. E. Sempkins 1914, p. 18.

[4] *Ibid.* p. 409.

cumstances albinos (*i.e.*, whole persons) were chosen.[1] In Naples, the idea of the Moon being the wife of the Sun is still said to prevail. "They call the Moon Janara, or the wife of Janus (*i.e.* the Sun). A woman will call another a Janara as a term of reproach."[2] Among the lower order in Naples, "to this day, the Key (the symbol of Janus or the Sun) is used as a Talisman.[3]" This is a relic of the ancient phallic worship. When at Naples in July 1888, I saw some men and women carrying as amulets relics of phallic worship found in the ruins of Pompeii.

In the tilâs (तिलां) or red lead marks on the forehead of some people here, we find this idea of the sun being a male or husband, and the moon, female or wife. A Parsee priest, when he puts this red mark on the forehead of the child after initiating it in the *Naojote* ceremony with the investiture of the *Sudrah* and *Kusti i.e.*, the sacred shirt and thread, puts a long vertical mark if the child is a male, and a round mark if it is female. The long mark symbolizes the fertilizing or conceiving ray of the sun, the round mark symbolizes the disc of the moon, who is fertilized by, or who receives the conception from, the Sun by taking its rays upon herself. The male, like the sun, is a conceiving agent; the female, like the moon, is the receiving substance that takes in the conception. Hence the difference in the forms of the symbolic mark on the forehead. In the East, the poets, generally, when they speak of the beauty of a male, compare it with that of the Sun, but in the case of that of a female, with that of the Moon. A beautiful woman is often spoken of as "moon-faced" (mâh-rui).

The Reason, why there is much folklore about the Moon.

As the author [4] of the Handbook of Folklore says: "The Moon everywhere affords the most obvious natural measurement of time, and there are few people so low in culture as not to observe the changes of the Moon. The

[1] *Ibid* p. 16. [2] *Ibid* p. 17. [3] *Ibid*.

[4] The Handbook of Folklore by Charlotte Sophia Burne. Revised edition (1914), p. 237.

influence they are supposed to exercise on growth and increase causes agricultural operations to be largely affected by them." Thus, as all people have most to do with the Moon as well as with the Sun in the matter of this calculation of time and of the influence upon their agriculture, it is natural that a good deal of folklore is connected with it. The holidays of many peoples are connected with the Moon. They are what are known as "Moveable Feasts." The Hindus, Mahomedans, Jews and Christians have such moveable feasts or holidays depending upon the changes of the Moon.

The "Moveable Feasts" of the Christian Church, which are taken from the Jewish calendar, occur during three and a half months from the Shrove-tide New Moon to the Full Moon next to the Whitsuntide. Though the Christians have now the solar year of Julian or Gregory, they have still a lunar calendar. The Hindus also have their holidays connected with the Moon. For example their Holi Holidays, which, some think, have been taken from the early Dravidians who were more of cow-herds than agriculturists, occur in spring on the full moon in the lunar month of Falghun. It is a seasonal festival connected with the great luminaries. The burning of logs of wood on the occasion may be taken as an illustration of the scape-goat form in the scape-goat theory of Sir James Frazer. The burning of the log of wood symbolizes the burning of the old year with all its evil diseases and difficulties, whatever they may be. It is said, that in Mirzapur, this rule of burning a stake is known as "Sambat Jalnā" *i.e.*, the burning of the year (savant).[1]

The Diwali new-moon.

The New moon of the Diwali is believed to be very auspicious among the Hindus. The women prepare a lamp-black on the occasion, known as the "new-moon lamp-black", which serves as a charm against an evil eye.

[1] Hand-book of Folklore by Charlotte S. Burne, p. 240.

Seeing Moon in a dream signifies good luck.

According to the Âin-i Akbari,[1] seeing moon in a dream signifies good luck. Shamsu-d-din Muhammad Âtgah Khan, who had received the title of Atgah *i.e.*, foster father from Akbar, whom his wife had served as a wet-nurse, is said to have dreamed at the age of 20, that "he held the moon under his arm." That dream was believed to have brought him good luck. He was then a mere soldier, but some time after his dream he became a great man.

Moon-worship preceded Sun-worship.

Sun-worship commenced with Agricultural age. Before the introduction of agriculture, man lived on uncultivated food, on which, they thought, the moon, which shone at night, had an influence. It was more moist at night, so they thought Moon to be the source or origin of moisture or water. So, Moon came to be "regarded as the efficient cause of growth in animals and plants"[2].

The Moon represented by a cow among the Greeks.

We saw above, that the Moon is spoken of in the Avesta, as gao-chithra *i.e.*, cow-faced or cow-seeded. In ancient Greece, also the Moon was represented by a cow.[3] The Greek legend "appears to reflect a mythical marriage of the sun and moon, which was acted as a solemn rite by the king and queen of Cnossus wearing the masks of a bull and cow respectively."[4]

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[1] Blochmann's Translation, Vol. I, p. 321.

[2] Animism by Mr. Edward Clodd (1905), pp. 52-3.

[3] Frazer's Golden Bough, 3rd Edition (1911), Part III. The Dying God p. 71. [4] *Ibid.*

ON A CASE OF HUMAN SACRIFICE AND CANNIBALISM FROM THE DISTRICT OF NADIYÁ, BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 25th April, 1917.*)

The Hindi weekly newspaper *Nárad* (of Chapra), in its issue of Monday, the 11th December, 1916, has published the following account of the case of human sacrifice and cannibalism which forms the subject-matter of this note :—

"'गुरु' या राक्षस !"

"माताकी नृशंसता।"

"गत १८ नवम्बर को नदिया जिलेके जीवननगर थाने के अन्तर्गत सुंठिया गांव में एक बागदी स्त्रीने अपने राक्षस गुरुकी माया में आकर अपने दो बच्चों को—एककी अवस्था ४ वर्ष की थी और दुसरे की २॥ वर्षकी—मार डाला। इस राक्षसका नाम हरिपद है। यह सन्यासी वेशमें रहता है। पहले यह पासके गांव नेनागञ्ज में रहता था। यह कई नामों से प्रसिद्ध है।"

"स्त्रीने पुलिस से कहा है कि, मैंने गुरुकी आज्ञा से अपने बच्चोंकी हत्या की। गुरुने उससे प्रतिज्ञा की थी कि, मैं दैवी शक्तिसे इन्हें जिला दूंगा। उसकी बातों में आकर मूड़ाने बिना विचारे दाबसे बच्चों मार डाला। इतना ही नहीं, उस राक्षस के इच्छानुसार उसने बच्चोंका मांस पकाकर उसे खिलाया भी और लाशोंका बाकी हिस्सा जमीन में गाड़ दिया। अन्तको पुलिसने उसके झोंपड़े के अन्दर जमीन खोदकर लाश के टुकड़े निकाले। तहकीकात हो रही है।"

Translation.

"A Fiend in the Guise of a Spiritual Preceptor.—A Mother's Inhumanity."

"On the 18th November (1916) last, in the village of Sunthiá situated within the jurisdiction of the Jibannagar Thana in the

district of Nadiyā (in Bengal), a Bāgdī[1] woman, coming under the sinister influence of her fiendish spiritual preceptor, killed her two young children, one aged 4 years and the other 2½ years old. The name of this fiend is Haripada. He dresses himself in the garb of a *Sanyāsī*. He used to live formerly in the neighbouring village of Nonāganj. He is well-known under several *aliases*."

"The woman stated before the police that she killed her children at the bidding of (her) spiritual preceptor. The spiritual preceptor had promised to her that, by exercising his thaumaturgic power, he would resuscitate them. Being deluded by his words, the foolish woman, without carefully considering the matter, killed her children with a bill-hook (*dāo*). The matter did not end here. At the desire of that fiend (in the guise of a spiritual preceptor), she also cooked the flesh of (her murdered) youngsters, and fed him with it, and buried the remaining portions of the corpses under the ground. At last, the police, by digging up the ground within that (fiend's) thatched shed, have exhumed the remaining portions of the corpses. (Police) investigation is going on."

The most interesting points in the above account, from an ethnographical point of view, are :—

(*a*) Were the children killed by way of offering as a sacrifice to some deity, that is to say, was the murder of the two children a case of human sacrifice ?

(*b*) Did the subsequent cooking and eating of the murdered children's flesh constitute an act of cannibalism ?

(*c*) Is the woman's spiritual preceptor, dressing himself in the guise of a *Sanyāsī*, a harmless Hindu ascetic, or a much-dreaded *Aghori* ?

(*d*) Had the spiritual preceptor's promise to resuscitate the murdered children, by the exercise of his thaumaturgic power, any connection with his act of cannibalism ?

[1] The *Bāydis* are a low caste of Bengal.

I shall now take up for discussion the point (*a*) mentioned *supra*. That human sacrifice was prevalent in Ancient India, is evident from the testimony of old Indian folktales. These sacrifices were usually offered to the goddess *Chaṇḍikā*, *Chāmuṇḍā* or *Durgā*. In Somadeva's *Kathā Sarit Sāgara*, which was composed about 1070 A. D., and is unquestionably based on the poet Guṇādhya's *Bṛihatkathā* (which, in its turn, according to Dr. Bühler, dates from the first or second century of the Christian Era), there are frequent allusions to the offering up of human sacrifices to the aforementioned goddesses. Such a sacrifice was made to *Chaṇḍikā* for the purpose of saving the life of a king. In the same work, the fact of human beings having been sacrificed to the goddess Durgā of the Vindhyan Hills, is also often mentioned.[2] Sometimes, these sacrifices were offered to appease the manes of deceased persons. A Turushka, or Indo-Scythian named Muravāra proposed to sacrifice a human being by way of offering to the mane of his deceased father.[3]

In Sanskrit romance and drama also, we come across passages which clearly prove the existence of the custom of human sacrifice in India during the seventh and eighth centuries of the Christian Era. Now in the historical romance *Harshacharita* by Bāṇa, who wrote under the patronage of King Harshavardhana of Thâneswar and Kanauj (606-648 A. D.), occurs the following passage wherein the prevalence of the custom is clearly mentioned :—

"In a different quarter the princes had commenced to dispose of the flesh of human beings publicly."

Under the patronage of King Yasovarman who ruled over Kanauj during the first half of the eighth century A. D., the poet Bhavabhūti wrote his drama *Mālatī-Mādhava* which has been very aptly described to be "a sort of Indian *Romeo and Juliet*

[1] Prof. C. H. Tawney's translation of *Kathā Sarit Sāgara* (Calcutta Edition of 1880), Vol. I, p. 336; Vol. II, pp. 253, 338.

[2] *Op. cit.*, Vol. I., p. 84. [3] *Op. cit.*, Vol. I, p. 336.

with a happy ending." Now there occurs the following passage in this drama which not only shows that the custom of offering human sacrifices was in vogue during the 8th century, but that also the practice of cannibalism existed :—

"The flesh of human beings is on sale—genuine and unwounded flesh from a man's body."

It would further appear that, in those far-off times, human sacrifices used to be offered, and cannibalism was practised by the Aghoris, as is evidenced by the incident mentioned in Act V. of the *Mālatī-Mādhava*, wherein Mādhava rescues his lady-love Mālatī from the Aghori Ghaṇṭa and says: "Whatever may happen, I shall kill you (before the goddess Chāmuṇḍā)."

Now the sanction for the custom of offering human beings as sacrifices to the goddess Chaṇḍikā and her different incarnations is said to be derived from the following passage occurring in the *Kālikā Purāṇa* :—

"The goddess remains satisfied for one thousand years when one human being is sacrificed according to prescribed rites and ceremonies; and on three human sacrifices being offered, she rests contented for one hundred thousand years. *Kamakshyā Bhairavī*, who is my incarnation, remains content for three thousand years on the receipt of the offering of human flesh. The blood (of human beings), which is offered with the utterance of *mantras*, becomes like ambrosia. She partakes of both the head and the flesh of human beings who are offered by way of sacrifice. For this reason, the prudent (worshipper) should offer (human) heads (besmeared with blood) by way of oblation during worship, and the flesh (of human beings) by way of food-offering during the performance of *homa*."

In comparatively recent times, however, attempts appear to have been made to offer human sacrifices to the goddess Aulā Bibī—"Our Lady of the Flux"—in order to appease her wrath on the occasions of the outbreak of cholera. To mention a well-

known instance, we may refer to the case of the attempted human sacrifice at Jessore in 1817. In the month of August of that year, cholera in the form of a terrible epidemic broke out there which created a great panic. Two European gentlemen, namely, the Judge of Jessore and Dr. Tytler, while going about one night to allay the panic, came across a hut containing the images of five Hindu deities, one of which was Sītalā, the goddess of small-pox, and another was Aulā Bībī—"Our Lady of the Flux"—the goddess of cholera, both being incarnations of the goddess Kālī. Within the hut which was lit up, they found a girl, aged about nine years, lying prostrate before the idols. It was believed that she had been intended to be sacrificed to the terrible goddesses for appeasing their wrath and, thereby, arresting the further progress of the epidemic.[1]

Up to quite modern times, the custom of offering human sacrifices was in vogue among the aboriginal races inhabiting Chhota Nagpur. Since the time of their advent within the pale of Hinduism, one of these races— the Kharwars—offered human sacrifice to Kālī in her incarnation of Chandī. Several other races, namely, the Bhuiyas, the Khonds, the Mundas used to do likewise. The prevalence of the practice among the Mers of Rajputana, and the Khonds of Orissa is too well-known to be described here in detail.[2] In 1901 or thereabouts, a unique and very interesting specimen of a *Meriah* or human sacrifice-post of the Khonds was added to the Ethnographical Section of the Madras Museum. It illustrates one of the commonest ways, prevalent among the Khonds, of sacrificing a human being. The figure of an elephant carved out of wood was fixed on the top of a strong wooden post, on which it was made to revolve. After the usual ceremonies had been performed, the unfortunate wretch, intended for sacrifice, was tied on to the

[1] *A Manual of Medical Jurisprudence for India*. By Dr. N. Chevers. Calcutta: 1870. pp. 415 *ff*.

[2] Crooke's *An Introduction to the Popular Religion and Folklore of Northern India* (Allahabad Edition of 1894), p. 296.

elephant's proboscis, and whirled round very rapidly amidst the yellings of the excited mob of Khonds. Then, on a signal being given by the officiating Zani or priest, the excited crowd rushed forward, seized the Meriah or human victim, and, with their knives, cut off the flesh from the agonized wretch so long as life pulsated in him. His mangled remains were then cut down, and the skeleton burnt. With this the horrible sacrifice ended.[1]

From what I have said above, it would appear that human sacrifice has almost always been offered to the dread goddess Kālī or to some one or other of her many incarnations. Anticipating what I shall have to say hereafter about the point (c), I may state here that the *Sanyāsī* Haripada, at whose bidding the Bāgdī woman in Nadiyā killed her two children, is an Aghori and, therefore, a worshipper of the *Devī* in some one or other of her awe-inspiring incarnations. In his extremely interesting paper "*On Aghoris and Aghorpanthis*,"[2] Mr. H. W. Barrow says: "The original Aghori worship seems to have been that of *Devī* in some of her terrific forms, and to have required even human victims for its performance."[3] Then again: "As to their (the Aghoris') worship, some profess to adore Aghoreswari Mātā, some Sītalā Devī, others Parnagiri Devī who presides at Pali beyond Ajmere and is regarded as the tutelary deity of ascetics, others Kālī whose temple is in Calcutta, whilst others again have other deities."[4] I, therefore, come to the conclusion that the two children were killed by way of offering as human sacrifices to some terrible incarnation of the goddess Devī or Kālī, who must be the tutelary deity of the *Sanyāsī* Haripada.

Then I shall deal with the point (c). The *Sanyāsī* Haripada is not a harmless Hindu ascetic. "A Yogi by religion cannot be a

[1] *Madras Government Museum Bulletin*, Vol. IV. No. 1. Madras: 1901. p. 51; p. 53.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. III, p. 202.

[3] *Op. cit.*, p. 202.

[4] *Op. cit.*, p. 220.

Sanyāsī. An Aghori is what he is and nothing more. He is what the tenets of the Aghorpanth require him to be. Augar or Aughar cannot be a sub-division of the Jogi tribe or sect."[1] From what I have stated above, it would appear that he is a terrible Aghori, who worships *Devī* in some one or other of her most awe-inspiring incarnations and makes himself as terrible and hideous as practicable, equipping himself with a wand or staff made of a human bone or set with the same kind of bones, and with a drinking-vessel improvised out of the upper half of a human being's skull. The goddess Devī, in her turn, is made as terrible as possible and worshipped with the sacrifice of human victims. "Sherring, in his *Hindu Tribes and Castes*, relates that newly-initiated Aghoris used to be sent to Ashtabhujā, the shrine of a famous goddess, six miles from Mirzapur, where they practised incantations until they imagined they had acquired the power of the goddess Aghor Mukhī whom they worshipped."[2] This goddess was represented in Western India by the *Aghoreshwari Mātā*, who was regarded as the tutelary deity of the fraternity of the Aghoris and Aghorpanthis, and represented as "lean famine" the all-devouring. Long, long ago, she had a temple at Baroda (the capital of the Gaekwar's Dominions) dedicated to her worship, the remains of which shrine are said to have existed there in the earliest decades of the last century.[3]

Now I shall deal with the point (*b*). I have already stated above that the terrible worship of the Aghoris and Aghorpanthis requires the sacrifice of human victims for offering to their hideous patron-goddess—the *Devī* or some one or other of her numerous incarnations. It is also stated that the peculiar tenets of their sect make it incumbent on them that they should partake of the flesh of their sacrificed victims. They are stated to have no scruples and to bring their natural tastes under control by partaking of human flesh and filth, in fact, of anything and everything, not excepting even the carcases of dead reptiles.[4]

[1] *Op. cit.*, p. 219.
[2] *Op. cit.*, pp. 207-8.
[3] *Op. cit.*, p. 221.
[4] *Op. cit.*, p. 206; p. 223.

At the initiation-ceremony of an Aghorpanthi, the neophyte was called upon by the *guru* to partake of human flesh and, thereby, give practical proof of his having subdued his natural tastes and scruples. If he did so, well and good, and he was enlisted as a *chelā*. If not, the *guru* dismissed him as quite unfit for enlistment as his disciple.[1] I am, therefore, of opinion that the *Sanyāsī* Haripada, in his capacity as an Aghori, ate the flesh of the two sacrificed Bāgdī children as part and parcel of his horrible rites, and that the very fact of his having eaten the same constituted an act of ritualistic cannibalism. The answer to question (*b*) should, therefore, be in the affirmative.

Then remains the point (*d*). It is further stated "that he (the Aghori or Aghorpanthi) has the power of bringing back to life a corpse of which he has eaten by the act of going to sleep for some hours after his cannibalism, and then vomiting on the fragments of the corpse." [2] Although the account of the horrible tragedy, as given in the *Nāyak* newspaper, does not mention the fact whether or not the Aghori Haripada went to sleep after performing his act of cannibalism and, thereafter, vomited on the remains of the two sacrificed children, I think it very plausible that he promised to revive the two victims on the faith of his having partaken of their flesh and also on that of his possessing thaumaturgic power. I, therefore, answer the question (*d*) in the affirmative.

P. S. Since writing the above, I wrote, on the 3rd August 1917 a letter to the Magistrate of Nadiya enquiring from him whether the accused in the aforementioned case of ritual-murder had been tried by a Court of Justice and, if so, requesting him to furnish me with a copy of the Court's judgment therein. In his letter No. 1789 J. G, dated the 14th August 1917, he has written to me to say that the accused were tried by the Court of Sessions at Krishnagar, Nadiya, and that I should apply to him for a copy of his judgment in the aforementioned case.

[1] *Op. cit.*, p. 207. [2] *Op. cit.*, p. 221.

A NOTE ON THE RISE OF A NEW HINDU SECT IN BIHAR.—

(WITH ONE PLATE.)

By Sarat Chandra Mitra, Esq., M.A.,B.L.

(*Read on 25th April, 1917.*)

The Sakhibhāvakas constitute a peculiar sect of the Vaishṇavas, and are devotees of the cult of Rādhā, the spouse of Krishṇa. They adore her under the belief that she is the incarnation of Krishṇa's *sakti* or energy and, in order to give an adequate expression to their belief that they constitute her friends and followers, rig themselves out in the attire of members of the softer sex. About this sect, a recent author has written as follows :—

About the middle of the present (19th) century, this curious sect (the Sakhibhāvakas) obtained some notoriety in and about Calcutta. The Vaishṇavas of this sect express their devotion to Rādhā, the personification of the *sakti* of Krishṇa, in a ridiculous and rather disgusting manner. In order to convey the idea of being, as it were, her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women.[1] The only place where they are met with in any number is Jaypur. There are many Sakhibhāvakas who do not marry, as marriage would be inconsistent with their assumed female character."[2]

A cult, very similar to the above, has been recently propounded in Bihar by a retired Deputy Inspector of Schools, named Bābu Bhagbānprasād, who is now known throughout Bihar as रूपकला भगवानप्रसाद. He is a follower of Rāmānanda—the great wor-

[1] H. Wilson's *Religious Sects of the Hindus* (Edition of 1861), p. 178.

[2] *A History of Hindu Civilization during British Rule.* By Pramatha Nath Bose, B. Sc., F.G.S., M.R.A.S. In Four Volumes, Calcutta : W. Newman & Co. 1894. Vol. I, pp. 112-113.

shipper of Vishṇu and preacher of his favourite cult. The keynote of this new cult is the worship of Rādhākrishṇa, Lakshmīnārāyaṇ or Sītārām.

Now श्री चैतन्यचरितामृत —the Bible of Vaishṇavism—mentions the following four ways of worshipping the aforementioned deities :—

दास्य सख्य वात्सल्य शृंङ्गार चारि रस ।
चारि भावे भक्त यत कृष्ण तार वश ॥

The worshipper, in the capacity of a servant, may surrender his own self to the service of God. Or he may look upon the deity in the light of a friend, a parent, or a lover or sweetheart and worship him in these capacities. Now Bhagbānprasād worships Sītārām in the capacity of a lover or husband (that is to say, in the मधुर, शृङ्गार or कान्तभाव which is said to be the best way of worshipping a deity in). He has, therefore, assumed the feminine name Rūpakalā (रूपकला) and dresses himself in the garb of a female, as will appear from his annexed photo (Vide the accompanying plate). The fact of his having assumed the above feminine cognomen is recorded in the following couplet occurring in one of his works :—

तुमहि मातु पितु परम हित, तुम मम गुरु भगवान ।
"रूपकला" प्रियविङ्करी विनवति श्रीहनुमान ॥

Just as a woman, who is in love, devotes her whole life, youth and charms to the service of her beloved, so Bhagbānprasād has consecrated his whole life to the service of his beloved deity Sītārām. His attitude towards his beloved deity may be described as something approaching that of the milkmaids of Brindaban towards their beloved and adored Sri Krishṇa, which whole-hearted devotion is very aptly expressed in the following words of the Vaishṇava poet :—

बंधु तुमि से आमार प्राण ।
पिरीति रसेते, आत्मा तनुमन, दियाछि तोमार पाय ।
तुमि मोर पति, तुमि मोर गति मन नाहि आन ताय ॥

TRANSLATION.

"O my beloved! You are my life.

"Overflowing with the milk of human love, I have poured my whole body and mind at your feet.

"You are my husband; you are my source of salvation; I have no body else."

This way of looking upon the deity as a beloved lover is not confined to India only. The famous Persian poet Hafiz also looked upon the "great sun-coloured Being beyond this darkness" as a friend or lover, for he says in one well-known passage :—

"Do not bring a lamp into my audience-hall to-day.

To-night, that full moon my Friend is shining here."

It is also a creed among the Roman Catholics, for Cardinal Newman says: "If thy soul is to go on into higher spiritual blessedness, it must become a woman, yes, however manly you may be among men."

I have elsewhere given a succinct biographical sketch of the founder of this sect—Rūpakalā Bhagbānprasād.[1] From his very boyhood, he was of a religious turn of mind. In 1858, he was fully initiated into spiritual manhood by Swāmī Rāmcharaṇ Dās at Godnā to the west of Chapra. After initiating him, his spiritual preceptor dubbed him with the religious title of "*Sītārām Saraṇ*." After his retirement from service on the 31st October 1893, he endowed his property, by a deed of endowment, for the worship of his tutelary deity Sītārām, and, cutting off all connection with worldly affairs, went to Ajodhya where he has attired himself in the narrow waist-cloth called *lengtā*, and a scarf named *āṛchlā*, and equipped himself with the begging-

[1] *Vide* my article entitled *A Modern Saint of Northern India* in *The Hindustan Review* (Allahabad) for October—November, 1918 p. p. 299—304.

bowl called *kamaṇḍalu*. There he has taken up his quarters at the premises No. 108 named "*Pramodvana*"—"The Grove of Delight"—a big cottage belonging to Saint Rāmcharaṇ Dās. In this secluded retreat, like Parnell's *Hermit*,

"Remote from man, with God he spends his days,
Prayer all his business, all his pleasure praise."

Since his retirement to Ajodhya, Rūpakalā Bhagbānprasād's saintly character has become fully developed; and his reputation for sanctity has spread far and wide throughout Northern India. On the occasions of the Rāmnavamī festival in the month of *Chaitra* (March-April) and of the bathing festival on the full-moon day in the month of *Kārtik* (October-November), a large number of pilgrims from all parts of Northern India foregather at Ajodhya and repair to the "*Rūpakalākuṇja*" to have a look at the saintly Sītārāmsaraṇ Rūpakalā Bhagbānprasād. On Sundays, many pleaders, judicial officers, zamindars, clerks and other persons of every walk of life from the neighbouring places assemble at his residence to have interview and religious conversation with him.

This "wonderful mixture of God and man"—Rūpakalā Bhagbānprasād—exercises a great influence for good on the moral well-being of Bihar. That well-known modern saint of Bengal, Srī Rāmkrishṇa, very aptly said: "When the rose is blown, and sheds its fragrance all around, the bees come of themselves. The bees seek the full-blown rose, and not the rose the bees." The truth of this saying of his Bengali brother in God has been strikingly illustrated in Rūpakalā Bhagbānprasād's life. Numbers of educated Biharis have flocked to him and become his disciples. Among these, two are Munsifs, three are Vakils, four are or were Deputy Inspectors of Schools, besides many others. The breadth and catholicity of the religious principles inculcated by him will appear from the fact that he counts among his disciples a retired Mahomedan Sub-Inspector of Police.

It has been shown above that the followers of the Sakhibhāvaka sect are devotees of the cult of Srīkrishṇa's spouse Rādhā whom they look upon in the light of an incarnation of Krishṇa's *sakti* or energy, and dress themselves in female attire, adorn their persons with feminine ornaments and even adopt womanly manners and occupations. This has been stated to be ridiculous and disgusting. But the followers of the sect (which we may call the Sītārāmi Sect), founded by Rūpakalā Bhagbānprasād, do not give expression to their religious beliefs and doctrines in a ridiculous and disgusting manner. No doubt, the keynote of the cult preached by Rūpakalā is the worship of the deity Sītārām in the capacity of a lover or husband. In order to make his *rôle* compatible with his mode of worship, Bhagbānprasād has, no doubt, assumed the female garb (as will appear from his portrait in the annexed plate) and adopted the feminine name of "*Rūpakalā*" or "The Effulgence of Beauty." But so far as my information goes, his followers have not adopted this feminine guise. Two of his followers are residents of Chapra; I know them personally. But I have never seen them in feminine garb. It may be that, after their retirement from worldly life, they may assume the same garb. Be that as it may, this much is certain that the religious doctrines inculcated by Rūpakalā are pure and simple and characterised by breadth and catholicity.

PLATE.



RUPAKALA BHAGBAN PRASAD.

WATER-WORSHIP IN EAST AND WEST.

By R. P. Masani, Esq., M. A.

(*Read on 27th June, 1917.*)

The second paper of this series was brought to a close with the following remarks:—

"It was my intention to present to you an account of the ceremonies connected with the digging of wells and of the different customs of decorating wells and the varied offerings proffered to the nymphs and spirits residing in the waters. With the picture that would have been thus presented of Indian wells, decked with *jalis* (trellis work) of flowers and illumined with *ghee-lamps*, their pavements strewn with cocoanuts, sugar and sweets and milk and *ghee*, and smeared with red lac in lieu of blood, but daubed also in some places with the blood of animal sacrifice, it would have been interesting to contrast the picture of English wells fantastically tapestried about with old rags and practically unlit and unembellished, save for a little garland-dressing here and there, and filled with pins and needles and coins. As, however, this paper has already outgrown its limits, I shall have to solicit your attention to a separate paper dealing with those topics."

These topics are briefly dealt with in this paper.

WATER-DIVINERS.

When a well is to be dug, an expert is first called to select a favourable site. To some experts such sites are revealed in dreams. Some possess the faculty of hearing the sound of water running underneath, others point out the sites by smelling out sweet water under ground. These sniffers are known as Bhonyesunghna in Gujarat and Cutch, and as Sunga in the Punjab, and they generally belong to a class of *Faqirs* gifted with this faculty. The Luniyas, a caste of navvies, are also endowed with these powers. In the Punjab a herd of goats is driven about in search of sites of deserted wells. When these goats arrive at the right spot, they lie down and that is a signal for a search.

Water-diviners are not unknown amongst the Europeans. One of the extraordinary incidents of the recent Gallipoli campaign was the discovery of water by a Kentish water-diviner at Suvla Bay. During the critical hours which followed the landing at the place in August 1915, the great problem for the officers was to find water on that parched land. The experts had examined the district and reported that there was no water to be got there, but Sapper Stephen Kelly, of the 3rd Australian Light Horse Brigade, a hydraulic Engineer of Melbourne, possessed the gift for water-divining. While he was standing with Captain Shearen, a New Zealand Officer, in the line of communications, he cried out, "There's water here where we're standing." News of his reputation had reached Brigadier General Hughes, who sent for him immediately and asked him if he could find water. The Sapper was confident of finding it. The Brigadier gave him a sporting chance and put a thousand men under his direction. Within a few hours he opened up one well which had been sunk. In a little more time he had thirty wells going with sufficient water to supply every man with a gallon a day and every mule with its six gallons, and this of pure cold spring water "instead of the lukewarm liquor from kerosene tins off the transport."

The army's engineers were astonished by Sapper Kelley's success, especially as he was without paper plans. When they asked him about it, he replied that it would take him about half the time to get the wells going that it would for him to draw up the plans. Sapper Kelly was a Kent man, born in Maidstone. He went out to Queensland when a small boy. At that time an old water-diviner arrived in the neighbourhood and tried his art in their township. The boy trotted after the old man in his twistings and turnings about the paddock with a divining twig in his hand, and when the old man found water, the boy "felt his nerves twitch and a thrill go through him that wasn't just excitement." He thought he would try too, and he did. From that moment he had practised his powers. At Suvla he said he got better results with a copper rod instead of the divining twig.

MUHURT CEREMONIES.

I am not aware of any ceremonies connected with the digging of wells in the West, but in India it is regarded as a very important function requiring care and caution and, above all, propitiation of the Deities. A Brahmin is consulted as to the auspicious hour when the work of digging should commence. The auspicious days vary in different places. In Gujarat, Tuesdays and those days on which the earth sleeps are avoided; and the earth is supposed to be asleep on the 1st, the 7th, the 9th, the 10th, the 14th and the 24th days following a *Sankranti*, i.e., the day on which the sun crosses from one constellation to another. With the exception of these days, a date is generally selected on which the *chandra-graha* or the moon is favourable to the constructor of the well. In the Punjab, the work should begin on Sunday.

On the appointed day, the expert, the constructor of the well, the Brahmin priest, and the labourers go to the place where the well is to be dug, and an image of the god *Ganpati*, the protector of all auspicious ceremonies, is first installed on the spot and worshipped with *panchamrit*, a punch or mixture of milk, curds, ghee, honey and sugar. A green coloured piece of *atlas* (silk cloth), about two feet long, is then spread on the spot, and a pound and a quarter of wheat, a cocoanut, betels, dates and copper coins are placed on it. A copper bowl filled with water and containing some silver or gold coins is also placed there. The mouth of the bowl is covered with the leaves of the Mango tree and a cocoanut is placed over the leaves. After this the priest chants sacred hymns and asks his host to perform the *Khat* ceremonies.

These Khat-muhurt or Khat-puja must be performed before commencing the construction not only of wells, reservoirs and tanks, but also of any work above or under the ground, such as setting the *nankestambha*, or the first pillar of a marriage bower, or a bower for a thread ceremony, or laying the foundation-stone of a house or temple,

or a sacrificial pit, or of a street, or fortress, or a city or a village. The earth-mother is then worshipped in the manner prescribed in the *shashtras* to propitiate her against interruptions in the completion of the work undertaken. The owner of the person interested in the new work pours a little water on the earth where the foundation-pit is to be dug, sprinkles red lac and gulal (red powder), places a betel-nut and a few precious coins, and digs out the first clod of earth himself. Rich persons use silver or golden spades and hoes when turning up the first clod. Among the usual offerings to Ganpati and the earth on the occasion are curd, milk, honey, molasses, cocoanuts, dhana (a kind of spices), leaves of nagarval (a kind of creeper) and red lac. The expert who is called to choose a proper site for the well offers frankincense and a cocoanut to the spot, and lights a lamp thereon. After the Khat ceremonies are over, the host distributes sugar or molasses among those present and offers money to the expert who generally refuses to accept it and asks the host to dispose of it in charity. Even those who accept money give away a part of it in alms to the poor.

Occasionally, with a view to securing the unobstructed completion of the work, the god *Ganpati* and the goddess *Jaladevi* are installed and worshipped daily, till water appears in the well. Some people, however, install the goddess *Jaladevi* after the appearance of water, when a stone is taken out from the bottom of the well and is plastered with red lead to represent the goddess and is ceremoniously worshipped. When the construction of the well is complete, a ceremony called *Vastu* or *jalostsana* or water-festival is celebrated, Brahmins are entertained at a feast and given *dakshina* [1].

In the Punjab, the work of digging a well should begin on Sunday. On the previous Saturday night little bowls of water are placed round the proposed site, and the one which dries up the least marks the best site for the well. The circumference is

[1] Folklore Notes of Gujarat.

then marked and the work of digging commenced, the central lump of earth being left intact. This clod of earth is cut out last and it is called *Khwajaji*, after Khwaja Khizr, the water saint, and is worshipped. If it breaks, it is a bad omen, and a new site is selected a week later.

In the north-east a Pandit fixes the auspicious moment for sinking a well. The owner then worships Gauri, Ganesha, Shesha Naga, the world-serpent, the earth, the spade and the nine planets. Then facing in the direction in which, according to the directions of the Pandit, Shesha Naga is supposed to be lying at the time, he cuts five clods with the spade. When the workmen reach the point at which the wooden well-cush has to be fixed, the owner smears the cush in five places with red powder, and tying dub-grass and a sacred thread to it, lowers it into its place. A fire sacrifice is then offered, and Brahmins are fed. When the well is ready, cow-dung, milk, cow urine, butter and Ganges water, leaves of sacred Tulsi and honey are thrown in before the water is used.

But, according to Crookes, no well is considered lucky until the Salagrama, or the spiral ammonite sacred to Vishnu, is solemnly wedded to the Tulsi or basil plant, representing the garden or field which the well is intended to water. The rite is performed according to the standard marriage formula: the relations are assembled; the owner of the garden represents the bridegroom, while a kinsman or his wife stands for the bride. Gifts are given to Brahmins, a feast is held in the garden, and both the garden and the well may then be used without any danger.

DECORATIONS AND OFFERINGS.

We have seen that the Indian method of venerating a well was to crown it with flowers, to cover it with *jalis* or trellis work of flowers, to illumine it with ghee-lamps placed in niches specially made for the purpose and to strew the pavement with cocoa-nuts, betel-nuts, sugar and sweets and milk and ghee and to smear it with red lac. We have also seen in the previous paper

that floral decoration and garland-dressing is an act of simple reverence, being a survival of the earlier and more primitive practices and ceremonials. The other offerings, however, particularly cocoanut, and the practice of smearing the pavement with red lead point to beliefs associating spirits with water, and they are but survivals of the ancient cult of human and animal sacrifices offered to the water-spirit. The cocoanut, resembling a human head, is accepted by the spirits, in lieu of a human being, similarly red lead does duty for the blood of animal victims. The Germans hoodwink the water-spirit with another curious substitute and that is a loaf of bread It is the practice to throw a loaf into the water at Rotenburg on the Neckar. If this offering is not given, the river-spirit would take away a man. The practice of placing lamps inside the well also points to spirit-beliefs. The lights, it is hoped, would scare away evil spirits from the water.

HUMAN AND ANIMAL OFFERINGS.

There is enough anthropological evidence to show that at one time human sacrifices were offered in east and west alike to the spirits of fire, earth and water. Numerous authorities may be cited. The Indian practices are well known. I shall only quote a passage from chapter VIII of volume II of Sir James Frazer's *Golden Bough* in which he deals with the practice of burning human beings in the fires. Of human sacrifices offered on these occasions the most unequivocal traces are those which, about a hundred years ago, still lingered at the Beltane fires in the Highlands of Scotland, that is, among a Celtic people who, situated in a remote corner of Europe and almost completely isolated from foreign influence, had till then conserved their old heathenism better than any other people in the west of Europe. "It is significant," says Sir James Frazer, "that human sacrifices by fire are known, on unquestionable evidence, to have been systematically practised by the Celts. The earliest description of these sacrifices has been bequeathed to us by Julius Caesar. As conqueror of the hitherto independent Celts of Gaul, Caesar had

ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting-pot of Roman civilization. . . The following seem to have been the main outlines of the custom. Condemned criminals were reserved by the Celts in order to be sacrificed to the gods at a great festival which took place once in every five years. The more there were of such victims, the greater was believed to be the fertility of the land. If there were not enough criminals to furnish victims, captives taken in war were immolated to supply the deficiency. When the time came, the victims were sacrificed by the Druids or priests, some they shot down with arrows, some they impaled, and some they burned alive in the following manner. Colossal images of wicker-work or of wood and grass were constructed; these were filled with live men, cattle and animals of other kinds; fire was then applied to the images, and they were burned with their living contents. Such were the great festivals held once every five years. But besides these quinquennial festivals, celebrated on so grand a scale and with, apparently, so large an expenditure of human life, it seems reasonable to suppose that festivals of the same sort, only on a lesser scale, were held annually, and that from these annual festivals are lineally descended some at least of the fire-festivals which, with their traces of human sacrifices, are still celebrated year by year in many parts of Europe."

Similarly, in pagan Europe water claimed its human victims on Midsummer Day. We have already seen that in England the spirits of the River Tees, the Skerne and the Ribble, the Spey and the Dee demand human victims. We have also seen how the river sprites in Germany transcend the rest of the spirits in Europe in their blood-thirstiness. We also learn from Tacitus that the ancient Germans offered human sacrifices. He tells us that the image of the goddess Nerthus, her vestments and chariot were washed in a certain lake, and that immediately afterwards the slaves who ministered to the goddess were swal-

lowed by the lake. The statement may perhaps be understood to mean that the slaves were drowned as a sacrifice to the deity.

The next stage was that of animal sacrifices. It is well known that just as goats and buffaloes were sacrificed in India so were bulls and calves offered to the deities in Europe. In Bombay cocks and goats are still offered to water. The wells on the continent, however, seldom receive animal offerings in these days. Only in one case, namely in the case of St. Tegla's Well, which is resorted to for the cure of epilepsy, we find the patient offering a cock or a hen. The usual offerings at other wells are rags and ribbons, pins and needles, nails and shells, buttons and coins, and sometimes bread and cheese. It will, therefore, be news to many that in Great Britain the lamb was the votive offering for water. Gomme refers to this offering in a chapter on ethnic elements in custom and ritual in which he compares certain ceremonies prevalent in India and Greece and other parts of Europe and argues from the strong line of parallel between the Indian ceremonies and those still observed in Europe as survivals of a forgotten and unrecognised cult that ceremonies which are demonstrably non-Aryan in India, even in the presence of Aryan people, must in original have been non-Aryan in Europe, though the race from whom they have descended is not at present identified by ethnologists. One of the customs selected by him for comparison is the Whitsuntide custom in the parish of King's Teignton, Devonshire. Here is a description of that custom:—

"A lamb is drawn about the parish on Whitsun Monday in a cart covered with garlands of lilac, laburnum, and other flowers, when persons are requested to give something towards the animal and attendant expenses; on Tuesday it is then killed and roasted whole in the middle of the village. The lamb is then sold in slices to the poor at a cheap rate."

The origin of the custom is forgotten, but a tradition supposed to trace back to heathen days, is to this effect: The village suf-

fered from a dearth of water, when the inhabitants were advised by their priests to pray to the gods for water; whereupon the water sprang up spontaneously in a meadow about a third of a mile above the river, in an estate now called Rydon, amply sufficient to supply the wants of the place, and at present adequate, even in a dry summer, to work three mills. A lamb, it is said, has ever since that time been sacrificed as a votive thank-offering at Whitsuntide in the manner before mentioned.

The same ceremony, in a more primitive form, was observed at the village of Holne. On May-morning, before daybreak, the young men of the village used to assemble at a granite pillar in the centre of a field called the Ploy Field. They then proceeded to the moor, where they selected a ram lamb, and after running it down brought it in triumph to the Ploy Field, fastened it to the pillar, cut its throat, and then roasted it whole, skin, wool, etc. At Midday a struggle took place, at the risk of cut hands, for a slice, it being supposed to confer luck for the ensuing year on the fortunate devourer. As an act of gallantry the young men sometimes fought their way through the crowd to get a slice for the chosen amongst the young women, all of whom, in their best dresses, attended the Ram Feast as it was called.

We have seen that even to-day the Parsis offer goats and fowl to the spirits of the well. The process of reasoning is the same. The Gujarati Hindu, however, shrinks from such slaughter. Nevertheless the gods have to be propitiated. He therefore offers acceptable substitutes for animal victims, such as cocoanuts and red lac. He further believes that betelnuts, sugar and milk and ghee likewise keep the spirits in good humour.

OFFERING OF COINS.

Offerings of coins to the well-spirits are common in the east as well as the west. What can be the explanation? Is the coin offered as a price for the boon that one expects to derive from the healing powers of the wells? That at any rate is the idea prompting the man bitten by a rabid dog when he goes to a well inhabit-

ed by a Vachharo, with two earthern cups filled with milk and with a pice in each, which he empties into the water. But quite a different and curious explanation of the offering is found in the *Folklore Notes of Gujarat*. "It is a belief among Hindus," says one of the informants of the late Mr. Jackson, "that to give alms in secret confers a great boon on the donor. Some of the orthodox people, therefore, throw pice into wells, considering it to be a kind of secret charity."

RAG WELLS AND PIN WELLS.

The most singular feature of well-worship in Europe is the fantastic custom of offering rags at sacred wells and pins and buttons, rusty nails and needles, and even shells and pebbles. Rag wells and pin wells abound in Great Britain and Ireland. Many references to these are found in the works of European folklorists. In his Ethnology in Folklore Gomme has distributed them geographically and we may adopt his analysis. In the middle and southern countries of England these practices have not survived but in northern England one comes across several pin-wells. At Sefton in Lancashire it was customary for passers-by to drop into St. Helen's well a new pin for good luck or to secure the fulfilment of an expressed wish and by the turning of the pin-point to the north or to any other point of the compass conclusions were drawn as to the fidelity of lovers, date of marriage and other love matters. At Brindle is a well dedicated to St. Ellin, where on Patron day pins are thrown into the water. Such pin-wells also existed at Jarrow and Wooler in Northumberland, at Breyton Minchmore, Keyingham, and Mount Grace in Yorkshire.

At Great Cotes and Winterton in Lincolnshire, Newcastle and Benton in Northumberland, Newton Kyme, Thorp Arch, and Gargrave in Yorkshire, pieces of rag, cloth, or ribbon take the place of the pins, and are tied to bushes adjoining the wells, while near Newton, at the foot of Roseberry Topping, the shirt or shift of the devotee was thrown into the well, and according as it floated or sank so would the sickness leave or be fatal, while

as an offering to the saint a rag of the shirt is torn off and left hanging on the briars thereabouts.

Pin wells in Wales are met with at Rhosgoch in Montgomeryshire, St. Cynhafal's Well in Denbighshire, St. Barruc's Well on Barry Island, near Cardiff, Ffynnon Gwynwy spring in Carnarvonshire, and a well near Penrhos. Near the well of St. Aelian resided a woman who officiated as a kind of priestess. Anyone who wished to inflict a curse upon an enemy resorted to this priestess and got the name of the person proposed to be cursed registered in a book kept for the purpose. A pin was then dropped into the well in the name of the victim, and the curse was complete. Pin-wells and rag-wells are both represented in Cornwall as, for instance, at Pelynt, St. Austel and St. Roche, where pins are offered, and at Madron Well, where both pins and rags are offered.

In Ireland the offering of rags is a universal custom. Among examples of rag-wells may be mentioned Ardclinis, County Antrim, Errigall-Keroge, County Tyrone, Dungiven, St. Bartholomew's Well at Pilltown, County Waterford; and St. Brigid's Well at Cliffony, County Sligo.

About fifty years after the Reformation it was noted that the wells of Scotland were all "tapestried about with old rags." The best examples lasting to within modern times are to be found in the islands round the coast and in the northern shires, particularly in Banff, Aberdeen, Perth, Ross, and Caithness. At Kilmuir, in the Isle of Skye, at Loch Niant, or Siant, there was "a shelf made in the wall of a contiguous enclosure" for placing thereon "the offerings of small rags, pins, and coloured threads to the divinity of the place." At St. Maurie's Well, on Mulruba Isle, a rag was left on the bushes, nails stuck into an oak tree, or sometimes a copper coin driven in. At Toubirmore Well, in Gigha Isle, devotees were accustomed to leave "a piece of money, a needle, pin, or one of the prettiest variegated stones they could find," and at Tonbir Well, in Jura, they left "an offering of some small token, such as a pin, needle, farthing or the like."

In Banffshire, at Montblairie, "many still alive remember to have seen the impending boughs adorned with rags of linen and woolen garments, and the well enriched with farthings and bodles, the offerings of those who came from afar to the fountain." At Keith the well is near a stone circle, and some offering was always left by the devotees. In Aberdeenshire, at Frazerburgh, "the superstitious practice of leaving some small trifle" existed. In Perthshire at St. Fillan's Well, Comrie, the patients leave behind "some rags of linen or woolen cloth." In Caithness, at Dunnat, they throw a piece of money in the water, and at Wick they leave a piece of bread and cheese and a silver coin, which they alleged disappeared in some mysterious way. In Ross and Cromarty, at Alness, "pieces of coloured cloth were left as offerings"; at Cragnick an offering of a rag was suspended from a bramble bush overhanging the well; at Fodderty the devotees "always left on a neighbouring bush or tree a bit of coloured cloth or thread as a relic; and at Kiltearn shreds of clothing were hung on the surrounding trees. In Sutherlandshire, at Farr and at Loth, a coin was thrown into the well. In Dumfriesshire, at Penpont, a part of the dress was left as an offering, and many pieces have been seen "floating on the lake or scattered round the banks." In Kirkcudbrightshire at Buittle, "either money or clothes" was left, and in Renfrewshire, at Houston, "pieces of cloth were left as a present or offering to the saint on the bushes.

VARIED EXPOSITIONS OF THE CUSTOM.

What may be the ideas underlying these singular gifts?

Henderson explains in *Folklore* that "the country girls imagine that the well is in charge of a fairy or spirit who must be propitiated by some offering, and the pin presents itself as the most ready or convenient, besides having a special suitableness as being made of metal." Miss Marian Cox in her *Introduction to Folklore* says that the pins, coins, buttons and other objects found in wells, and generally considered to be offerings, may formerly have been vehicles of the diseases which patients have

thought thus to throw off. This suggestion is probably based on the theory put forward by Sir John Rhys in regard to the rag-offerings at sacred wells. He believed that the object of placing these scraps of clothing at the wells was for transferring the disease from the sick person to some one else. The same explanation is vouchsafed in regard to the Indian custom of hoisting flags on trees. But whether or not this explanation is partially true in regard to the rag offerings, it is evidently untenable in regard to the presents of pins and buttons which are unquestionably offerings intended to please the well spirits.

In combating the opinion of Sir John Rhys, Sir George Laurence Gomme gives in *Folklore as an Historical Science* a very significant example. "Among other items," says he, "I have come across an account of an Irish station, as it is called, at a sacred well, the details of which fully bear out my view as to the nature of the rags deposited at the shrine being offerings to the local deity. One of the devotees, in true Irish fashion, made his offering accompanied by the following words:—'To St. Columbkill—I offer up this button, a bit o' the waistband o' my own breeches, an' a taste o' my wife's petticoat, in remembrance of us havin' made this holy station; an' may they rise up in glory to prove it for us in the last day.'"

"I shall not attempt," says the author, "to account for the presence of the usual Irish humour in this, to the devotee, most solemn offering; but I point out the undoubted nature of the offerings and their service in the identification of their owners—a service which implies their power to bear witness in spirit-land to the pilgrimage of those who deposited them during lifetime at the sacred well." Mr. Eden Paillpots in one of his Cornish stories (Lying Prophets) confirms this conception. In that story rags are offered. "Just a rag tored off a petticoat or some such thing. They hanged 'em up round about on the thorn bushes, to show as they 'd a' done more for the good saint if they 'd had the power."

A few more authorities may be cited. I have not seen the original works, but I find them referred to in Knowlson's *Origins of Popular Superstitions and Customs*. Grose explains the custom in the following extract :—

> "Between the towns of Alten and Newton, near the foot of the Rosberrye Toppinge, there is a well dedicated to St. Oswald. The neighbours have an opinion that a shirt or shift, taken off a sick person and thrown into that well, will show whether the person will recover or die ; for, if it floated, it denoted the recovery of the party ; if it sunk, there remained no hope of their life ; and to reward the saint for his intelligence, *they tear off a rag of the shirt, and leave it hanging on the briers thereabouts* where, 'I have seen such numbers as might have made a fayre rheme in a paper-myll'."

There is an echo of this theory in the *Statistical Account of Scotland* ; "A Spring in the Moss of Melshach, of the chalybeate kind, is still in reputation among the common people. Its sanative qualities extend even to brutes. As this Spring probably obtained vogue at first in days of ignorance and superstition, it would appear that it became customary to leave at the well *part of the clothes of the sick and diseased* and harness of the cattle as an offering of gratitude to the divinity who bestowed healing virtues on its waters. And now, even though the superstitious principle no longer exists, the accustomed offerings are still presented."

Here is one more extract from the Statistical Account of Scotland :—

> "There is at Balmano a fine spring well, called St. John's Well, which in ancient times was held in great estimation. Numbers, who thought its waters of a sanative quality, brought their rickety children to be washed in its stream. Its water was likewise thought a sovereign remedy for sore eyes, which, by frequent washing, was

supposed to cure them. To show their gratitude to the saint, and that he might be propitious to continue the virtues of the waters, they put into the well presents, not indeed of any great value, or such as would have been of the least service to him if he had stood in need of money, but such as they conceived the good and merciful apostle, who did not delight in costly oblations, could not fail to accept. The presents generally given were pins, needles, and rags taken from their clothes."

Professor Rhys himself suggests that a distinction is to be drawn between the rags hung on trees or near a well and the pins, which are so commonly thrown into the water itself. In his opinion only the rags may be vehicles of disease. "If this opinion were correct", says Hartland, "one would expect to find both ceremonies performed by the same patient at the same well; he would throw in the pin and also place the rag on the bush, or wherever its proper place might be. The performance of both ceremonies, is, however, I think, exceptional. Where the pin or button is dropped into the well, the patient does not trouble about the rag, and *vice versa*." Hartland is therefore inclined to think that the rags stand for entire articles of clothing which need to be deposited at an earlier time and he thinks that on the analogy of the part representing the whole the rags were intended to connect the worshipper with the deity. The reasoning underlying the rag-offerings, then, resolves itself into the following simple syllogism: My shirt or stocking, or a rag to represent it, stands for me; being placed upon a sacred bush or thrust into a sacred well it is in constant contact with divinity; the effluence of divinity, reaching and involving it, therefore reaches and involves me.

A curious detail in regard to these rag-offerings is given by Mrs. Evans in reference to the rags tied on the bushes at St. Elian's well. These rags must be tied with wool. This detail is not mentioned by the various authorities whom we have referred to, and the reason for using wool remains to be explained. We

know that with the Hindus as well as the Parsis the sheep is a sacred animal. The use of woollen clothes is prescribed in certain Hindu rituals and the sacred thread of the Parsis, which he carries round his waist day and night, is made of sheep's wool. Probably the same idea led to the use of wool in the English custom of hanging up rags. If so, it affords a further ground for concluding that the rag was not a mere vehicle of disease but an actual offering devoutly presented to the deity of the well or the tree.

A MISUNDERSTOOD INDIAN CUSTOM.

In India no one would think of offering to the water-spirits such impure articles as pins and needles and nails, much less "rags torod off shirts and petticoats". It would be positive defilement of water. Sometimes, however, flags are seen hoisted near holy wells and European travellers represent them as rag wells corresponding to those with which they are familiar in the west. There is, however, a good deal of difference between the two customs. In the first place these flags are not rags. They are made of new, unused cloth. It is a universal custom in India to put up *dhajas* or standards near shrines, sepulchres and sacred trees believed to harbour spirits. When there is such a shrine or tree near a well, a flag is hoisted at the spot. But it is done in honour, not of the water spirit, but of the god or goddess installed in the shrine or of the spirit dwelling in the tree or of the saint buried in the vicinity. I have made personal enquiries and looked up authorities in search of evidence for rag wells in India, but have not come across any single instance. True, Crooke in his Popular Religion and Folklore of Northern India, makes the rather sweeping assertion that India supplies numerous examples of the custom of hanging up rags on trees or near sacred wells. Mention is also made in the *Folklore Notes of Gujarat* of flags that are sometimes hoisted near holy wells "in honour of the water-goddess Jaldevki". European folklorists are thereby led to docket these as illustrations of the prevalence of the cult of rag wells in

India. But there is no evidence to show that rags are offered to wells. These authors are often misled by the incomplete data that they receive from their informants and in the absence of full particulars any such incident as a flag hoisted near a well is put forward as an example indicating the prevalence of a custom altogether foreign to the conceptions and even repugnant to the sentiments of the Indian population.

No one mentions flags, all the folklorists talk of rags. Perhaps, there is an excuse for it, as the new flags no doubt get soiled in course of time. But, as pointed out above, it should not have been overlooked that a regular standard is invariably put up in honour of the presiding deity. It has no suggestion for disease-transference. All deities, whatever their specific virtues, get this honour without exception. The question, then, for consideration is, does the same idea of reverence account for the flags hoisted on trees? There is no doubt that the primary idea was the same, although in process of time superstitious people came to think that that was an offering demanded by the spirits living in the trees and that if the offering was not given, calamities would befall, particularly illness. For instance, one of these spirits is known by the name of *Chitharia* or *Ragged Pir*. He is supposed to dwell in such trees as the Khijado, *i.e.* Shami (Prosopis Spicigera) and Bawal, *i.e.*, Babhul (Acacia Arabica). It is a common belief that if a mother fails to offer a flag to such a holy tree while passing by it, her children's health and life are jeopardised. According to another belief, travellers, in order to accomplish their journey safely, offer flags to the trees reputed to be the dwelling-places of spirits, if they happen to come across them during the journey.

In the *Folklore Notes of Gujarat* several interesting examples of these beliefs and practices have been given and I should like to transcribe them here in the compiler's own words:—

"Some believe that both male and female spirits reside in the *Khijado, Bāval* and *Kerado* trees and throw rags over them with the object of preventing passers-by from cutting or remov-

ing the trees. Some pile stones round their stems and draw tridents over them with red lead and oil. If superstitious people come across such trees, they throw pieces of stones on the piles, believing them to be holy places, and think that by doing so they attain the merit of building a temple or shrine. A belief runs that this pile should grow larger and larger day by day, and not be diminished. If the base of such a tree is not marked by a pile of stones, rags only are offered; and if rags are not available, the devotee tears off a piece of his garment, however costly it may be, and dedicates it to the tree.

"Once a child saw its mother offering a rag to such a tree, and asked her the reason of the offering. The mother replied that her brother, that is the child's maternal uncle, dwelt in the tree. Hence a belief arose that a *chithario* (ragged) uncle dwells in such trees. Others assert that the *chithario pir* dwells in such trees, and they propitiate him by offering cocoanuts and burning frankincense before it.

"There is a *Khijado* tree near Sultanpur which is believed to be the residence of a demon *mīmo*. This demon is propitiated by the offerings of rags.

"Some declare that travellers fix rags of worn-out clothes to the trees mentioned above in order that they may not be attacked by the evil spirits residing in them. Another belief is that the spirits of deceased ancestors residing in such trees get absolution through this form of devotion. It is also believed that a goddess called *chitharia devi* resides in such trees, and being pleased with these offerings, blesses childless females with children, and cures persons suffering from itch of their disease. There is a further belief that ragged travellers, by offering pieces of their clothes to the *Khijado, Baval* or *Kerado* trees, are blessed in return with good clothes.

"Some believe that Hanumān, the lord of spirits, resides in certain trees. They call him *chithario* or ragged Hanumān. All passers by offer rags to the trees inhabited by him. There is

such a tree near the station of Shiroi. There is a tamarind tree on the road from Tamnagar to Khantalia which is believed to be the residence of *chithario* Hanumān and receives similar offerings. Another tamarind tree of this description is near Marad and there is a *Khijado* tree on the road between Kalavad and Vavadi which is similarly treated.

"It is related by some people that in deserts trees are rare and the summer heat is oppressive. To the travellers passing through such deserts the only place of rest is in the shadow of a solitary tree-that is to be met occasionally. In order that no harm be done to such trees, some people have given currency to the belief that a spirit called *mūmo* dwells in such trees and expects the offering of a rag and a pice at the hands of every passer-by.

"In some places, the *Boṛādi* (jujube), *Pipal*, *Vad* (banyan) and the sweet basil receive offerings of a pice and a betelnut from travellers, while the *Khijado* and *Bīlvā* are given rags."

In all these instances we notice the confusion of rags with flags but they unmistakably establish the point that the idea underlying the offering is that of propitiating the spirit. A few more instances may be cited from Crooke's *Popular Religion and Folklore of Northern India*. "Among the Mirzapur Korwas the Baiga hangs rags on the trees which shade the village shrine, as a charm to bring health and good luck. These rag shrines are to be found all over the country, and are generally known as *Chithariya* or *Chithraiya Bhawani*, "Our Lady of Tatters." So, in the Punjab the trees on which rags are hung are called Lingri Pir or the rag saint. The same custom prevails at various Himalayan shrines and at the Vastra Harana or sacred tree at Brindaban near Mathura which is now invested with a special legend, as commemorating the place where Krishna carried off the clothes of the milkmaids when they were bathing, an incident which constantly appears in both European and Indian folklore. In Berar a heap of stones daubed with red and placed under a tree fluttering with rag represents Chindiya Deo or "the Lord of Tat-

ters, where, if you present a rag in due season, you may chance to get new clothes."

Crooke's authority for this last instance is the *Gazetteer*, but as indicated above these authorities have all missed the point that the original conception was to honour the tree-spirit and that these flags are hoisted either as a mark of reverence or as thank-offering for cures from diseases and other boons and further that these are regular flags and not scraps of shirts and petticoats fixed on bushes or hung on trees, as in Europe. During my recent journey from Rawalpindi to Kashmir I saw several trees the boughs of which were decked with flags of white and red cloth. In each case I found that there was a grave of a saint underneath or close by the tree and that the flags were hoisted in honour of the saint. There was no suggestion of disease-transference, although the villagers admitted that it was customary to offer these flags if, in response to a prayer to the saint or an oath, any ailment was cured. The point, however, is that the same offering is given for other boons as well.

RAG AS A VEHICLE OF DISEASE.

The cult of rag offering is, however, believed to extend throughout Africa from west to east. Park in his *Travels in the Interior of Africa* says: "The company advanced as far as a large tree, called by the natives Neema Toba. It had a very singular appearance, being covered with innumerable rags or scraps of cloth, which persons travelling across the wilderness had at different times tied to its branches; a custom so generally followed that no one passes it without hanging up something." Park adds that he also followed the example, and suspended a handsome piece of cloth on one of the boughs. Burton found the custom prevailing in Arabia and Sir William Ouseley saw a tree close to a large monolith covered with rags. Ferrier in his *Caravan Journeys* says that these rags are fixed on bushes in Persia in the name of Imam Raza. It is believed that the eye of the Imam being

always on the top of the mountain, the shreds which are left there by those who hold him in reverence remind him of what he ought to do in their behalf with Muhammad, Ali and the other holy personages, who are able to propitiate the Almighty in their favour. Hanney regarded these rags as charms for disease-transference. In his *Travels in Persia* he says, "After ten days' journey we arrived at a caravansirai, where we found nothing but water. I observed a tree with a number of rags tied to the branches: these were so many charms which passengers coming from Ghilan, a province remarkable for agues, had left there, in a fond expectation of leaving their disease also on the same spot."

I propose to verify this evidence hereafter. Meanwhile, considering how dangerous it is to generalise on the strength of stray statements and observations of foreign authors, considering how these statements reveal only half-truths in the case of many Indian customs, we may take this evidence with caution. If, however, what Hannay says is based on the actual practices and beliefs of the Persian Mahomedans, we are led to infer that not only in several places in Europe but also in many parts of Asia the rag came to be regarded as a vehicle of disease, whatever may have been the original ideas underlying the offering. When we have evidence to show that in Europe pins and rags were used at wells for purposes of divination, it is not difficult to conceive the process of reasoning by which these articles came to be regarded as appropriate offerings to the indwelling spirits, no matter how insignificant their intrinsic value. These instruments of divination, having done their duty, must have been consigned to the waters as the best place for depositing them. Then probably they were looked upon as indispensable offerings to the water goblins and then, although the practice of divination disappeared, these articles still came to be regarded as appropriate offerings for the well spirits, and the rustic mind, ignorant of the genealogy of the custom, interpreted the survival of the ancient usages according to its own conception of sympatho-

tic magic and either looked upon the rag-offering as a charm for disease-transference, or as a connecting link with the deity. This theory of the origin of the custom, which I put forward with some diffidence, also explains the growth of the two conflicting theories (1) that the rags are vehicles of disease or charms for disease-transference and (2) that they are simple offerings to propitiate the disease.

We have rambled far in our survey of the cult of rag offerings, because it represents a peculiarly interesting phase of water-worship. Of the rituals practised in the worship of water divinities it is the most rude and primitive. While the ceremonies of well worship in the west correspond in several details, notably the offerings of flowers and coins, to the rituals with which we are familiar in this country, they contain some distinctive elements, one of which is this practice of rag offerings. We have recorded numerous instances to show how common the practice was in Great Britain and Ireland and how it survives even to this day in certain parts, but while it was and still is a general feature of water-worship in those parts, it was and is unknown in India, although some folklorists have erroneously identified it with the entirely different, though seemingly analogous, practice of hoisting flags or *dhajas* at shrines and sacred trees.

ANIMAL DEITIES.

The western practices and customs we have noticed show that the cult of water-worship prevailed and survived throughout the west in a primitive form, evidently in a ruder form than in the east. The most remarkable feature of this rude worship is the belief in the presence of animals or fish as the presiding spirits or tutelary deities of the wells and it affords a very curious illustration of the savagery of those days in Europe. Originally the worship was established for one great divinity of water. Later, however, both in the east and in the west, the inhabitants of different places came to believe in different spirits of water. Thus did our wells and rivers and pools and tanks come to be

peopled by fairies and genii, goblins and witches, sayeds and saints. All these are represented in the guardian spirits of the wells and rivers and pools and tanks on the Continent. But our western friends go a step further and fill these wells with numerous animal gods which are very imperfectly represented in the waters of the East. Thus, for instance, we find a common belief amongst the Hindus that the nether regions are inhabited by water snakes called Nags. Such were the Kaliya Nag, who resided at the bottom of the Jumna and attacked the infant Krishna by whom he was driven from that place, also the Serpent King of Nepal, Karkotaka, who dwelt in the lake Nagarasa when the divine lotus of Adi Buddhia floated on its surface. It is believed that a pool at the temple of Treyugi Narayana in Garhwal is full of snakes of a yellow colour which emerge from water to be worshipped on the Nagpanchami day.

Another belief equates the Nags with a species of semi-divine beings, half men and half serpents, who possess magnificent palaces under water. The Puranas are full of traditions relating to princes who visited these palaces in watery regions and brought back beautiful Nagkanyas, or daughters of Nags, therefrom. For instance, Arjuna married a Nagkanya named Ulupi when he was living in exile with his brothers. No other animal water-gods are found in Hindu mythology. In the west, however, the guardian spirits of pools and wells are frogs and trouts and worms and flies. At the well on the Devil's Causeway, between Ruckley and the Acton, the devil and his imps appear in the form of frogs; three frogs are always seen together, and these are the imps. the largest frog, representing the devil, appearing but seldom. The Fount of Tober Kieran, near Kells, County Meath, in Ireland, rises in a diminutive rough-sided basin of limestone of natural formation, and evidently untouched by a tool. In the water are a brace of miraculous trout "which, according to tradition, have occupied their narrow prison from time immemorial. They are said never in the memory of man to have altered in size, and it is said of them that their appearance is ever the same."

In Galway there is a deep depression in the limestone called "Pigeon Hole," and the sacred rivulet running at the base of the chasm is believed to contain a pair of enchanted trout, one of which is said to have been captured some time ago by a trooper and cooked, but upon the approach of cold steel "the creature at once changed into a beautiful woman," and was returned to the stream. The well at Tullaghan, County Sligo, also harbours a brace of miraculous trout, not always visible to ordinary eyes. Similarly, at Bally Morereigh, in Dingle, County Kerry, is a sacred well called Tober Monachan, where a salmon and eel appear to those devotees whom the guardian spirits of the well wish to favour. In Scotland at Kilbride in Skye was a well with one trout. "The natives are very tender of it," says Martin, "and though they often chance to catch it in their wooden pails, they are very careful to preserve it from being destroyed." In the well at Kilmore, in Lorn, were two fishes, black in colour, never augmenting in size or number nor exhibiting any alteration of colour, and the inhabitants of the place "doe call the saide fishes Easg Saint, that is to say, holie fishes."

Gomme records other examples of a still more interesting nature If, says Dalyell, a certain worm in a medicinal spring on the top of the hill in the parish of Strathdon were found alive, it augured the recovery of a patient, and in a well of Ardnacloich, in Appin, the patient, "if he bee to dye shall find a dead worme therein or a quick one, if health bee to follow." These, there can be little doubt, are the former deities of the spring thus reduced in status.

The guardian of the well of St. Michael near the Church of Kirkmichael, in Banffshire, assumes the semblance of a fly, who is immortal and always present and every movement of his is regarded by the votaries at the shrine with silent awe, and as he appears cheerful or dejected the anxious votaries draw their presages. "To the eye of ignorance," says the local account, "he might sometimes appear dead, but it was only a transmigration into a similar form, which made little alteration to the real

identity." "It seems impossible," remarks Gomme, "to mistake this as an almost perfect example where the guardian deity of the sacred spring is represented in animal form. More perfect than any other example to be met with in Britain and its isles is this singular description of the traditional peasant belief, it lifts the whole evidence as to the identification of wells in Britain as the shrine of ancient local deities into close parallel with savage ideas and thought." Professor Robertson Smith points out that the divine life of the waters is believed to reside in the sacred fish that inhabits them, and he gives numerous examples analogous to the Scottish and Irish, but whether represented by fish, or frog, or worm, or fly, in all their various forms, the point of the legends is that the sacred source is either inhabited by a demoniac being or imbued with demoniac life.

Here we may bring to a close our analysis of water-worship in east and west. Enough evidence has been adduced to establish the identity of ideas and usages connected with the worship of water in India with those prevailing in Europe, particularly in the British Isles. Of all the great objects of nature water impressed people the most. It came to be worshipped everywhere. The foundation of the cult everywhere was the same. The forms and rituals were therefore part and parcel of the same common cult. There is, however, a difference in the degree in which they have survived in different places according to the stage of culture attained by the inhabitants of the place. These variations enable us to compare the stages of culture of different communities at different intervals. Their importance, therefore, to the student of ethnology and folklore cannot be over-estimated.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 31st January 1917 at 6 P.M. (S. T.), when, in the absence of the President, Rao Bahadur Purshotam B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Paper was then read :—

"A North-Indian Disease-Transference Charm and Its Panjabi and Persian Analogues." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE THIRTY-FIRST ANNUAL GENERAL MEETING of the Anthropological Society of Bombay was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 28th February 1917 at 6 P.M. (S. T.), when Principal J. N. Fraser, the Vice-President of the Society, occupied the Chair.

The minutes of the last meeting were read and confirmed.

THE THIRTY-FIRST ANNUAL REPORT for the year 1916 was then read and the Financial Statements placed on the table for inspection by members.

Proposed by Principal J. N. Fraser and seconded by Dr. R. N. Ranina.

"That the Report for the year 1916 and the Statements of Accounts as audited and signed by the Auditors be accepted."

Carried unanimously.

Proposed by Rao Bahadur P. B. Joshi and seconded by Mr. K. A. Padhye:

"That Principal J. N. Fraser be elected President of the Society for the ensuing year."

Both the speakers referred to the worth and merit of Principal J. N. Fraser as an educationist. Rao Bahadur P. B. Joshi especially referred to his translation of Tookaram's Poems as a valuable acquisition to the Marathi literature.

The proposition was carried unanimously.

Proposed by the Honorary Secretary and seconded by Rao Saheb Dr. V. P. Chowan:

"That the following Office-bearers be elected for the ensuing year:—

Vice-Presidents:

Rao Bahadur P. B. Joshi.
Rao Saheb Dr. V. P. Chovan, L.M. & S.

Members:

R. P. Masani, Esq., M.A.
Dr. R. N. Ranina, L.M. & S.
K. A. Padhye, Esq. B.A., LL.B.
J. A. Saldanha, Esq., B.A., LL.B.
Dr. P. N. Daruwala, LL.B., Bar.-at-Law.

Hon. Auditors:

R. K. Dadachanji, Esq., B.A., LL.B.
Rao Saheb Dr. V. P. Chovan, L.M. & S.

Shama-ul-Ulma Dr. Jivanji Jam-shedji Modi, B.A., Ph. D., C.I.E., Hon. Secretary and Treasurer."

Carried unanimously.

Shama-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., C.I.E., then read his paper on the following subject :—

"Some Folklore about the Moon."

A vote of thanks to the author of the paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was convened in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 28th March 1917 at 6 P.M. (S. T.), but the meeting could not be held for want of quorum, Rao Saheb Dr. V. P. Chovan being the only member present.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 25th April 1917 at 6 P.M. (S. T.), when Principal J. N. Fraser, the President of the Society, occupied the Chair.

The minutes of the last meeting were read and confirmed.

B. G. Main, Esq., B.A., was then duly elected a member of the Society.

The following Papers were then read :—

1. "A Note on the Rise of a New Hindu Sect in Bihar."
2. "A Case of Human Sacrifice and Cannibalism from the District of Nadiyá in Bengal."

By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 27th June 1917 at 6 P.M. (S. T.), when, in the absence of the President, Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

On the motion of Rao Saheb Dr. V. P. Chovan, seconded by Dr. P. N. Daruwala, the following resolution of condolence at the death of the late Lt.-Col. K. R. Kirtikar, I.M.S. (Retired), was unanimously passed:—

"The Anthropological Society of Bombay expresses its deep sorrow for the death of Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.), which occurred on 9th May 1917. Col. Kirtikar was one of the very first 73 members who were announced as the "original members of the Society" at the inaugural meeting held on 7th April 1886. In him the Society has lost one of its last living members out of the Original 73. He was one of the twelve members who formed the first Provisional Managing Committee. He was twice appointed President, first in 1912 and then in 1913. Since then he was elected its Vice-President for the years 1914, 1915 and 1916. He was a member of the Council of the Society for a number of years. He read several Papers before the Society. He took an active interest in the work of the Society and had made a name as a good scholar in literary and scientific work. The Society records its deep sense of grief for the death of such a valued and esteemed member.

A copy of the resolution may be forwarded to the family of the deceased."

Mr. R. P. Masani then read his Paper on "Water-Worship in East and West."

At the conclusion of the paper the following resolution congratulating Shams-ul-Ulma Dr. Jivanji Jamshedji Modi,

B.A., Ph. D., C.I.E., the Hon. Secretary, on his admission to the order of the Companion of the Indian Empire was moved by Mr. R. P. Masani, M.A. and seconded by Mr. J. A. Saldanha, B.A., LL.B.

"That the Anthropological Society of Bombay desires to place on record its sense of gratification at the distinction of the most eminent Order of Companion of the Indian Empire conferred on Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., whose many-sided activities in the divers spheres of oriental scholarship and research, particularly in the field of Iranian literature and Avestic lore, have won for him the admiration and esteem of the scholars of East and West alike and whose valued services in the cause of learning have been already gracefully recognised by Government.

This Society particularly desires to convey its acknowledgments to Dr. Modi for the very valuable services he has rendered to the Society during his long and honourable association with it for thirty-one years, not merely by reading numerous interesting papers but also by editing its journal and efficiently managing the affairs of the Society as its Honorary Secretary and Treasurer for seventeen years. In congratulating their esteemed colleague on this fresh recognition of his exemplary devotion to learning and his unceasing labours in the field of knowledge the Society wishes Dr. Modi long life blest with sound health and mental vigour to continue his useful work and to still further distinguish himself as a scholar and a public-spirited citizen."

On the Hon. Secretary thanking the Society for their congratulations and good wishes, the proceedings of the meeting were brought to a close with a vote of thanks to the author of the Paper.

THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(FROM 1ST JANUARY 1916 TO 31ST DECEMBER 1916.)

The Council begs to submit the following report of the work of the Society during the year 1916 :—

Number of Members.—At the commencement of the year, there were 89 Life, Special and Ordinary Members. 9 New Ordinary Members were elected during the year. The names of 2 ordinary members have been removed from the roll owing to their death. Five ordinary members have resigned. The names of 4 Ordinary members have also been removed from the roll owing to their failures to pay in their subscriptions. Thus 87 members were on the roll of the Society at the close of the year.

Obituary.—The Society has to record with regret the loss by death of the following members :—

1. Dr. V. P. De Sa.
2. Vithaldas Samuldas Mehta, Esq.

Meetings.—During the year under report, 10 Meetings were held out of which one was the Annual General Meeting and the rest Ordinary Monthly Meetings.

Communications.—At these 10 Meetings, the following Papers were read :—

1. Kanarian-Konkani Castes and Communities in Bombay. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 26th January 1916).

2. A Note on the Women's Hunt (Jani Sikâr) among the Oraons of Chota Nagpur. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 26th January 1916).

3. Sex in Birth and Sex after Death. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D. (Read on 23rd February 1916).

4. Some of the well-known Observances of Ancient Agricultural Life in India. By S. S. Mehta, Esq., B.A. (Read on 29th March 1916).

5. A Note on the Antiquity of Man. An Iranian View of the Creation of Man. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. (Read on 29th March 1916).

6. North Indian Incantations for Charming Ligatures for Snake-bite. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 26th April 1916).

7. The German Kaiser William in the Incantations of the Oraons of Chota Nagpur and the Iranian King Faridun in the Incantations of the ancient Persians. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. (Read on 26th April 1916).

8. The Ancient Germans, Their History, Constitutions, Religion, Manners and Customs. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D. (Read on 28th June 1916).

9. Kanarian-Konkani Communities in Bombay. Origin of "Kanarian", &c. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 26th July 1916).

10. Folklore of Bombay Wells. By R. P. Masani, Esq., M.A. (Read on 30th August 1916).

11. Water-Worship in India and Western Countries. By R. P. Masani, Esq., M.A. (Read on 27th September 1916).

12. The Uncanny Cat in Asiatic and European Folk-Beliefs. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 18th October 1916).

13. "Janoy" "Navajyot"—Sacred Thread. By S. S. Mehta, Esq., B.A. (Read on 29th November 1916).

Journal.—Nos. 5, 6 and 7 of Volume X were published during the year.

Presents.—Journals and Reports of learned societies and other publications have been received in exchange for the Society's Journal and otherwise as usual during the year under report.

Finances.—The invested funds of the Society stood at Rs. 3,200 and the Cash Balance at Rs. 1,455-2-5 on 31st December 1916.

THE HONORARY TREASURER'S REPORT

For the year 1916.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December 1915	89	
Add—		
Members admitted during the year 1916 ...	9	
		98
Deduct—		
Names removed on account of resignation ...	5	
Names removed on account of non-payment of subscriptions	4	
Names removed on account of death	2*	
		11
Members remaining on the roll on 31st December 1916		87

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

Bombay, 31st December 1916.

* Of the 2 deaths recorded in the report (p. 83), Mr. Vithaldas S. Mehta died before his subscription could be collected according to rule 11.

STATEMENT B.

ANTHROPOLOGICAL

STATEMENT

***Statement showing** in detail :—(A) the amount of Government the actual amount received during the year ; (C) the amount previous year : (D) the amount not paid owing to death or of subscriptions remaining to be recovered ; (F) the*

	Rs. a. p.	Rs. a. p.
Amount payable during the year.		
A Balance remaining to be recovered from the previous years	.....	280 0 0
Amount payable for 1916 *as under.*		
Government grant for the year 1916-17	500 0 0	.....
Life Members.		
9 Life Members (from whom no further subscriptions are due)	.....	.....
Special Members.		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Carried over Rs....	615 0 0	280 0 0

SOCIETY OF BOMBAY.

B.

Grant and subscriptions payable during the year 1916; (B) of subscriptions of the year received in advance during the written off with the sanction of the Council; (E) the amount amount deducted on account of commission on cheque.

	Rs. a. p.	Rs. a. p.
The Actual amount received.		
Government Grant.		
B Government grant for the year 1916-17.	500 0 0	
Life Members.		
9 Life Members from whom no further subscriptions are due	.....	
Special Members.		
H. H. The Nizam, G.C.S.I., ...	100 0 0	
The Junagadh State	15 0 0	
Ordinary Members.		
63 Members paid subscriptions for the year 1916	630 0 0	
Payment in Arrears.		
1 Ordinary Member paid subscription for 1914	10 0 0	
3 Ordinary Members paid subscriptions for 1914 and 1915	60 0 0	
3 Ordinary Members paid subscriptions for 1915	29 13 1	
1 Special Member paid subscription for 1915 in 1916	100 0 0	
Payment in Advance.		
1 Ordinary Member paid subscription for the year 1917 in the year 1916 ...	10 0 0	
		1,464 13 1
Carried over Rs. ...	.....	1,464 13 1

STATEMENT

A—continued.	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	615 0 0	280 0 0
Ordinary Members.		
71 Members continued from the year 1915	710 0 0	
1 Member free (Honorary Secretary) ...	.....	
5 Members resigned (from whom no subscriptions are due)	.....	
1 Member died (from whom no subscription is due)	.....	
9 Members elected during the year 1916.	90 0 0	
1 Member paid subscription in advance for 1917	10 0 0	
		1,425 0 0
Total Rs. ...	.....	1,705 0 0

Bombay, 31*st December*, 1916.

B—*continued.*

	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	.....	1,454 13 1
Total amount of Grant and Subscriptions received during the year 1916 ...	.....	
C		
The amount of subscriptions for the year 1916 *received during the previous year.*		
2 Ordinary Members paid subscriptions for 1916 in 1915	.....	20 0 0
D		
The amount not paid owing to death or written off with the sanction of the Council.		
1 Subscription of one Ordinary Member who died during the year before payment of subscription	10 0 0	
Amount written off:—Subscription of one member for 1914, 1915 and 1916 =Rs. 30. 3 members for 1915 and 1916=Rs. 60..	90 0 0	100 0 0
E		
Amount of subscriptions remaining to be recovered.		
1 Ordinary Member for 1914, 1915 and 1916	30 0 0	
1 Ordinary Member for 1915 and 1916 .	20 0 0	
8 Ordinary Members for 1916	80 0 0	130 0
F		
The Amount deducted on account of Commission on cheque.		
Commission on cheque of Rs. 10/ from the East India United Service Club, London	.....	0 2 11
Total Rs....	.....	1,705 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs.	a.	p.
Balance on 1st January, 1916 (Rs. 849-4-10 with the Bank of Bombay and Rs. 10 in hand)..	859	4	10
Government Grant for the year 1916-17 and amount of annual Subscriptions received during the year 1916 as per Statement B...	1,454	13	1
Interest realized on Invested Funds during the year 1916	109	4	0
Amount realized from sale of Journals	164	11	3
Total Rs. ...	2,588	1	2

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

R. K. DADACHANJI,
V. P. CHAVAN } *Auditors.*

Bombay, 31st December, 1916.

C.

Anthropological Society of Bombay, during the year 1916.

EXPENDITURE.	Rs.	a.	p.
Establishment	490	0	6
Postage and Stamps	44	0	9
Stationery, Printing, and Binding Charges	57	9	0
Cost of Printing the Journals	517	3	6
Miscellaneous Charges	24	2	0
Balance on 31st December 1916 (Rs. 1,445-2-5 with the Bank of Bombay and Rs. 10 in hand)	1,455	2	5
Total Rs. ..	2,588	1	2

Invested Funds :—

Government Promissory Notes bearing 3½ per cent. Interest for Rs. 3,200.

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.



THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

THE "HALDI-KUMKUM" CEREMONY OF CHAITRA MONTH AS WITNESSED IN INDORE.

By S. S. Mehta, Esq., B. A.

(Read on 25th July 1917).

The month of Chaitra is known as the first or opening month of the Sâlivâhana Era. The first day is called the "Gudi-Padavâ" day, inasmuch as on that date, all the offshoots and sprouting fruits of herbs and shrubs of an auspicious kind, the outcome of the Vernal Season, are collected and eaten and enjoyed at home; and they are also distributed as an auspicious gift among relatives and friends, as a token of loving greeting. It is the month of transition and the spring being almost over, the path is paved smooth for summer to set in. "Haldi—Kumkum" or "Haldar-Kum-ku" are made use of, at about this time, for mutual greetings and gratulations. Haldi is yellow pigment and Kumkum is saffron-red pigment.

During the Rationalistic period of Hindu Civilization "*Chaitri*" came off as the last rite of the year and it was performed on the full moon day of the year. In performing it, again, Indra, Agni and Rudra, as well as the Nakshatras constellations were tried to be propitiated by the householder.

In Bengal, the relic of the religious rite called "Pausha Parvana" performed in the Rationalistic period—which prevailed by the bye from 1000 B. C. to A. D. 320—was continued later on, too; so far so that this ancient ceremony is still done and ladies delight in the preparation of delicious cakes of various kinds. In fact, all over India, ancient rights deriving their origin from the good old times, are capable of being traced to our times when (a) they are found to have degenerated as social rites; and secondly (b) they are almost all performed and kept alive by ladies, more than by men. These are domestic and social rites that have been made much of in the Grihya Sûtras of the Hindus, but their religious significance in our times is greatly lost. In fact, even after a lapse of nearly two thousand years, the conservative spirit of the Hindus and their loyalty to the past are pre-eminently conspicuous in their adherence to ancient ceremonies which were generally conceived in a pure and healthy spirit; and the healthy joyousness which attended ancient Hindu civilizations has certainly lost nothing in the course of many centuries of foreign subjection and national decline.

Ladies in the home of each householder take their early bath in the morning, and pray to tutelary deities. Next, they put on a few ornaments and decorate their bodies with clean and probably rich dress. Oftener than not it has been enjoined that ladies, while performing their toilet for a holy and religious ceremony, ought to dress themselves in silk and gold, and not linen clothes —woollen being allowed during cold seasons. With the help of a Brahman the ceremony of worshipping "*Gaûri*" is performed by girls that are married.

Be it remarked in passing that Gaûri is worshipped by maids and virgins—*i. e.*, unmarried girls; secondly, the rite is done by Brahmans in the house of Brahmans; *i. e.*, even though the performance is carried out by Brahmans, the host or performer is Brahmana; and ladies are not supposed to lead the performance. They can at best move their hands and limbs in adoring the deity as guided by the reciter of the Mantras, *i. e.*, Vedic

hymns. Mantra in common parlance means charms, but that is not the sense attached to the term when it is referred to the Vedas, since, in that case, the very hymns are technically designated everywhere as Mantras. Thirdly, Gauri is the spouse of Siva and she it is that is ever known as the deity presiding over Marriage, and over the everlasting happiness of Marriage—"Saubhâgya."

Gaûri is, therefore, dear to young unmarried girls who pray to her for uniting them with good husbands and make a fitting match; and it is that very deity again, that is worshipped by married ladies. In Gujarat and Kathiawad, moreover, as I had an occasion to mention in one of my previous papers, ladies do not take a leading part, but act as distant helpers in the performance of a ceremony that is led by virgin girls; and the name given to it is Gaûri Puja. However, the ceremony under reference in the present paper is the one that Dakshani ladies take delight in doing, wherever they happen to reside, Indore-Malwa, or Poona-Satara and such places. In a large Metropolitan City like Bombay, the ceremony goes half-noticed, more or less, or is not appreciated and admired by all who are not concerned in it; but in a place like Indore it has many more chances of being duly noticed and made much of, by outsiders even; inasmuch as the ceremony is attended with proper *éclat*.

Having performed the worship of "*Gaûri*,"—to revert to the main part of the ceremony and to resume the thread,—and finished it in the morning, ladies prepare good food, and enjoy with the male members the delicious dishes prepared by them in the presence and under the auspices of "Gaûri." In the afternoon, or rather in the evening, ladies of different "homes" are busy preparing themselves with "Haldi-Kumkum" rites. All married ladies of one house dress themselves neatly and perhaps decorate themselves in the best way as permitted by their individual means, take up dishes and trays filled up with Haldi and Kumkum, and also with dates, sugar, cocoanuts and such other fruits that are generally regarded as symbols of long life and

perennial flow of bliss in marriage. Haldi, for instance, is the yellow pigment, well-known for its peculiar properties in nourishing the erotic sentiment and hightening carnal pleasure, and it is used for anointing the body of the bridegroom with, before he is made to perform his holy ablution and to dress himself in peculiar clothes, while preparing to set out in a procession to the bride's house for uniting his hand in marriage with hers under the religious performance of connubial rites. Secondly, Kumkum is saffron powder, and it is characterized as a symbol of Saubhâgya, *i. e.*, long life to the husband and blissful enjoyment of the householder's states.

The third substance is cocoanuts and dates which both bespeak pre-eminently the fecundity of ladies. Barrenness among Hindus and conspicuously among Brahmans is always regarded as a demerit and, consequently, deprecated; so that with a view to avert the ill omen, ladies of every householding Brahmana pray in anticipation to "Gaûri" and put forth the symbols of fertility and usefulness, viz., dates and cocoanuts, as sacrificial offerings to her, praying all the while to make themselves as prolific as these fruits. Of course, sugar is sweet and is, therefore, a symbol of sweetening the bliss of active, practical career in life. Flowers also are not infrequently added to crown the bliss symbolically.

With such articles of exchange well arranged ladies of the house set out on foot or in carriages to go to the house of those ladies with whom they have already contracted terms of familiarity in respect of such an exchange. They can, however, make new acquaintances in this direction at any time; but the prevailing idea to be borne in mind is reciprocity of action, and identity of communal ties of sisterhood; so that beyond this pale, ladies cannot go. At the threshold of another home, the ladies of that home are ready to receive the party going there; and all the ladies of the two houses meet together and assemble in the room in which the image of Gaûri is installed and worshipped. In her presence, mutual greetings and exchanges of these offerings

are made, accompanied sometimes with an offer and acceptance of tea, pan, gulab, &c. They generally hold free conversations oftener than not; and the general topic chosen is about the image of Gaûri and its superiority in point of artistic taste. It is always a rule to utter, nay, pronounce at this stage, in the hearing of all the ladies present, the names of their respective husbands as a part of the ceremony. This matter is made the subject of sly and slight humour, and sometimes of light pleasantry too. Hindu ladies and especially Brahman married ladies are prohibited by custom from uttering the names of their respective husbands and calling them or addressing them by calling out their names, anything, directly; and this practice has been sanctioned by tradition at least. The reverse is occasionally the case but not always. Strictly orthodox families require that the male member cannot utter the name of his wife and *vice versa*, even in our own present age of civilization and refinement of views and sentiments. Even if in a casual talk, by inadvertence, the name of her own husband happens to be uttered or pronounced, it is turned into a subject of fun and light merriment. Consequently, jokes too are turned upon it. The prohibition may be regarded as due to and deriving its origin from the sense of natural modesty of husband and wife in their young age; so that as age advances, the restriction well kept up shapes itself into the form of religious sanction. Be it what it may; in the present case, when ladies assemble in a particular house—and the ceremony is faithfully observed in almost all houses—amongst Dakshani Brahmans in particular, the names of respective husbands are uttered by all ladies one after another. In doing so, the zest of the talk is not likely to be kept up and the jokes are likely to be *broad*; so that, in order to highten sly humour and to keep it up for all ladies alike, they exhibit one by one their skilfulness in reciting small or rather short couplets—something like ballad poetry. They are, more or less, acrobatic songs which each lady flings at another and tries to vie with her in point of dexterity and excellence of poetical worth. This they do as composed in their own Vernacular; since in highly

educated circles, too, though the performance of the ceremony may, in some cases, be superficial and not sincere, yet the wearisome wading through the rite is unavoidable as long as all ideas associated with the eager desire and earnest craving for prospective bliss and beatitude in the householder's life, cannot be shaken off all at one jerk as a result of scholastic and collegiate education, inasmuch as tradition and heredity are more potent factors in every walk of active life.

Again, the ceremony lasts for a month—the whole of Chaitra *i.e.*, March—April, and ladies are found also busy with the composition of highly poetical pieces, sometimes full of repartè and retort, sometimes only reflecting artificial skill and natural dexterity at acrostics. At the close of the month, the image of Gaûri is thrown into the nearest spring or reservoir of water. The inspiration called up with the act of religious invocation is allowed to be extinct, and the ceremony is brought to a happy termination.

NOTES ON SOME HO RIDDLES.

By Sarat Chandra Mitra, Esq., M.A. B.L.

(*Read on 29th August 1917*).

The comparative study of riddles current among different races of people is fraught with great interest to the student of ethnography, as it shows the identity of humour prevailing among them, no matter how widely soever they may be separated from each other by long distances, or even by vast expanses of countries intervening between them. This fact will be evident if we examine the two collections of riddles current among the Hos of Chota Nagpur, which have been published at pages 350-355 of Vol. II. and at pages 276-278 of Vol. III. of the Bihar and Orissa Research Society's *Journal*. The former collection will, hereafter, be referred to in this paper as Coll. A and the latter as Coll. B.

I. HEAVENLY BODIES.

Take, for instance, the Ho riddle No. 5 (of Coll. A) about stars which is as follows :—"You will not be able to count a cupful of fried maize." Another variant of this is No. 4 of Coll. B, which runs to the following effect:—"A handful of fried Indian corn is scattered broadcast in space. *Answer.*—The stars." The two leading ideas underlying them are :—

(*a*) The stars are so onumerous that nobody is able to count them.

(*b*) Hence they are likened to a very large number of small-sized familiar things which are supposed to be uncountable by a human being.

That these two ideas about the stars, which lie at the very root of the foregoing Ho riddles, are also prevalent among several other races of people inhabiting India, will be apparent from the fact that the Parsis have a similar riddle about the stars which is as follows:—"A plateful of mustard (seeds) which could not be counted by anybody." Herein the sky is likened to a plate, and the stars contained therein to mustard seeds, just as the primitive Ho has compared the former with a cup or a vacant space, and the latter with fried grains of maize.

The three preceding riddles have strikingly similar analogues in the undermentioned Bengali and Hindi ones which have been published by me at page 46 of Vol. VII. of the *Journal* of the Bombay Anthropological Society :—

(1) "There is one trayful of areca-nuts which the trader even cannot count. *Answer.*—The stars."

(2) "A handful of parched rice scattered over the whole yard. *Answer.*—The stars."

In these two last riddles, the sky has been compared with a tray and a yard respectively, as it has been done with a cup in the Ho riddle No. 5 (of Coll. A) *supra*; whereas the stars contained therein have been likened to a very large number of areca-nuts and grains of parched rice.

While, in the undernoted riddle No. 30 (of Coll. B), a star has been compared to a sentry keeping watch and ward over a habitation all the night through:— "There is one who keeps vigil all night. *Answer.*—A star."

But I think that the prettiest concept about the stars, which man in a primitive plane of culture could hit upon, is that they are like beautiful flowers blooming in a garden. We find this concept figuring in the following riddle which is current in the district of Sylhet in Eastern Bengal:—

१. राजार बेटा मरिया रइछे कान्दिबार नाइ।
२. राजार उठान पड़िया रइछे झाड़िबार नाइ।
३. मालती फुल फुटिया रइछे तुलिबार नाइ॥

उत्तर—चन्द्र, आकाश, नक्षत्र।

Translation.

1. The king's son is lying dead, (and there is nobody) to weep (for him).
2. The king's courtyard is lying (unswept), (and there is) nobody to sweep it.
3. The flowers have bloomed, and there is no florist to pluck them.

Answer.—The moon—the sky—the stars.

The 2nd and 3rd lines of the foregoing riddle have an exact parallel in the following one from the district of Chittagong in Eastern Bengal:—

झिया फुल फुटि रइये, तोलन्या नाइ।
बड़ उठान पड़ि रइये, कोंचान्या नाइ॥

उत्तर—तारा यो आकाश।

Translation.

The *jhiāyā* flowers [most likely, the flowers of the cucurbitaceous *jhingā* plant (*Luffa acutangula*)] are abloom; but there is nobody to pluck them.

The big courtyard is lying (unswept); but there is no sweeper to sweep it clean.

Answer.—The stars and the sky.

But there is the undernoted curious riddle from the same district of Eastern Bengal, wherein the sky at night has been likened to a black snake, and the stars to the eggs laid by it :—

१. भाषर उपर भाँप ।
२. तार उपर काजन्तर हाप ॥
३. काजन्तर हापे डिमा पाड़े ।
४. केहए गाबितू न पारे ॥

उत्तर—तारा ।

Translation.

1. There is a boscage upon a boscage.
2. Upon that is a big black snake.
3. The big black snake lays (so many) eggs
4. That nobody can count them.

Answer.—The stars.

Here again we have the idea of uncountability.

The primitive riddle-maker of Chittagong has likened the star—bespangled sky at night to a large black snake laying numerous eggs. This simile has an analogue in the following lines of the well-known brilliant Irish poet Thomas Moore, wherein he has likened the dark sky glittering at night with innumerable bright stars, to a black-plumaged bird whose wings sparkle with countless *ocelli* :—

"When night, with wings of starry gloom,
O'ershadows all the earth and skies,

Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes."

II. ANIMALS.

The Ho riddle (No. 29 of Coll. B) about the snail (*Achatina fulica*) runs thus:—"As long as it lives, it carries its own body about; when it dies, it casts off the body. *Answer.*—A snail."

The '*body*' referred to in this riddle is the shell of this molluscous animal. But I think that the characteristics of this mollusc have been more appositely described in the following riddle about it from the district of Chittagong in Eastern Bengal:—

पानित् थाय माछ नय।
दुइ गि झाड़े, मैष नय॥
उत्तर—शामूक।

Translation.

(What is that animal which) lives in water, but is not a fish.

(And which) moves its two horn-like processes about, but is not a buffalo?

Answer.—The snail.

The 2nd line of this riddle sets forth the peculiar habit possessed by the common snail (*Achatina fulica*)—a large spirally pointed land-shell, of wagging its two horn—like processes when it crawls about on the ground.

The Ho riddle (No. 5 of Coll. B) about the crab is as follows:—"It bears a curved scimitar in every finger. *Answer*—A crab."

The '*curved scimitars in every finger*,' referred to in this riddle, are the sharp-clawed nippers of the crab. It should be compared with the undermentioned riddle about the crab, which is current in the district of Chittagong in Eastern Bengal:—

राजारो बड़ गाइ बड़ बिमत् चरे।
राजारे देईन्ने दुइ ठें उषा करे॥
उत्तर—कांकड़ा।

Translation.

The king's big cow grazes in the large *jhil* or sheet of water, (And), on seeing the king, raises its two legs.

Answer.—The crab.

The 2nd line of this Chittagong riddle alludes to the habit, perhaps possessed by the crab, of raising its two frontal nippers, when it is confronted by a human being.

III. VEGETABLE PRODUCTS.

Then let us take up for discussion the following Ho riddle (No. 15 of Coll. A) about the bamboo:—

"When young (it is) clothed.
When adult (it is) naked.
On the head (it has) matted hair.
Hollow within."

Answer.—The bamboo.

It shows how the primitive Hos are keen observers of Nature and how they have embodied in it the results of their careful observation of the different aspects of the bamboo plant as it passes through the different stages of germination, growth and decay. For when the bamboo first sprouts up, the young shoot is wrapped up with a sheath of something resembling thin brown paper. When the young shoot grows up into a full-grown plant, the sheath falls off, and the culm of the bamboo appears in all its nakedness. When it attains to an age of from 30 to 40 years, it flowers but once in a season of extreme drought, when the top of the culm is crowned with tassels of flowers which the Ho riddle-maker has likened to matted hair. Further, it is well known that the culm of the bamboo is hollow, for which reason it is utilized by many races of people as a vessel for keeping water and other liquids in.

A curious superstition is connected with the flowering of the bamboo. This event is popularly believed to prognosticate a famine. To mention a recent case, we may state that a correspondent wrote to the daily *Bengalee* (Calcutta) of Friday, the

28th February, 1902, to say that, in the early months of that year (1902), all the clumps of thorny bamboos, both in the town of Midnapur and in the surrounding country to an extent of several miles, had flowered and were expected to yield a bumper crop of bamboo-rice (*Rāāschāl*) and that the poor and the illiterate people of those localities were looking upon the happening of this event as an evil omen—a sure harbinger of famine. It is said that the bamboos had flowered about 1872 or thereabouts, that is to say, before the occurrence of the terrible Orissa famine.

Curiously enough, we find that the ideas embodied in the preceding Ho riddle have been expressed in the undermentioned riddle about the bamboo which is current in the district of Chittagong in Eastern Bengal:—

पोषा काले वस्त्रधारी ।
योवान काले उलङ्ग ॥
बुड़ा काले जटाधारी ।
मध्ये मध्ये सुरङ्ग ॥
उत्तर—बांश ।

Translation.

In infancy, (it) wears a cloth.
In youth, (it is) naked.
In old age, (it) wears matted locks of hair.
(It is made up of) tunnels (with jointed nodes) between them.

Answer.—The bamboo.

The gourd-creeper has been likened by the Ho riddle-maker to a father tethering his child (representing the gourd) behind and going off through a narrow path (*vide* Ho riddle No. 7 of Coll. A). But, in the undermentioned riddle, the Chittagong peasant has compared it with a rope (representing the slim stem of the gourd-creeper) which advances forward:—

छागल खुटे, दड़ि हांटे ।
उत्तर—लाउ ।

Translation.

The goat plunders; but the rope runs forward.

Answer.—The bottle-gourd (*Lagenaria vulgaris*).

In this riddle, the fact has been set forth that, though goats may browse upon the leaves of the gourd-plant, the creeper still goes on growing and growing.

The Ho riddle (No. 9 of Coll. A) about the maize plant (*Zea mays*), namely, "A girl carries about babies under her two arms", is not at all true to nature, as it does not describe any of the remarkable natural features of this plant. If we will compare it with the Bihari riddles (Nos. 1 and 2) about the maize, which have been published by me at page 28 of Vol VII. of the *Journal* of the Anthropological Society of Bombay, we will find that these latter explicitly set forth the remarkable characteristics of this plant. The *sīri* and the shawl referred to in these two riddles, represent the spathes of a tissue resembling thin paper of a greenish color, with which the cobs are wrapped up. [The fact of the maize-cobs' being wrapped up in sheath-like coverings has, however, been distinctly mentioned in the following Ho riddle No. 22 of Coll. B;—"It comes of age in three months and brings forth two or three children at a time and holds them in its lap *well covered with several folds of cloth*. *Answer.*—Indian corn."] The top-knot typifies the flower of the maize. The beard and moustaches represent the hairy tassels on the top of the cobs, which come out first before the appearance of the latter. Lastly, the diamonds and pearls typify the grains which are neatly arranged on the maize-cobs.

The chilli or capsicum plant has been described very faithfully by the Ho riddle-maker as follows in his riddle No. 24 of Coll. B:—"The mother attains full development in about two months and has curly locks. She gives birth to 50 or 60 young ones and these are green or black when immature and change colour when they grow up, and if you rub them with

your fingers they will quarrel with you. *Answer*:—The chilli or capsicum plant [*Capsicum annuum* (Order Solanaceæ)].

The '*curly locks*' are the curly leaves of the chilli plant. The '*50 or 60 young ones*' are the numerous young fruits or pods borne by it. When these are young, they are green or black in colour. But when they ripen, they become red. The expression '*if you rub them with your fingers they will quarrel with you*' most likely refers to the fact that, if one's fingers be rubbed with the chillis, they will smart with pain on account of the acrid juice of the latter.

Compare the foregoing with the undernoted Parsi riddle about the chilli which has been published at page 425 of Vol. X. of the Bombay Anthropological Society's *Journal*, in which the acrid fruit of this plant has been likened to a little peon causing all the inhabitants of the village to weep (by reason of their having eaten the same):—

"Such a stunted little peon would make the whole village weep. *Answer*.—The chilli."

IV. HOUSEHOLD IMPLEMENTS.

Then we should take up for discussion the Ho riddle (No. 11 of Coll. A) about the broomstick which is as follows:—

"To this room it goes.
To that room it goes.
When thrown off,
Down it falls."

Answer.—A broomstick.

It refers to the fact that, when one room has been swept with a broomstick, another room is swept with it and so on and so on. When the sweeping is finished, it is thrown aside and, at once, falls down to the ground. The same facts have also been set forth in the following riddle from Chittagong:—

ए‍इ घरथुन् ऐ घरत् याय ।
धुपुर् धुपुर् चाछाड़ खाय ॥
उत्तर—झाँटा वा पिछा ।

Translation.

From this room it goes to that room.
It falls down to the ground with little thuds.

Answer.—The broomstick.

The Ho riddle-maker has likened a cotton-cleaning wheel (which is very probably like a spinning-wheel) to a person eating and disgorging his food simultaneously, in the following riddle No. 16 of Coll. B:—"There is one who eats and disgorges his food at the same time. *Answer.*—A cotton-cleaning wheel."

Almost similar ideas have been expressed by the Chittagong peasant in describing the spinning-wheel in his undernoted riddle about it:—

ঙতাএ টানে ।
মুড়া খোআএ ॥
উত্তর—চড়কা ।

Translation.

(What is that which is) drawn by a creeper (-like thing, *i.e.*, a string),

(And which) sucks through (its) head ?

Answer.—The spinning-wheel.

The expression "*sucking through its head*" typifies the act of "feeding" the spinning-wheel with thread through one of its extremities. This is similar to the Ho idea about the cotton-cleaning wheel's "*eating*."

The Ho, though he is grovelling in a low plane of culture, has carefully observed how the potter manufactures articles of pottery. He has seen that these are made out of clay, one by one, and that, when a sufficient number of the same has been manufactured, these are placed together and baked in fire in order to harden them. All these processes have been described by him in the following riddle (No. 1 of Coll. B) wherein

the fruits symbolize the articles of pottery, and the fact of their ripening simultaneously represents the process of their being burnt together in a kiln:—

"The tree bears fruit one at a time, but the fruits ripen all at once. *Answer.*—Pottery."

Compare the above with the undernoted riddle about earthen vessels, which is current in the district of Chittagong in Eastern Bengal:—

१. केंचा थके लुतरमुतुर, पाकिले सिन्दुर।
२. एइ दस्तान ये भाङेत् न पारे,
३. ते हय बे बाप्पा उन्दुर॥

उत्तर—पातिल=हांड़ि।

Translation.

1. (What is that which is) soft with the blood of an earth-worm, (and) which, when ripe, becomes (red like) vermilion?
2. Whoever is not able to solve this riddle
3. Is a big rat.

Answer.—The earthen vessel called a *hāṇḍi*.

The words "*which, when ripe, becomes (red like) vermilion*" refer to the fact that, when the article of pottery is burnt in a kiln, it assumes a brick-red colour.

The Ho's remarkable faculty of describing natural and familiar objects, is also testified to by the exact order in which the component parts of a hubble-bubble and its appendages have been set forth in the following riddle No. 14 of Coll. A:—

"Water above fruit;
Wood above water;
Earth above wood;
Intoxicating drug above earth;
Fire above drug."

Answer.—The hubble-bubble.

The fruit is the bowl made of the cocoanut-shell which contains the water. The wood is the wooden tube inserted perpendicularly into the bowl. The earth is the small clay *chillam* or pan placed on the top of the wooden tube. The intoxicating drug is the small lump of tobacco placed inside the *chillam*. Over the tobacco are the bits of live charcoal.

In this remarkable power of description, the Ho riddle-maker has excelled the Chittagong peasant who has made the following riddle about the huqqa :—

१. ढाका दि लाग्ये धागुन
२. कैलगता गेहए पेड़ा ।
३. शङ्ख नदी भुट्भुटाइए
४. नल्ऊधा दि धाइए धुंवा ॥

उत्तर—हुका ।

Translation.

1. A fire has broken out in the neighbourhood of Dacca.
2. But Calcutta has been burnt down by the conflagration.
3. Causing the waters of the river Śaṅkha to bubble and fizz,
4. The smoke runs through the tube.

Answer.—The huqqa.

In this riddle, the huqqa-bowl containing the water has been likened to the waters of the Śaṅkha river which bubble and fizz with the smoke passing into it through the tube. The clay-pan containing the lump of tobacco and live bits of charcoal has been compared with a conflagration burning the city of Calcutta. All the similes employed herein appear to me to be far-fetched.

In the following riddle (No. 8 of Coll. A), the razor has been likened by the Ho to a little child moving about with rapid strides in a forest :—

"A little child roamed about a forest with rapid strides and came back."

In another variant of the foregoing, namely, in riddle No. 27 of Coll. B, the same instrument has been compared to a stripling running right round a hillock (which represents the head and the chin), as will appear from the following text thereof :—

"There is an urchin who runs right round a little hillock. *Answer.*—A razor."

But the following riddle made by the Chittagong peasant about the same object appears to be truer to nature, as the serrate-edged razor shaving off the black hair, moustaches and beard has been very aptly likened to a black thorny tree eating black grass :—

काला काला दांथोना, काला घास खाय।
राइत हइले दांथोना, खोरहत्‌ याय ॥
उत्तर—नापितेर क्षुर।

Translation.

A black thorny tree eats black grass.

When night comes, the thorny tree goes into a refuge.

Answer.—The barber's razor.

The refuge is the receptacle wherein the razor is kept, when it is not used.

Then comes the Ho riddle (No. 15 of Coll. B) about the trap for catching fish, which is as follows :—

"There is a dead fellow who eats live fishes. *Answer.*—A bamboo fish-trap."

Now in this riddle, the expression "*eats live fishes*" symbolizes the act of catching the live fishes therein.

The foregoing should be compared with the undernoted riddle from Chittagong about the fish-trap which is called *chāi* (चाइ) there:—

१. एक अक्षरे दुइ नाम, तार नाम कि ।
२. झड़ बातास हैले तारे जले पेलाइ दिइ ॥
३. जले पेलाइ दिले तार पेटे हय छा ।
४. महम्मद काजिए कहे एवे तुलि चा ॥

उत्तर—चाइ ।

Translation.

1. (What is that thing whose name), though composed of one letter, (signifies) two things,
2. (And) which we cast into the waters, after the occurrence of a storm ?
3. *After it has been thrown into the waters, it bears young ones in its womb.*
4. Mahammad Kāzi says : "Then I take up the *chā* (or trap)."

Answer.—A fish-trap.

The third line hereof signifies that fishes are caught by means of this trap.

Then comes the Ho riddle (No. 6 of Coll. B) about the axe, which is as follows:—

"It leaves the village in silence; but, on arrival in the jungle, it makes a deafening noise. *Answer.*—The axe."

Curiously enough, the preceding has an exact parallel in the undernoted riddle which is current among the Mundas who are another aboriginal people living on the Chota Nagpore plateau:—

"A certain individual keeps quiet while going along, but makes noise while he reaches the wood. *Answer.*—The axe which makes noise while cutting wood." [1]

[1] *Vide* S. C. Roy's *The Mundas and Their Country*, (Ed. 1912), p. 566.

V. ARTICLES OF FOOD.

I shall now deal with a few Ho riddles about articles of food. The Ho riddle-maker has likened the grains of cooked rice to white stones which are gulped down, in the following riddle No. 12 of Coll. B :—

"The white stones which slip straight in. *Answer.*—Cooked rice."

The idea embodied in the foregoing is prosaic and inapt. But the Chittagong peasant has expressed his concepts about cooked rice more prettily, as will appear from the undermentioned text of the riddle about it which is current in that district of Eastern Bengal :—

एक घांडु पानित् ज्ञानाइज्ञान फुल ।
छदाक पानि फुटोक् फुल्ल ॥
उत्तर—भात ।

Translation.

I planted flowering shrubs in (a pool of) knee-deep water. When the water (was reduced to) a *chhatak* (*i.e.*, became very low), the flowers bloomed.

Answer.—Cooked rice.

In the preceding riddle, the pool of knee-deep water is the pot with water for cooking rice therein ; the flowering shrubs are the uncooked grains of rice ; and the blooming flowers represent the cooked rice.

Then again, the primitive Ho has carefully observed that, when grains of maize or Indian corn are put for purposes of being parched or fried on a pan, they sputter and leap up. This he has likened to some white herons dancing in a ruined homestead, in the following riddle (No. 2 of Coll. B) :—

"The dance of white herons in a ruined homestead."

Answer.—Indian corn when parched (or fried) in a parching pan which is usually a piece of potsherd or broken pottery.

The Chittagong peasant has expressed almost similar ideas about an analogous article of food in his undernoted riddle about the parched paddy or *khai* (खै): —

भाङ्गा घरत फदर नाचे ।

उत्तर—खै ।

Translation.

A *fakir* (representing the grains of unparched paddy) dances (*i.e.*, sputters and leaps up) in a dilapidated house (representing the fragments of broken pottery on which the parching of the said grains is usually done).

VI. MISCELLANEA.

The following Ho riddle (No. 1 of Coll. A) about eggs simply mentions the fact that all eggs laid by fowls are white. But when these are hatched, some of the pullets assume a black plumage ; while the feathers of others become white or red in color, as will appear from the following text thereof :—

"Cattle of the same shed,
When collected (all) are white ;
When dispersed, some will be black,
Some will be white, and some will be red."

Answer—Fowls' eggs.

Another variant of the foregoing is the undernoted riddle (No. 9 of Coll. B):—"In a room there were only white kine ; in the morning, they came out in different colours. *Answer.*—Eggs."

But to my mind, the undernoted Parsi riddle about an egg, published at page 415 of Vol. X. of the *Journal* of the Bombay Anthropological Society, expresses its characteristics more explicitly than the aforementioned Ho ones :—

"There is a jar which contains two kinds of *ghi* or clarified butter." *Answer.*—An egg.

In this riddle, the jar represents the oval shell of the egg. While the two kinds of *ghi* contained therein are the yolk and the white or albumen.

Any matter written with black ink on a white paper has been compared by the Ho riddle-maker to a crop of black-coloured paddy growing in a white field, as will appear from the following riddle No. 7 of Coll. B:—"There is black paddy growing in a white field. *Answer.*—Writing in black ink on white paper."

Exactly parallel to the aforementioned riddle is the following one on the same subject, which is current among another aboriginal race of Chota Nagpur, namely, the Mundas:—"On white field grows *karhāni* paddy (which is black). *Answer.*—White paper which is written upon with black ink." [1]

The two foregoing bear a striking similarity to the undernoted Hindi riddle published by me at page 45 of Vol. VII. of the Bombay Anthropological Society's *Journal*:—

उजर बिषारी करिया बिषा ।
हाथे बोई दांते उखारा ॥

उत्तर—अक्षर ।

Translation.

There are black seeds in white furrows.

They were sown with the hands; but they were rooted out with the teeth.

Answer.—The letters and words (in black ink) of a writing (on a white paper).

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[1] *Vide* S. C. Roy's *The Mundas and Their Country*, (Ed. 1912), p. 506.

The Ho riddle-maker's careful observation of natural objects has, again, been evinced in his undermentioned riddle (No. 4 of Coll. A) about the human face :—

"It twinkles under the bush ;
A breeze blows underneath ;
It chatters under the breeze ;
Did you hear (what it is) or not ? "

Answer.—The face.

The '*bush*' refers to the two eyebrows below which the two eyes '*twinkle*.' Under the eyes is the nose through which the '*breeze*,' *i.e.*, the breath '*blows*.' Below the nose is the cavity of the mouth with the two lips and the teeth which '*chatter*' when cold winds blow and the weather is raw and nipping. Here we have a very faithful picture of the human face.

But, in the following Parsi riddle about the same subject (which has been published at page 416 of Vol. X. of this *Journal*), the Zoroastrian riddle-maker has not been able to 'hold up the mirror to nature' as faithfully as his Ho *confrère* has done :—"A temple with seven gates. *Answer.*—The face." In this riddle, the '*temple*' symbolizes the face; while the '*seven gates*' represent the two eyes, two nostrils, two ears and a mouth.

Compare the foregoing with the undernoted riddle about the human face, which is current among the Mundas of Chota Nagpore, and in which the two ears, the two eyes and the nose have been likened to five brothers sitting on one chair, namely, the human head :—

"On one chair sit five brethren. Although touching, they do not touch one another."

"*Answer.*—The two ears, the two eyes and the nose, all of which sit on one chair, namely, the head." [1]

[1] *Op. cit.*, p. 506.

I shall conclude these notes by taking up for discussion the most curious Ho riddle which is to be found in the aforementioned two collections and has a far-reaching history of its own. It is No. 8 of Coll. B and is as follows:—

"In the morning it walks on all fours; at noon on two feet; and in the evening on three. *Answer.*—The three stages of man's life, namely, infancy, manhood, and senility."

The '*morning*' referred to in this riddle symbolizes infancy wherein the child crawls on all fours. The '*noon*' represents manhood in which the child, having grown up into adolescence, walks about on his two feet. While the '*evening*' typifies old age wherein a man walks about on his two feet, supported by a stick which constitutes, as it were, his third foot.

The student of ancient Greek mythology is agreeably surprised to find that the preceding Ho riddle carries him back to the earliest periods of Greek history when an exactly similar enigma was propounded by the Sphinx of Thebes for solution to Œdipus who was, according to Greek legend, a son of Laius, King of Thebes, and Jocasta. Being ignorant of his father's identity, Œdipus killed Laius, as the oracle had prophesied that he would do. Having unknowingly perpetrated this horrible murder, he went to Thebes where the people had been thrown into the greatest consternation by the terrible depredations of a frightful monster named the Sphinx. That monster had propounded an enigma and announced that his death would be brought about only by the solution thereof. At that time, Creon was reigning on the throne of Thebes and promised to make a gift of his kingdom to whomsoever would be able to solve the enigma which had been propounded by the Sphinx and was as follows:—"What animal in the morning walks upon four feet, at noon upon two, and in the evening upon three?"

Hearing about this enigma, Œdipus went to the monster Sphinx and explained to him the meaning thereof by saying that man, in the morning of his life, that is to say, in his child-

hood, crawls about on his two feet and two hands; that, when he reaches the years of manhood, he walks about upon his two legs; and that, in the evening of his life, that is to say, in his old age, he goes about upon his two legs with the support of a staff. Extremely grieved on the receipt of this true solution of his enigma, the Sphinx dashed his head against a rock and expired. (With the remainder of the legend about Œdipus we are not concerned; and the same is therefore omitted).

Now arises the question: How is this wonderful similarity between the Ho riddle and the ancient Greek enigma to be accounted for?

The answer to this question depends upon the fact whether the riddle has been collected from a Christian or pagan Ho. Unfortunately, the gentleman who has collected it has not stated whether he has done so from some Christian Ho or from an individual of that race who has not come in contact with the German Lutheran missionaries of whom there are a goodly number in Chota Nagpore. If the Ho from whom it has been collected is a convert to Christianity, I am inclined to surmise that he might have heard of the ancient Greek enigma from the missionaries and adopted it as his own national riddle. But if he is a pagan and still grovelling in the depths of ignorance, I am disposed to think that this curious riddle has been independently evolved among the Hos, and shows how fertile their mother-wit and how careful their faculty of observation are.

ON SOME PROVERBS FROM THE TĀNGĀIL SUB-DIVISION IN THE DISTRICT OF MYMENSINGH IN EASTERN BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 29th August, 1917.*)

Proverbs have been rightly defined to be "fragments of wisdom" for they really express the pith of sense or discretion gained from long experience. The principal characteristic of a proverb is its popularity. Hence Dr. Johnson defined proverbs to be "short sentences frequently repeated by the people."

The proverbs, which form the subject-matter of this paper, are current among the Bengali-speaking people of the Tāngāil sub-division of the district of Mymensingh in Eastern Bengal. These have been collected by Bābu Krishṇanāth Sen and published in Bengali * as illustrations to a glossary of dialect-words current in that sub-division. They are in that peculiar dialect of Bengali which is spoken in Eastern Bengal. The collector says that the dialect spoken in Tāngāil is quite different from that spoken in the other parts of the Mymensingh district. They are, therefore, of great interest to the philologist and the lexicographer. They are also important from an ethnographical point of view, as they give us an insight into the inner life and feelings, the manners and customs of the people of a remote nook and corner of Eastern Bengal. With the object of making them accessible to Orientalists, I have transcribed them into Devanāgarī characters and translated them into English. I have also added short notes where necessary and appended a glossary of the important dialect-words which these proverbs illustrate.

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* *Vide* pages 37—56 of Volume XIX. of the Bengali quarterly periodical *Bangiya-Sāhitya-Parishat-Patrikā* (The Journal of the Academy of Bengali Literature) for 1319 B. S., published from the Academy's rooms No. 243/1, Upper Circular Road, Calcutta.

These proverbs may be divided into eight classes dealing with (I) the Attributes of God; (II) Satire and Ridicule; (III) the Denunciation of Bad Attributes and Habits; (IV) the Ignorant or Incompetent Man's Criticism; (V) the Indifference to Other People's Affairs; (VI) the Commendation of Good Attributes and Habits; (VII) the Illustrations of Attributes, Characteristics, Habits, etc., and (VIII) Miscellanea.

I.—THE ATTRIBUTES OF GOD.

(a) The protecting Power of God is emphasized in the following saying :—

১. রাখে কিষ্ট মারে কে।

Translation.

1. Whomsoever Krishna (God) protecteth, none can kill.

(b) The idea that "the Ways of Providence are inscrutable," has been echoed in the following saying :—

২. যে দেবতা যেমনই বোঝে।
তার ধার তেমনই সোজে॥

Translation.

2. A deity repays the debt due to his devotee in whatever way the former thinks proper.

(c) The idea contained in the Scriptural saying: "Pride goeth before destruction and haughtiness before a fall," has been expressed in the following :—

৩. ভগবানের নাম গুমানভঞ্জন।

Translation.

3. The name of God is the Destroyer of Pride.

৩ ক. কপালের নাম গোপাল।

Translation.

3A. Destiny is (the deity) Gopāl (or Krishṇa). That is to say, destiny is the Will of God.

II.—SATIRE AND RIDICULE.

(*a*) The rustic moralist has satirized a person who has acquired undeserved reputation without any exertion of his own, in the following sayings :—

४. झड़े (झड़िते) वाइया (पक्षी) मे ।
फकिरेर केरामत (यश) वाड़े ॥

Translation.

4. The storm kills the crows (or birds).

But the Fakir's (or the Musalmān holy man's) reputation increases (by reason of the people's mistakenly believing that he has killed them by his spells).

५. टाकाय करे काम ।
हय मेंर नाम ॥

Translation.

5. It is money that does the work.

But somebody acquires reputation.

(*b*) The inadvisability of entrusting a work to a bungler or an incompetent person has been ridiculed in the undermentioned saying :—

६. भालूकेर हाते खन्ता ।

Translation.

6. A pick-axe in the hands of a bear.

Compare the above with the Hindi proverb :—

बारह डोम तेरह नाई ।
से बजाये सिंग सहनाई ॥

Translation.

Even if you employ 12 *doms* and 13 barbers (both of whom are never employed to play on musical instruments in marriage-

processions in Bihar), will they be able to play on the *sing* (the village-horn) and the *sahnāi* (the fife) ?

(*c*) The vain threats of a powerless man have been ridiculed by likening the same to :—

৩. মাইটা অসুৰৰ দাতমামুটি সার ।

Translation.

7. The gnashing of teeth by a demon made of clay, is vain.

Compare the above saying with the Hindi proverb करिघटा बादर गर्जे के डेर, बरसे के हैवे ना (The black cloud thunders much, but showers down very little of rain).

(*d*) An impossible task has been satirized in the following :—

৮. খুটির মধ্যে হাতি ভরা ।

Translation.

8. (As impossible as) filling a toy earthen pot with an elephant.

The foregoing has an exact equivalent in the undernoted Hindi saying :—

एक हाथ के ककरी नव हाथ के बीया [The *kākrī* (*Cucumis utilissimus*) is (only) one cubit long ; (but its) seed is nine cubits in length !]

(*e*) A thankless task has been satirized in the following :—

৯. আগে হাটুনী পস্তাদ বাটুনী বীৰ খাই ।
এ তিন কৰ্ম্মৰ কোন কৰ্ম্মেঁ যশ নাই ॥

Translation.

9. The work done by one who walks in front (*i.e.*, takes the lead in any movement), by one who distributes the offerings of food (after they have been offered to the deity), and by a maid-servant who comes over with a daughter-in-law, does not bring good name or reputation (to the doer thereof).

The task of the leader of a movement is always thankless. For if the movement turns out to be successful, the leader has to go shares in the good results thereof with the other participants in the movement. If it fails, he is accused of *laches* or some other fault. Compare the foregoing Bengali proverb with the following Sanskrit saying :—

न गच्छेत्स्वाग्रतो गच्छेत्
सिद्धे कार्य्ये समं फलम् ।
यदि कार्य्यविपत्तिः स्यात्
मुखरस्तत्र हन्यते ॥

Similarly, however equally the distributer may distribute the offerings, he is accused of being partial As the maid-servant has come from the family of the daughter-in-law's father, some fault or other is always found with her work, however diligently she might have done it.

(*f*) The happening of a physically impossible thing has been satirized in the following :—

১০. বাপোযাতির পোলা (ছেলে) হল ।
জুমা খাইতে পোলা মরল ॥

Translation.

10. (As impossible as) a son's being born to a barren woman. (As impossible as) that son's dying when his mother went to kiss him.

Compare the above with the Hindi saying :—

बांझ कि जाने परसौत की पीरा ?

Translation.

How can a barren woman know the pangs of parturition ?

(*g*) Making virtue of necessity has been satirized in the following :—

১১. উদ্‌রা (উড়িয়া) বাপ কৈ কুদ্রায (কুম্বায) নম: ।

Translation.

11. The parched paddy is being blown away (by the wind). (But the owner thereof says that) he is offering it to the (deity) Krishṇa.

(*h*) Benefits conferred on a person at a time when he is not in a position to reap the advantages thereof, or respect shown to him out of season, has been satirized in the following saying :—

१२. बाइते देय ना भात कापर ।
मैले करे दानसागर ॥

Translation.

12. While a person is living, no food or clothing is given to him (by his heirs or relatives).

But, after the former is dead, the latter perform his *srāddha* or funeral ceremony with great *eclat*.

Amongst the Hindus of Bengal, there is the custom of giving 16 kinds of gifts on the occasions of *srāddha* ceremonies. When 16 items of each of these 16 kinds of gifts are given away to the Brāhmans, the ceremony is known as *Dānasāgara* (दानसागर).

This saying is paralleled by the English proverbs : "After death, the doctor," and "After meat, mustard."

(*i*) The abuse of hospitality has been satirized in the following :—

१३. श्वशुर बाड़ी मथुरापुरी ।
दिन दुइ चारि परे लाथि थार गुड़ि ॥

Translation.

13. The father-in-law's house is Mathurāpurī, that is to say, is a place where hospitality is dispensed on a lavish scale.

But (if the son-in-law) overstays his visit there even by two or four days, he gets kicks and blows (that is to say, does not receive the due and proper amount of loving attention).

(*j*) A termagant woman has been held up to ridicule in the following saying:—

१४. कलारे वलायचो डराव ।

Translation.

14. Even a wasp is afraid of a termagant woman.

(*k*) A widower's neglect of his motherless children has been satirized in the following saying:—

१५. मा मैले (मरिले) बाप हन ताऐ ।

Translation.

15. When a person's wife dies, he becomes to his children, as it were, such a distantly related person as a *tāwai* (ताऐ) or the father-in-law of a brother or sister. (That is to say, he becomes neglectful of them).

(*l*) Too much importunity for the acquisition of very trifling things which do not constitute any appreciable gain, has been satirized in the following:—

१६. फ्यार भाङ्गू फ्यार भाङ्ग,
निवि कत थाप छटाङ्ग ।

Translation.

16. (You are always saying): "Remove the inequality between the two arms of the balance." ("That is to say, make one arm of the weighing-machine counterbalance the other arm exactly.")

"How much will you gain even if I do so? At the most, (you will get such a negligible quantity as) half a *chhatāk*."

(*m*) The home-keeping propersity of the Bengalis has been satirized in the following:—

१७. रणमुखे सिपाइ बाड़ीमुखे बाङ्गाली ।

Translation.

17. The sepoy is as forward in going to the battle as the Bengali is in going home.

(*n*) Inconsistency in conduct or behaviour has been satirized in the following :—

১৮. गौरमन (गौरमोहन) ठाकुर मोचषो राकुच ।

Translation.

18. You are (a Brāhman named) Gourmohan Thākur. (In spite of this), you wear moustaches.

(*o*) The doing of a perfectly unnecessary or useless thing has been held up to ridicule in the following :—

১৯. गामछार षाबार धोपा बाड़ी ।

Translation.

19. (As unnecessary as sending) a napkin to the washerman's house (for getting it washed).

(*p*) The vain aspirations of a poor man have been satirized in the following :—

২০. बिश्वकम्मोर पुत्र चामचिका ।

Translation.

20. A flittermouse (aspiring to be) the son of Viśvakarmā (the architect and artist of the gods).

Viśvakarmā was the son of Vasu Prabhāsa and his wife, the beautiful and virtuous Yogasiddha. It is stated in the *Vishṇu Purāṇa* that he was the originator of one thousand arts, the mechanic of the gods, the maker of all kinds of ornaments, the chief of the artists, and the builder of the automobile chariots of all the deities. It is furthermore said that it is on account of his skill that men obtain their subsistence.

২১. छाल नाइ कुत्तार (कुकुरेर) बाघा नाम ।

Translation.

21. (Though) the dog has got no skin (on its body), yet it has got the name of a tiger.

২২. बाना पोन्नार नाम पद्मलोचन ।

Translation.

22. The name of the blind son is Padmalochana (or the Lotus-eyed).

२३. नाइ नाइ चाइल डाइल खिचुरि पाकाथो ।

Translation.

23. (Though) there are no rice and pulse (in a man's house, yet he orders) *khichuri* to be cooked.

Khichuri is an *olla podrida* made of rice, pulse, *ghi*, spices and potatoes or the dried seeds of the jackfruit and is a rich dish partaken of on special occasions.

(*q*) The ostentatious display on the part of a poor man has been satirized in the following sayings :—

२४. निजेर थाकार नाइ ठाइ ।
बीर साथे आठार घाइ ॥

Translation.

24. (Though) a person has no house to live in,
yet his daughter-in-law is accompanied by eighteen maid-servants.

२५. मोटे मा रान्धे ना तत्त खार पान्ता ।

Translation.

25. One's mother has not cooked any rice at all. Why should he, then, find fault with the (supposed cooked) rice as being too hot or too stale ?

(*r*) The pretentious attempt on the part of a poor man to assume any kind of importance, has been ridiculed in the following :—

२६. हावाइतार दाते विष ।

Translation.

26. (What ! is there any) venom (even) in the teeth of a person having no means of livelihood ?

(s) Want of mutual trust has been satirized in the following :—

২৭. মা আমারে কয় না কি আমি বড় সোয়াগী।

Translation.

27. (My) mother does not address me even as a daughter. Still I pretend to be her favourite.

(t) Fictitious relationships or those which do not really exist but are assumed for purposes of self-interest, have been ridiculed in the undermentioned saying :—

২৮. মামার খেতে বিয়াইল্ল গাই।
সেই সম্বন্ধে মামাতো ভাই॥

Translation.

28. The cow gave birth to the calf in my maternal uncle's field.

The calf has, therefore, become my cousin (maternal uncle's son).

(u) A wealthy man's squandering money upon an undeserving object, has been satirized in the following :—

২৯. থাকলে বিয়াইর বাপের শ্রাদ্ধ হয়।
না থাকলে নিজের বাপের শ্রাদ্ধ হয় না॥

Translation.

29. When a person has got wealth, he performs the *śrāddha* ceremony of (even such a distant relative as) the father of his son's or daughter's father-in-law.

But when a person has got no money, he cannot perform the *śrāddha* ceremony of even his own father.

(v) The following saying is quoted when, in a place where there are no men of distinction, one possessing even the least importance is looked upon as a great personage :—

৩০. হাগরা বনে ক্ষত্রিয় রাজ।

Translation.

30. A palm-civet is (looked upon as) a tiger in a wood of *hāgrā* (a kind of small thorny tree).

The *khātās* (खातस or खटास) is the Indian palm-civet (*Paradoxurus niger*) which is one of the most common animals of the Indian countryside.

The foregoing saying is paralleled by the following Hindi proverb:—

रुख ना बिरिच्छ तहां रेंड परधान।

Translation.

In a place where there are no trees, even such an insignificant shrub as the castor-oil plant (*Ricinus communis*) is regarded as a great tree.

This latter proverb has, again, an exact equivalent in the undernoted Sanskrit saying:—

अपात्रः पात्रतां याति
यत्र पात्रो न विद्यते
निरस्तपादपे देशे
एरण्डोऽपि द्रुमायते ॥

Translation.

In a place where there is no meritorious person, even an unqualified or incompetent man is regarded as meritorious. In a place where there are no trees, even the castor-oil plant (*Ricinus communis*) is considered a tree.

(*w*) False piety or such piety as is hypocritically shown by a person in the presence of another in order to give himself the appearance of being a pious man, has been satirized in the following saying:—

३१. गावप्राम दिया बाटना वाटे,
तुन्नसि पाताय डेरे।

Translation.

31. He pounds spices (upon a hone) with the ammonite or śālagrām stone (which is worshipped as a deity).

(But notwithstanding this, he pretends to be so pious as to be) afraid of plucking even the leaf of a sacred basil plant (*Ocymum sanctum*).

The *tulasī* or basil (*Ocymum sanctum*) is one of the sacred plants of the Hindus and dedicated to Vishṇu, the Preserver of the World.

It is stated in the *Brahma Purāṇa* that Tulasi was formerly the wife of the *asura* or titan named Śaṅkhachūḍa. Subsequently war broke out between the gods and the latter. As she was extremely devoted to her titan-husband, she worshipped the god Vishṇu and obtained from him the boon of her husband's invulnerability. As the result of obtaining this boon, even the deity Mahādeva himself was unable to slay Śaṅkhachūḍa. Thereupon the gods became terrified and prayed to Vishṇu to withdraw the boon of invulnerability from their titanic enemy. This Vishṇu did by assuming the guise of Śaṅkhachūḍa and violating Tulasī's chastity. Thereupon her titan-husband was slain by the gods. Stricken with great sorrow at her husband's death, she fell down at Vishṇu's feet and expired. Thereafter the *śālagrām* stone was produced from her body; and from her hair sprang the sacred basil or *tulasī* plant (*Ocymum sanctum*).

In the *Padma Purāṇa*, however, this plant is said to have sprung from the ashes of Brindā, the wife of Jalandhara who was the king of the titans, under the following circumstances. When war broke out between the gods and the *asura*-king, Vishṇu, at the earnest entreaties of the former, slew the latter by resorting to the same mean trickery as his deityship had done in Śaṅkhachūḍa's case. Being greatly enraged with Vishṇu's extremely wrongful behaviour, Brindā was about to curse him. But Vishṇu prevented her from doing so and con-

soled her by saying: "O Brindā! die on the funeral pyre of your husband Jalandhara. *The plant, that will spring from your ashes, will be my representative. Whoever will worship this plant will worship and please me.*"

See proverb No. 66 *infra* for another allusion to this plant.

For another allusion to the sālagrām stone, see proverb No. 99 *infra*.

(*x*) Erroneous judgment has been held up to ridicule in the following proverbs:—

३२. चार राज्ये ब्राह्मण नाइ,
काशीठाकुर चिड़ा खाय।

Translation.

32. As if there are no other Brāhmans in the countryside (lit., kingdom), (so one is entertaining such an obscure person as) Kāśi Thākura and feeding him with flattened rice (*chiḍā*).

In rural Bengal, *chiḍa* (flattened rice), *dahi* (curdled milk) and *gur* (molasses) form the principal ingredients of a feast given to Brāhmans.

३३. बाछुर मल्ले गोयाल शून्य।

Translation.

33. When (a domestic animal of such insignificant value as) a bull-calf is dead, (the owner of the defunct beast thinks that his) cattle-pen is (wholly) empty.

(*y*) Labour lost for nothing has been satirized in the following:—

३४. काजिर गरु किताबे आछे गोयाल्ले नाइ।

Translation.

34. The cow belonging to the Kāzi (or the Mahomedan Judge) is registered in the account-book, but is not to be found in the cattle-pen.

३५. कान निल्ल चिल्ले, चिल्लेर पाछेइ दौड़।

Translation.

35. The house-kite has flown off with the ear-ornament. (Yet the owner of the ornament uselessly) runs after the kite.

৩৫. কম্বলের লোম বাছাই সার।

Translation.

36. (As useless a task as) picking the hairs from the blanket.

৩৬. কার চাদ্ধ কে করে।
খোলা কাট্টা বামন মরে॥

Translation.

37. Who is going to perform whose *srāddha* ceremony?

But the Brāhman is fagged to death with cutting the outer rind of the trunk of the plantain-tree.

The *kholā* (খোলা) is the outer rind or covering of the trunk of the plantain-tree. It is cut into small strips which are used at *srāddha* ceremonies as receptacles for placing therein various food-offerings to the *manes* of a deceased person and of his deceased ancestors.

(z) The unnecessary precaution on the part of a destitute person about anything, has been held up to ridicule in the following saying :—

৩৮. নেইটার খাবার বাপারের ভয়।

Translation.

38. Does a destitute person need be afraid of a swindler?

(a') Too much ambition has been satirized in the following saying :—

৩৯. মারিত গাবডার লুটিত ভাণ্ডার।

Translation.

39. (If I shall kill anything), I (shall) kill a rhinoceros. (If I shall rob), I shall rob a store-house (or treasury).

(*b'*) Vain regret has been satirized in the following :—

४०. मने रइल एइ दुख ।
नाटारगोटा दिया ना खाओयाइलाम चितल माछेर बुक ।

Translation.

40. This regret remains in my mind that I could not treat him to (that extremely delicious curry, namely,) the breast of the *chitala* fish cooked with the condiment called *nāṭārgoṭā*.

The *chitala* fish [*Notopterus chitala* (Family Notopteridæ)] is a common tank-fish of Northern India. Its breast portion is considered a great delicacy on account of the large quantity of fat contained in it.

(*c'*) The satisfaction of mean-minded persons with the most insignificant things, has been satirized in the following proverb :—

४१. नियरेर जन्ने पेत्नी तुइ ।

Translation.

41. A dirty female ghost is satisfied with (the offering of even such an insignificant thing as) the water of dews.

The *Brahmadaitya*s or the spirits of deceased Brāhmans form the most honourable clan in the hierarchy of ghosts in Bengal. Unlike other ghosts, they do not partake of anything and everything, but only of those kinds of food which are regarded as religiously clean.

The *Petni* is a dirty female ghost. See in this connection Chapter XVI. of the Rev. Lāl-Bihārī De's *Bengal Peasant Life*.

(*d'*) When a man rises from a low station in life to a higher position and gives himself all sorts of airs, he is ridiculed by the application to him of the following saying :—

४२. चेंचुर गेछ कच बड़ बाड़ले मान ।

Translation.

42. The son of (*i. e.*, closely allied to) the *ghechu* is *kachu* or the edible arum.

But when the arum increases to a large size, it is called a *mán* or *mánkachu*.

The *ghechu* (घेचु) is a kind of tuberous-rooted plant. The *kachu* (कचु) is the edible arum (*Colocasia antiquorum*).

III.—THE DENUNCIATION OF BAD ATTRIBUTES AND HABITS.

(a) Idleness and gluttony have been denounced in the under-mentioned proverb :—

৪১. कामै कुइरा भोजने देड़ढ़ा (देढ़ा),
ताक्ये मारेब पुइरा पुइरा।

Translation.

43. (Though) he is idle in work, and eats (a quantity of) food which exceeds the normal amount thereof by one and a half,

Yet (notwithstanding these defects of character) he offends other people by his stinging remarks.

This is paralleled by the Hindi saying काम के न काज के, दुसमन धनाज के (One is quite unfit for any work, but is an enemy to food-grains, *i.e.*, eats a good deal of food).

(b) A task, the performance of which is entrusted to a wrong person, has been deprecated in the following proverb :—

৪৪. कामारेर दोकाने डोलेर फरमाइज।

Translation.

44. An order for making a drum (being given) in an iron-smith's shop.

(c) The display of affection for, or paying respectful attention to, one's relatives on improper occasions or at functions which

are likely to bring discredit or disrepute on the performer thereof, has been reproved in the following cutting saying :—

४५. गोबधेर समय खुड़ा कर्त्ता ।

Translation.

45. The paternal uncle (is made) the master of the ceremonies at the time of killing a cow.

(*d*) Niggardliness has been reproved in the undernoted saying :—

४६. गुयार सद्रे देखा नाइ बोटा निया रङ्ग ।

Translation.

46. There is no show of any areca-nut ; yet one is cracking jokes with another with the stalk of a betel-leaf.

The areca-nut is symbolical of festivity.

The areca-nut and betel-leaf also figure in the proverb No. 115 *infra*.

(*e*) Useless extravagance has been reproved in the following :—

४७. चन्द्र सूर्य्य अस्त गेल जुनिर पाछे बाति ।

Translation.

47. (As soon as) the sun and the moon have set, a candle is lit to light (lit., after) a glowworm.

(*f*) "Small things make base men proud." This insolent pride of base men has been denounced in the undernoted saying :—

४८. छोट लोकेर यदि पाया हय,
बापेरे तारा शाला कय ।

Translation.

48. If base men (or men in low stations of life) rise to high positions,

They call even their own fathers bad names by addresing them as "wife's brothers."

The word *śālā* (শালা) is always used as a term of abuse.

(*g*) Extravagance at other people's expense has been denounced in the following :—

৪৯. লাগে টাকা দিবে গৌরীসেন।

Translation.

49. If (such-and-such a matter or thing) requires any money, it will be paid by Gouri Sen.

Gouri Sen is popularly believed to have been an enormously rich man.

Compare the above with the undernoted Hindi proverb about extravagance or enjoyment at other people's expense :—

धनवर मद धनकर महुषा।
नाचे चोर बजावे महुषा॥

Translation.

The wine belongs to another man; and the spirit distilled from the flowers of the *mahuā* (*Bassia latifolia*) belongs to another. (These having been stolen by a thief and made over to a wine-seller), both of them enjoy the same; and the thief dances to the playing of music by the wine-seller.

(*h*) Petticoat government has been disapproved of in the following :—

৫০. ভাই ভাই ঠাই ঠাই,
বী কর্ত্তা সোনা খাই।

Translation.

50. Brothers separate from each other and live apart if their wives exercise petticoat government over them.

(*i*) The habit of dilatoriness has been reproved in the following saying :—

৫১. নুন আনতে (আনিতে) পান্তা ফুরায় ।

Translation.

51. (While the server of a meal) has gone to fetch salt (for giving it to the person who is partaking of that meal), the partaker, (in the meantime), finishes (eating his meal of) stale cooked rice steeped in water (which article of diet is called *pānthā* in Bengali households).

IV.—THE IGNORANT OR INCOMPETENT MAN'S CRITICISM.

(*a*) An ignorant man's criticism of a skilful artisan's work has been deprecated as follows :—

৫২. খাম্বা কাইটবার জানে না,
পিরতিমার নিন্দা করে ।

Translation.

52. One, who does not know how to make (even such an easy thing as) a fire-place, pretends to find fault with (such a highly-finished thing) as the image of a deity (which can be made only by a skilful artisan).

(*b*) A person, possessed of a beam in his own eye, but pretending to find motes in other people's eyes, has been reproved in the following proverb :—

৫৩. এক ছেম্ড়ীর নানা দোষ,
নাকের আগে বিস্ফোট ।

Translation.

53. A girl, having many defects in her own character, (has the audacity to find) a boil on the tip of another's nose (*i.e.* to search out a flaw in another man's character)

(c) The same reproof has been administered to a bad man pretending to find fault with another person who is less bad than himself, in the following proverbs :—

৫৪. ফাজইর কন চাল্নুন তোমার পাছাব বড় ছিদ্রি ।

Translation.

54. The colander tells the sieve : "You have got too many holes in your bottom."

৫৫. চাল্নুন বল্লেন সুই তোমার পাছে ছিদ্রি ।

Translation.

55. The sieve tells the needle : "You have got a hole in your bottom."

The same idea is expressed in the English proverb : "Pot calling kettle black".

The foregoing proverbs Nos. 54 and 55 have an exact parallel in the Hindi saying चलनीं दुसलन सूपकें, जिनका सहसर छेद (The sieve, possessed of one thousand holes, finds fault with the winnowing-fan).

V.—THE INDIFFERENCE TO OTHER PEOPLE'S AFFAIRS.

(a) The indifference for other people's affairs has been illustrated by the example of the tortoise in the following two proverbs :—

৫৬. জল্লে থাকি কাছিম,
না চিনি পুব পশ্চিম ।

Translation.

56. I am a tortoise living in the water and do not know which is the east and which the west.

Another variant of the foregoing proverb is the following :—

৫৬ ক. জল্লে থাকিন কাছিম ।
না চিনি দিগ্ পশ্চিম (পশ্চিম) ॥

Translation.

56A. The tortoise lives in the water,

(And) does not know (which is) the west side.

The same idea is also expressed in the following proverbs :—

५७. कार वा गोवाइल के वा देय धूमा ?

Translation.

57. To whom does the cattle-pen belong ? Who is to smoke it (by burning dung-cakes therein) ?

The mosquitoes sting the cattle much in the night. Therefore dung-cakes are burnt in the cattle-pen to produce stinging smoke which drives away these blood-sucking insects.

In the olden times, before the introduction into this country of lucifer-matches, chaff and dried dung-cakes used to be placed in an earthen pot and then were set fire to. This fire, which is still known in rural Bengal (especially in the Nadiyā district) as *sāṅjāl* (सांझाल), used to be kept burning in the cattle-pen in order to drive away the mosquitoes. The earthen pot, in which this fire was kept burning, was known as the *sāṅjāler hāṅḍi* (सांझालेर हांड़ी). This practice is referred to by the old Bengāli poets Ketakādās and Kshemānanda in the following passage :—

"१. मने मने पुड़ी छय छय हांड़ी,
२. तुषेर सांजाल बुके ।"

Translation.

1. (So many as) six earthen vessels (containing fire) are burning (within my mind).

2. (There is burning) within (my) breast a fire (made of) chaff (and dung-cakes).

५८. यार शत्रु परे परे,
मोर गाय धुल्ला ना भरे ।

Translation.

58. Let everybody be on the look-out against his own enemy. I should see that no dust soils my own body.

५९. ठाकुरबाड़ीर भात खाइ,
बाजारेर भाषो जानि ना।

Translation.

59. I eat the rice (cooked) in the idol's temple,
And do not know the prices (prevailing) in the market.

VI.—THE COMMENDATION OF GOOD ATTRIBUTES AND HABITS.

(*a*) Gratitude for benefits received has been commende in the following:—

६०. ये गरु दुध देय तार खाइठषो मिठा।

Translation.

60. The kick given by the cow which yields milk is sweet.

The foregoing proverb has an exact parallel in the Hindi saying दुधारि गाय के दू लातो भला (Two kicks from a milch cow can very easily be borne).

(*b*) Promptness in the giving of gifts or replies has been commended in the following:—

६१. दाता थिका वखिल भाल,
यदि खेदित जवाब देय।

Translation.

61. The miser is better than the liberal man, if the former speaks out his refusal (of pecuniary assistance) promptly (and if the latter keeps the suppliant for charitable aid waiting for a long time without giving him the promised assistance promptly).

Compare this with the Latin proverb "*Bis dat qui cito dat*" ("He who gives promptly, gives twice as much"), and the English proverb "He giveth twice that gives in a trice."

(c) Self-reliance and dependence on one's own resources have been eulogised in the following proverbs :—

६२. पयसा दिवा खाइ दै ।
गोवाल्नी थामार किसेर सइ ॥

Translation.

62. I purchase curdled milk with my own money and partake of the same.

Why, (then), should I make friends with the milk-maid ?

६३. डोल्ले धान दोबाइरे माछ ।
किसेर भावना सात पाछ ॥

Translation.

63. There are paddy in the bamboo-receptacle (for keeping paddy in), and fish in the bamboo-trap (for catching fish with.)

Why, then, should I be anxious about anything (lit., about sevens and fives) ?

(d) Doing work in good time is approved of in the following :—

६४. झौप बुझे (बुझा) कोप देय ।

Translation.

64. Whenever he finds a (good) bush, he strikes it (with his hatchet).

This proverb is paralleled by the English saying : "Strike while the iron is hot."

(e) The dissatisfaction shown in good time with a person or thing has been approved of in the following :—

६५. थाग वेजार भाल्ले ।
पाछु वेजार भाल्ल नय ॥

Translation.

65. Dissatisfaction shown at an early stage is good.
But, if it is shown at a later stage, it is bad.

VII.—THE ILLUSTRATIONS OF ATTRIBUTES, CHARACTERISTICS, HABITS, ETC.

(a) The foolishness of imprudent or worthless persons has been illustrated in the following proverb :—

৬৫. গর্ভেল্লাপের তিন পুত্র,
যিনি সুবুদ্ধি তুলসী গাছে মৌতেন।

Translation.

66. The worthless man has three sons.
The most intelligent one among them urinates on (the sacred) basil plant (*Ocymum sanctum*).

(b) The happening of something from some unknown or hidden cause has been illustrated in the following :—

৬৬. বিনা বাতাসে গাং নাচে না।

Translation.

67. (The water of) the river does not ripple unless there is wind (to agitate it).

(c) Whenever there is a quarrel between two men of wealth and influence, the poor (*i.e.*, their hangers-on and dependents) suffer most. This has been illustrated by the undermentioned saying :—

৬৮. বাঘে মৈষে যুদ্ধ করে,
নল খাগরা প্রাণে মরে।

Translation.

68. (Whenever) the tiger and the buffalo fight (with each other), the reeds and bulrushes die (*i.e.*, suffer most).

This is paralleled by the Hindi proverb बाघ भैंसा के लड़ाइ में, नल खगडाके मौत (In the fight between the tiger and the buffalo, the reeds and bulrushes die).

The *khāgrā* (खागरा) is a species of reed (*Saccharum spontaneum*).

(*d*) The English proverb "Good wine needs no bush" is paralleled by the following :—

६८ क. चिना बामनेर पैता लागे ना ।

Translation.

68A. A known Brāhman needs no sacred thread (on his body for his recognition).

(*e*) Untimely repentance has been illustrated in the following proverbs :—

६९. साधुते जामाइ खाय ना शेषे चाइन चाइटा मरे ।

Translation.

69. When the son-in-law is pressed to eat, he does not do so. But, later on, he has to satisfy the pangs of hunger by licking his fingers.

७०. जामाइ चाइलेने खाइ भाल, खरचे चाइ काटे ।

Translation.

70. When the son-in-law comes, the father-in-law partakes of many delicious dishes (which are prepared for treating the former to). But when it comes to paying the costs of those dishes, the latter's body is racked (*i.e.*, he feels the greatest difficulty in paying the same and, therefore, repents the extravagance).

(*f*) The idea of "Giving unto Cæsar what is Cæsar's"—"Giving every man his due", has been expressed in the following :—

७१. चाइल डाइल एक जनेर,
गौराङ्ग चार एक जनेर ।

Translation.

71. The rice and pulse belong to one person.
But Gourānga (the deity Krishṇa) belongs to another.

(*g*) The difference in human lot or destiny has been emphasized in the following saying :—

७२. कार नाम दीनबन्धु कार नाम दीना,
केउ पाय धानेर भात केउ खाय चिना ।

Translation.

72. The name of some person is Dinabandhu (or "The Friend of the Poor," *i.e.*, God). The name of some other person is Dinā (*i.e.*, a lowly man).

Some get cooked rice (to eat). While others have to eat little millet (*Panicum miliaceum*—a coarse grain).

Also see the other two proverbs about the human lot or destiny, namely, Nos. 3A and 94.

(*h*). Administering reproof by indirect means has been likened to the following method :—

७३. झिके मारिया बौके बुझाय ।

Translation.

73. Admonishing a daughter-in-law by beating the daughter.

(*i*) A child's voracity has been emphasized in the following :—

७४. छाओयालेर बुद्धि गलाय ।

74. A son's intelligence is only in his throat, *i. e.*, in the matter of eating.

(*j*) Talking nonsense and doing nonsensical things have been illustrated in the following :—

७५. पागले वा ना कय कि ।
छागले वा ना खाय कि ॥

Translation.

75. What does not a mad man say? (That is, a madman talks all manner of nonsense).

What does not a she-goat eat? (That is to say, it eats all kinds of things).

(*k*) Whenever, in a community, all the members thereof have the same kind of temperament, or possess a similar characteristic, the following proverb is used with respect to them :—

७६. एक वाछते गाम उगार ।

Translation.

76. In trying to single out a swindler, the whole village has been exhausted (*i. e.*, all the villagers have been found out to be swindlers).

(*l*) The English proverb "A burnt child dreads the fire" is paralleled by the following :—

७७. चून खाइया मुख पुड़े ।
दइ खाइते डर करे ॥

Translation.

77. The mouth is inflamed (lit., burnt) by taking too much lime (with the betel-leaf).

(Thereafter), the partaker of the lime dreads to partake of *dahi* or curdled milk (which is white as quicklime).

This saying has an exact parallel in the Hindi proverb दुध के डहल मटा फूक पीवीं [He, who has been scalded by taking (hot) milk, drinks (cold) butter-milk even after blowing into it].

(*m*) The idea of loving a person at first and, then, discarding or neglecting him—of "an idol, at first, worshipped and, then, thrown down from its pedestal and broken," has been expressed in the following :—

७८. आगे दिले जनेर छिटा ।
सेवे खाय चैरेर गुता ॥

Translation.

78. (He was), at first, sprinkled with water (by way of worship),

And, then, was struck with a blow from the bamboo-pole with which boats are propelled.

The same idea has also been expressed in the following :—

७९. साधा लक्ष्मी पावे ठेला ?

Translation.

79. Lakshmī (the goddess of wealth), who was, at first, coaxed to come into the house, is, at last, driven out with a kick.

(*n*) The principal charactoristics of a worthless man have been described in the following :—

८०. निर्गुण पुरुषेर तिन गुण दड़ ।
आहार निद्रा राग बड़ ॥

Translation.

80. A worthless man has three attributes in excess.
(His) capacity for eating, sleep, and anger are very great.

(*na*) The English proverbial expressions "Money will do more than my lord's letter" and "The almighty dollar" are paralleled by the following :—

८१. राजार नाषो पाहाड़ दिया याय ।

Translation.

81. The king's boat sails even across the mountains.
This is paralleled by the Hindi saying :—

गुरु ना गुरभैया सब तें बरा रुपैया ।

Translation.

Neither the spiritual preceptor nor the fellow-disciple is, in any way, helpful (to a person). More helpful than all of them is money.

(*o*) The idea contained in the English expression "Much ado about nothing" has been expressed in the following :—

८२. बिबाहेर सबइ ठिक पात्रीइ नाजाइ ।

Translation.

82. Everything has been settled about the marriage. But the bride is *non est.*

(*p*) The ideas expressed in the English sayings "To err is human" and "Good Homer even sometimes nods" have been expressed in the following :—

८३. हातीरथो पिछुले पाथो ।
सुजनेरथो डोंबे नाथो ॥.

Translation.

83. The elephant, (cautious though he is), yet slips his foot (sometimes).

The cautious boatman's (lit., honest man's) boat even sinks (sometimes).

(*q*) Overcraftiness—the art of overwitting crafty men—has been expressed in the following :—

८४. तुमि हाट डाले डाले ।
आमि फिरि पाताय पाताय ॥

Translation.

84. You walk over every branch.
I walk over every leaf.

(*r*) The routine of a man's work or life has been likened to the following :—

८५. मोल्लार दौद मजिद ।

Translation.

85. The Mollā (or Musalmān priest) has to walk (every day) to the mosque.

(s) The English proverb "Set a thief to catch a thief" has the following equivalent :—

৮৫. চোরে চোরে মাইসাত ভাই।

Translation.

86. Thieves are cousins (lit., maternal aunts' sons) to each other.

The foregoing has an exact equivalent in the undernoted Hindi proverb. :—

चोर चोर मौसियाउत भाइ।
सांझे हंसुवा धैल पजाई॥

Translation.

Thieves are maternal cousins (sons of maternal aunts) to each other, and have kept the knife (for paring vegetables and fish) ready sharpened in the evening (for use at night).

(t) The English saying "The more the merrier" has the following parallel :—

৮৬. যত গুর তত মিঠা।

Translation.

87. The more molasses (you will use in making a sweet-meat), the sweeter will it become.

(u) The appreciation of merit shown by a meritorious person, or the correct estimate of a thing made by a person competent to do so, has been expressed in the undermentioned proverbs :—

৮৮. রতনেই রতন চেনে।

Translation.

88. It is a jeweller only who can recognise (real) gems.

৮৭. সাপের হেঁচি বাইদায় চিনে।

Translation.

89. The sneeze of the snake is recognized by the Bediyā or snake-charmer.

(v) The English saying "The busiest man has the greatest leisure" is paralleled by the following :—

९०. वे रान्धे से कि चुन्न वान्धे ?

Translation.

90. Does not (the woman), who performs the cooking, do up her hair !

(w) The idea that everybody in this world acts selfishly and seeks to serve his own interest, has been expressed in the following :—

९१. माव झिये वत्त करे ।
वार वार वर सेइ सेइ मागे ॥

Translation.

91. The mother and the daughter both perform *vratas* or ceremonies for securing blessings in after-life.

(But) each of them prays (to the gods) for getting her respective boon.

(x) The natural antagonism between two things has been likened to :—

९२. धागुने काठान्नेर चिरिर सम्बन्ध ।

Translation.

92. The relationship between a fire and the seeds of the jack-fruit.

The jack-fruit seeds, roasted in the fire, are good eating and "taste not unlike chestnuts." So when the ripe fruit is in season, the seeds are usually roasted in the fire and eaten.

(y) The idea that a change in a man's environment cannot produce a change in his character, has been expressed in the following :—

९३. एइ चिलाइ वने गेलेइ वन चिलाइ ।

Translation.

93. When the (domesticated) cat goes to the forest, it becomes only a jungle-cat.

The same idea is expressed in the Biblical saying "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. xiii. 23.), and in the undermentioned Hindi proverb:—

कौवा कपूर खैले ऊजर होला ।

Translation.

Can the crow become white by eating camphor?

(z) The idea that a man's lot in this world cannot be changed, has been expressed in the following:—

९४. ढेंकि स्वर्गे गेलेयो बारा बाने ।

Translation.

94. When the pedal or paddy-husking machine goes even to heaven, it has to husk paddy (there too).

(a') The idea that "Habit is a second nature" and cannot be changed, has been illustrated in the following saying:—

९५. चन्यासदोष ना छाड़े चोरे ।
शुना भिटाय माटि खोड़े ॥

Translation.

95. The bad habit (of stealing) does not leave a thief.

He will dig up earth even in an uninhabited house.

(b') When a person feels a desire, all of a sudden, to go anywhere or to do a particular thing on the least suggestion of that place or thing, the following saying is applied to him:—

९६. सन्यासीर माथाव टनक पड़े ।

Translation.

96. The head of the *sanyāsī* (or the devotee of Śiva) is feeling the attraction of the Śiva-pūjā festival.

The *tanak* (तनक) is the Śiva-pūjā festival held in the month of Chaitra (March-April).

(*c*') The idea that a person is particularly anxious about the matter or thing which concerns him most, has been expressed in the following :—

९७. नाइवार एक नाथो निनाइवार सहस्र ।

Translation.

97. The boatman has one boat (to attend to.) But a person, who has not got any boat, has a thousand (other things to attend to).

This is paralleled by the undernoted Hindi sayings :—

खानो के खान चिंता रानी के रजवे के चिंता ।

Translation.

Others have other thoughts; but the Rāni thinks only of the Rājā.

चोरवा के मन बसे काकरी के खेत में ।

Translation.

The thief's mind is (always) thinking about the field of the gourds called *kākri* (*Cucumis utilissimus*).

(*d*') When deserving or honest men starve, and the undeserving men become affluent, the following proverb is recited :—

९८. खाइटा मरे हाइला चाषा ।

सुरिर घरे लक्ष्मीर बासा ॥

Translation.

98. (Though) the agriculturists have to labour hard, (yet they have to live from hand to mouth).

(On the contrary), the wine-seller's house is the abode of Lakshmi (the goddess of wealth). That is to say, he lives in affluence.

(*e*) The uniformity of behaviour or conduct in life has been expressed in the following proverb :—

৯৯. শালগেরামের শোবার বসা।

Translation

99. (Is there any difference between) the lying-down and the sitting-up of the deity Śālagrām ? [That is to say, there can be no difference between these two (supposed) acts of such an inert substance as the Śālagrām stone].

The Śālagrām (শালগ্রাম) is the spiral ammonite stone found in the bed of the river Gandak, which is worshipped as Vishnu or Nārāyaṇa in Hindu households.

The above saying has a parallel in the undermentioned Hindi proverb :—अंधर का लेखे दिन रात बराबर (To the blind man, the day and the night appear to be the same).

(*f*) Contagiousness of bad manners or examples has been exemplified in the following :—

১০০. এন শিয়াল করলে হোয়া,

সব শিয়ালে করে হোয়া।

Translation

100. If one jackal howls, all the jackals (in the pack) howl.

Compare the foregoing with the English proverb " One scab-bed sheep will mar a flock."

(*g*) The perpetual feud between two co-wives has been strikingly illustrated in the following :—

১০১. নিম তিতা নিসিন্দা তিতা আর তিতা খর (খয়ের)।

সব তিতা (হইতে) বেশী তিতা দুই সতীনের ঘর॥

Translation

101. The leaves of the Nim tree (*Azadirachta indica*) and the Indian Privet (*Vitex trifolia*) are bitter. So also is catechu.

But the bitterness of all these is exceeded by the bitterness (of feelings which prevails in) a house inhabited by two co-wives.

The *Nisindā* (निसिन्दा) is a small tree or shrub (*Vitex trifolia*) of Bengal, Southern India and Burma. It bears pale blue flowers. Its leaves are medicinally used in special and cutaneous diseases and also after parturition.

On account of their bitter principles, both the Nim and Nisindā trees are highly esteemed as therapeutic agents, so much so that, in Bengal, it is popularly believed that, wherever these trees grow, people do not fall ill there. This belief is embodied in the undernoted Bengali proverb :—

निम निसिन्दा येथा।
मानुष मरे कि सेथा॥

Translation.

Wherever the Nim (and) Nisindā trees grow,
Do people fall ill (lit., die) there ?

The *Khar* or *Khayer* is the coagulated and dried extract obtained by boiling the wood of the *Acacia catechu*. It is used as a masticatory with the betel-leaf and also medicinally.

(*h'*) Very distant relationships, which are properly speaking no relationships at all, have been exemplified in the following proverb :—

१०२. मामार शाला पिसार भाइ,
तार साते कोन सम्पर्क नाइ।

Translation.

102. There is no relationship with the brother of the wife of the maternal uncle, or with the brother of the husband of the father's sister.

(*i'*) The idea that, though a thief may escape detection on sundry occasions, he will get caught at last, has been expressed in the following :—

१०३. चोरेर दश दिन साधुरेर एक दिन।

Translation.

103. (Though) the thief (may escape detection on) ten days, yet he will get caught) by the honest householder on one day.

(*j*') The idea that the adoption of a crooked policy is expedient and advantageous on certain occasions, has been exemplified by the following saying :—

১০৪. সিদা আঙুলে ঘি ওঠে না ।

Translation.

104. A straight finger cannot extract *ghi* or clarified butter (from the pot wherein it is contained).

This is exactly paralleled by the Hindi proverb सीधे अंगुरी घीव निकला है (Can you take out *ghi* with a straight finger ?)

(*k*') When one hopes to get much from another person, but is given too little by the latter, the following saying is quoted :—

১০৫. ঘোষ ঠাকুরের যেমন সিদা,
বোস ঠাকুরের তেমন সিদা ।

Translation.

105. Just as Mr. Ghosh's hunger (is excessive),
So (proportionately smaller) is Mr. Bose's dole of food (to the former).

(*l*') A disgraced person is likened to :—

১০৬. নাক কাটা সিপাই ।

Translation.

106. A sepoy or native soldier whose nose has been cut.

The practice of cutting off the noses of opponents in battle and of defeated soldiers by way of disgracing them has prevailed

in India from ancient times even to comparatively later times, as will appear from the following :—

"By the kindness of Mr. Williams, Resident, and Mr. J. Rennie, Assistant Resident, in Maisûr, I have obtained the following information from the Archæological Officer of that State. In Kanarese works of the seventeeth century, there are frequent references to cutting off the nose of an opponent in battle..... .... There is a tradition that when Randulha Khân, a Bijâpur general, was repulsed from before Srirangapatam, all his men had their noses cut off. I have since found the practice described in a Fort St. George Resolution of January, 1679, even to the cutting instrument, Manucci's 'half-moon of iron' (Wheeler, '*Madras*', *i.*, p. 104). The upper lip was removed along with the nose." (*Vide* Mr. W. Irvine's edition (1908) of Niccolao Manucci's *Storia Do Mogor*, Vol. IV., p. 460. Also see page 99).

(*m'*) The incongruity in the environment of a superior person or object, when placed in the midst of bad surroundings, is expressed in the following saying :—

१०६क. गवरे पद्मफुल ।

Translation.

106A. A lotus on (a heap of) cow-dung.

(*n'*) The happening of anything which is absurd by its very nature, has been illustrated by the saying :—

१०६ख. काङ्गालेर कर्कट राशि ।

Translation.

106B. (As absurd as the fact of) a beggar's (being born under the influence of) the zodiacal sign Cancer.

The zodiacal sign Cancer (कर्कट राशि) and the eighth lunar mansion or asterism *Pushyâ* (पुष्या नक्षत्र) are stated in Hindu astrology to exercise beneficent influences upon the life and destiny of a man. Râmachandra, the semi-mythical King of

Ayodhyā, is believed to have been born under the benignant influences of the aforementioned zodiacal sign and lunar asterism, as will appear from the following :—

"The morning dawned with cloudless ray
On Pushyā's high-auspicious day,
And Cancer with benignant power
Looked down on Rāma's natal hour."

१०६ग. मध्यमासे संक्राइन्त।

Translation.

106 c. (As impossible as the falling of) the last day of the month in the middle of the month.

This saying is quoted when the doing of a certain act is made conditional on the supposed happening of an impossible event like that mentioned therein. It is equivalent to the English expression "*On the Greek Calends*" which means "*In an indefinite period of time.*" Just as a debtor, who has no intention of repaying his debt, says to his creditor: "I shall pay you on the Greek Calends."

The same idea is also expressed in the following Hindi saying :—

न नव मन काजर होइहें, न राधा नचिहें।

Translation.

There will never be (used) nine maunds of collyrium, nor will Rādhā (ever) dance.

VIII.—MISCELLANEA.

(a) The ideas that the leadership of incompetent persons—of 'a blind guide to the blind," and that of too many persons are bad, have been expressed in the following. The latter idea is also expressed in the English proverb: "Too many cooks spoil the broth" :—

१०७. स्त्री नायक शिशु नायक बहु नायक,
एमनं संसार दिन क्येक।

Translation.

107. A household, of which the managing member is a woman or a child, or which is managed by too many persons, lasts only for a few days.

(*b*) Different people have different views about the same thing. This is expressed in the undernoted saying :—

१०८. कृष्ट (कृष्ण) केमन, यार मन येमन ।

Translation.

108. What sort of a deity is Krishṇa ? He appears to a person in the same light as that in which the latter may look upon him.

(*c*) 109. If a person accelerates the occurrence of some untoward event by his own indiscreet act, the expression (१०९) "किलाइया कांठाल पाकाय" or "Ripening a jack-fruit by striking it with fists" is applied to him. The jack-fruit has a very thick and tough rind and takes a long time to ripen. It can be artificially ripened by striking it with fists, and, in this condition, becomes utterly worthless.

(*d*) The ideas embodied in the English sayings "No man is a hero to his valet" or "A prophet is not honoured in his own country" have been expressed by the following :—

११०. गाव माने ना निजेइ मोड़ल ।

Translation.

110. One, who is not respected by his fellow-villagers, considers one's own self to be the *Mondal* (or Head-man) of the village.

Compare the above with the Hindi saying अपने मुंह मिया मिट्ठू (The *Miā* praises himself with his own mouth, *i.e.*, is perfect in his own estimation).

(*e*) The peculiar characteristics of the deaf-mute and the poor have been described in the following :—

१११. बोकार शत्रु नाइ ।
निर्धनेर आहिक्का नाइ ।

Translation.

111. The deaf-mute have no enemy.

The poor have no desires.

(*f*) Some attributes of strong-minded and weak-minded men have been described in the following saying :—

১১২. शक्तेर भक्त नरमेर यम ।

Translation.

112. One is servile to a strong-minded or powerful man, but tyrannical (lit., a Pluto or the god of death) to a weak or poor party.

(*g*) The idea embodied in the following lines of Shakespeare :—

" What's in a name ? that which we call a rose,

By any other name would smell as sweet".—

has an equivalent in the following saying :—

১১৩. एक पाय हत्तेषो गोद दुइ पायषो गोद ।

Translation.

113. If a man has got elephantiasis in one of his legs, his ailment is still elephantiasis if he has got it in both of his legs.

(*h*) The following saying embodies a useful hygienic instruction :—

১১৪. पान तामुके पित्तनाश ।
यदि करे बार मास ॥

Translation.

114. (Chewing) betel and (smoking) tobacco remove biliousness, if these habits are adhered to all the year round.

(*i*) The areca-nut also figures in the following saying which is apparently an invocation to rain or a rain-charm :—

১১৫. एकटा गुया दुइटा पान,
झपझपिये बृष्टि ज्ञान ।

कार (P. No. 72). Somebody's.

कामार (P. No. 44). An ironsmith.

किताब (P. No. 34.) A register or account-book.

किलाइया (P. No. 109). (Gerund). By striking with the closed fist.

किष्ट (P. No. 1). The deity Krishṇa.

कुइरा (P. No. 43). Indolent; idle.

कुता (P. No. 21). A dog.

कृष्ट (P. No. 108). The deity Krishṇa.

कृष्टाय (P. No. 11). To the deity Krishṇa.

*केउ (P. No. 72). Some one.

केरामत (P. No. 4). Reputation.

कोप (P. No. 64). A blow with a sword or any other kind of cutting instrument.

खन्ता (P. No. 6). A pickaxe; a shovel.

खर (P. No 101). Catch or catechu.

खाइटा (P. No. 98). (Gerund). By labouring.

खाटास (P. No. 30). The Indian Palm-civet (*Paradoxurus niger*).

खामुटि (P. No. 7). Gnashing.

खालि (P. No. 33). Empty.

खिचुरि (P. No. 23). An *olla podrida* made of rice, pulse, &c.

खुटि (P. No. 8). A toy earthen pot.

खुड़ा (P. No. 45). A paternal uncle.

खै (P. No. 11). Parched paddy.

गबर (P. No. 106a). Cow's dung.

गर्भखाप (P. No. 66). A worthless man.

गाइ (P. No. 28). A cow.

गामछा (P. No. 19). A napkin.

गाय (P. No. 110). In the village.

गारदार (P. No. 39). A rhinoceros.

गां (P. No. 67). A river.

गुद्दि (P. No. 13). A blow.

गुत्ता (P. No. 78). A blow.

गुमान (P. No. 3). Pride.

गुवा (P. Nos. 46 and 115). An areca-nut.

गुर (P. No. 87). Molasses.

गोद (P. No. 113). Elephantiasis.

गोवाल्ल (P. Nos. 33, 34 and 57). A cattle-pen; a cow-shed.

गोवाल्नी (P. No. 62). A milk-maid.

गौराङ्ग (P. No. 71). The deity Krishṇa.

चेचु (P. No. 42). A kind of tuberous-rooted plant closely allied to the edible arum

चाइटा (P. No. 69). (Gerund). Licking.

चाद् (P. No. 37). The *śrāddha* or the ceremony for offering oblations to the manes of a deceased person and his ancestors.

चाइल्ल (P. Nos. 23 and 71). Rice.

चाइठ (P. No. 60). A kick given by a beast.

चामचिका (P. No. 20). A flittermouse.

चाळुल्ल (P. Nos. 54 and 55). A sieve.

चिना (P. No. 68A). (Adjective). Well-known.

,, (P. No. 72). (Noun). A coarse kind of grain botanically known as *Panicum miliaceum*.

चिनि (P. Nos. 56 and 56A). To know.

चिल्ल (P. No. 35). The house-kite.

चिवल्ल (P. No. 40). The *chitala* [*Notopterus chitala* (Ham. Buch.)]—a kind of fish which inhabits the fresh waters of Lower Bengal, Assam, Orissa, Sind, Burma, Siam and the Malay Archipelago. It attains a length of, at least, 4 feet and is greatly esteemed as food.

चुमा (P. No. 10). A kiss.

चून (P. No. 77). The quicklime taken with the betel-leaf.

चैर (P. No. 78). The pole of bamboo with which boats are propelled.

छाचोयाल (P. No. 74). A son.

छाग्ल (P. No. 75). A she-goat.

छाल (P. No. 21). The skin.

छिटा (P. No. 78). A sprinkling.

छिदि (P. Nos. 54 and 55). A hole.

छेम्ड़ी (P. No. 53). A girl.

जबाब (P. No. 61). Refusal of pecuniary assistance.

जामाइ (P. Nos. 69 and 70). A son-in-law.

जुनि (P. No. 47). A glowworm ; a firefly.

झड़, झड़ि (P. No. 4). A storm.

झपझपिये (P. No. 115). (Adverb). In torrents.

झाजइर (P. No. 54). A colander.

झि (P. Nos. 27, 73 and 91). A daughter.

झोप (P. No. 64). A bush.

टनक (P. No. 96). The attraction of the Śiva-pūjā festival held in the month of Chaitra (March-April).

ठक् (P. No. 76). A swindler.

ठाइ (P. No. 24). A place or house.

ठाइ ठाइ (P. No. 50). Live apart (in separate houses).

ठिक (P. No. 82). Is or has been settled.

टेन्ना (P. No. 79). (Gerund). Driving out ; ill-treating.

डर (P. Nos. 31 and 77). Fear.

डराय (P. No. 14). Is afraid of.

डाइल (P. Nos. 23 and 71). Pulses.

डोबे (P. No. 83). Sinks.

डोल (P. No. 63). A corn-bin made of bamboo;

तप्त (P. No. 25). Hot.

तुड़ित (P. No. 61). (Adverb). Promptly; forthwith.

ताऐ (P. No. 15). A brother's or sister's father-in-law.

तामुक (P. No. 114). Tobacco.

तिता (P. No. 101). Bitter.

तुट्टु (P. No. 41). (Adj.). Satisfied.

पिका (P. Nos. 61 and 101). (Preposition). Than.

दड़ (P. No. 80). Clever; excessive.

दह, दै (P. No. 62 and 77). Curdled milk.

दात (P. Nos. 7 and 26). Teeth.

दिग् (P. No. 56A). A side; a direction.

देड़ढ़ा (P. No. 43). (Adj.). Exceeding by one and a half.

दै (P. No. 62). Curdled milk.

दोयाइर (P. No. 63). A trap made of bamboo for catching fish.

दौड़ (P. No. 35). (Verb). To run.

दौड़ (P. No. 85). (Noun). The destination of one's run or walk.

धाइ (P. Nos. 9 and 24). A maid-servant.

धूमा (P. No. 57). Smoke.

नरम (P. No. 112). A weak or poor party.

नाइया (P. No. 97). One who has got a boat; a boatman.

नाथो (P. Nos. 81, 83 and 97). A boat.

नाचे (P. No. 67). Ripples.

नाजाइ- (P. No. 82). (Adj.). *Non est*; non-existent.

नाटार गोटा (P. No. 40). A kind of condiment with which fish is cooked.

नाम (P. No. 5). Reputation.

निजेइ (P. No. 110). Himself

निनाइया (P. No. 97). One who has not got any boat.

নিয়র্ (P. No. 41). Dew.

নিয়া (P. No. 46). (Gerund). By taking.

নিল (P. No. 35). Flew off with.

নুন (P. No. 51). Salt.

নেইটা (P. No. 38). A destitute person.

পচিম (P. No. 56A). The west.

পসাদ (P. No. 9). Eatables offered to deities.

পহ্চিম (P. No. 56). The west.

পাখী (P. No. 83). Foot.

পাকাখী (P. No. 23). (Verb). Cook.

পাছু (P. No. 65). (Adj.). Shown at a later stage.

পাছেহ্, পাছে (P. Nos. 35 and 47). (Preposition). After.

পাছাব, পাছে (P. Nos. 54 and 55). In the bottom.

পাত্রী (P. No. 82). A bride.

পান্তা, পান্থা (P. Nos. 25 and 51). Stale cooked rice steeped in water.

পায (P. No. 113). Leg.

পাবা (P. No. 48). High position.

পিছুলে (P. No. 83). (Verb). To slip.

পিরতিমা (P. No. 52). An image; an idol.

পুহরা (P. No. 43). (Gerund). By burning (*i. e.*, by offending).

পুব (P. No. 56). The east.

পৈতা (P. No. 68A) The sacred thread worn by the Brāhmans.

পোলা (P. Nos. 10 and 22). A son.

ফরমাইস (P. No. 44). An order.

ফাটে (P. No. 70). Is racked; aches with pain.

ফিরি (P. No. 84). (Verb). To walk.

ফুরায (P. No. 51). Is eaten up.

ফ্যার (P. No. 16). Inequality between the two arms of a balance.

भक्त (P. No. 112). Is servile to.
भरा (P. No. 58). (Verb). To soil or stain.
भाषो (P. No. 59). Price.
भाङ्ग (P. No. 16). Remove.
भिटा (P. No. 95). A homestead or house.
मइल, मइले (P. Nos. 10 and 33). Died; is dead.
मिठा (P. Nos. 60 and 87). Sweet.
मैष (P. No. 68). A buffalo.
मजिद (P. No. 85). A masjid or mosque.
मर्द (P. No. 5). A male person.
माइटा (P. No. 7). Made of clay.
माइसात (P. No. 86). Born of the maternal aunt.
मागे (P. No. 91). Prays for.
मान (P. No. 42). A large variety of the edible arum (*Colocasia antiquorum*).
माने मामातो (P. No. 110). Is respected.
(P. No. 28). Born of the maternal uncle.
मुले (P. No. 17). In the direction of.
मैले (P. Nos. 12, 15 and 33). After death; is dead.
मोच (P. No. 18). Moustache.
मोटे (P. No. 25). (Adv.), At all.
मोड़ल (P. No. 110). A head-man.
मोतेन (P. No. 66). Urinates.
मोल्ला (P. No. 85). A Musalmán priest.
रहल (P. No. 40). Remains.
रङ्ग (P. No. 46). The cracking of jokes.
रतन (P. No. 88). A jeweller; a gem.
राइश (P. No. 106B). A zodiacal sign.
राकुच (P. No. 18). Are wearing.
राखे (P. No. 1). To protect.
रान्धे (P. No. 25 and 90). (Verb). Cooks.

लागे (P. Nos. 49 and 68A). (Verb). To be required.
लाथि (P. No. 13). A kick.
लाम (P. No. 115). (Verb). Come down; descend.
लुटित (P. No. 39). Shall rob.
लोम (P. No. 36). Hairs.
वख्खिल (P. No. 61). A miser.
वर (P. No. 91). A boon.
वर्त्त (P. No. 91). A ceremony for securing blessings in after-life.
वला (P. No. 14). A wasp.
वाइड़ा (P. No. 33). A bull-calf.
वाइदा (P. No. 89). A snake-charmer.
वाभोन (P. No. 32). A Brāhman.
वाघा (P. No. 21). (Adj.). Of a tiger.
वाछते (P. No. 76). To search or single out.
वाछाइ (P. No. 36). Picking.
वाटना (P. No. 31). Pounded spices for cooking.
वाटपार (P. No. 38). A swindler.
वाटुनी (P. No. 9). A distributer.
वाटे (P. No. 31). Pounds.
वाड़ले (P. No. 42). Increases; grows.
वाति (P. No. 47). A candle.
वान्धे (P. No. 90). To do or tie up.
वामन (P. Nos. 37 and 68A). A Brāhman.
वारा (P. No. 94). The operation of husking paddy by means of the pedal.
वारा वाने (P. No. 94). Has to husk paddy.
वासा (P. No. 98). An abode.
विधि (P. No. 92). A seed.
विवाइ (P. No. 23). A son's or daughter's father-in-law.
वियाइल (P. No. 28). Gave birth to.

बिलाइ (P. No. 93) A cat.

बिसेट (P. No. 53). A boil.

बुझ्का (P. No. 64). (Gerund). By taking into consideration.

बेजार (P. No. 65). Dissatisfaction.

बेटा (P. No. 42). A son.

बोका (P. No. 114). A deaf-mute

बोटा (P. No. 46). The stalk of a betel-leaf.

बौ (P. Nos. 9, 24, 50 and 73). A wife; a daughter-in-law.

बल्ल (P. No. 112). A strong-minded or powerful man.

बालगेराम, बालग्राम (P. Nos. 31 and 99). The spiral ammonite stone found in the bed of the river Gandak, which is worshipped as Vishnu or Nārāyaṇa in Hindu households.

बाल्ला (P. Nos. 48 and 102). Wife's brother or he-cousin.

सियाल' (P. No. 100). A jackal.

सना (P. No. 95). Uninhabited.

सोवा (P. No. 99). The act of lying down.

सइ (P. No. 62). A female friend.

सतीन (P. No. 101). A co-wife.

सम्पक्क (P. No. 102). Relationship.

संकादन्त (P. No. 106c). The last day of a Hindu month.

साते, साथे (P. Nos. 24 and 102). (Preposition). With.

साइद (P. No. 103). An honest man; an honest householder.

साधते (P. No. 69). Pressed to do a thing.

साधा (P. No. 79). Coaxed to come.

सार (P. Nos. 7 and 36. (Adj.). In vain; useless.

सिदा	(P. Nos. 104 and 105). (Adjective). Straight, (Noun). Dole of food.
सिपाह	(P. No. 106). A native soldier; a sepoy.
सुइ	(P. No 55). A needle.
सुजन	(P. No. 83). An honest man.
सुरि	(P. No. 98). A wine-seller.
सोबागी	(P. No. 27). Object of love; beloved one.
सोजे	(P. No. 2). (Verb). Repays (a debt).
हाइजा थापा	(P. No. 98). An agriculturist.
हाग्रा	(P. No. 30). The *hāgrā*—a kind of small thorny fruit-bearing tree.
हाट	(P. No 84). To walk.
हाटुनी	(P. No. 9). One who walks.
हाबाइता	(P. No. 26). A person having no means of livelihood.
हेचि	(P. No. 89). A sneeze.
होवा	(P. No. 100). The jackal's howl.
ज़िदा	(P. No. 105). Hunger.
ज़ेत	(P. No. 28.) A field.

THE PURIFICATORY CEREMONIES OF THE PARSEES—THE PADIYÂB, THE NÂN

By Shams-ul-Ulma Dr. Jivanji Jamsheoji Modi, B.A., Ph. D., C.I.E.

(*Read on 26th September 1917.*)

I will preface this paper with what I said at the commencement of my Paper on "Birth Customs and Ceremonies of the

Parsees," read before the Society on the 27th November 1912, and published in the Journal of the Society Vol. IX pp. 1568-78. I then said : "At the instance of Rev. Dr. Hastings, the learned editor of the 'Dictionary of Religion and Ethics,' I had the pleasure of studying, as a whole, the subject of all Parsee ceremonies, rites and customs, and of preparing an exhaustive essay on the subject. But, as the nature of Dr. Hastings' work required only some portions, here and there, as stray articles—and those even often compressed—under different alphabetical heads, I propose placing before the Society, the humble result of my study, in the forms of papers. . . . . .

"I have tried to give a description of the different ceremonies, rites and customs, giving, where possible and available, references to the religious or semi-religious Zoroastrian books. At times, I have attempted to explain the signification and symbolism without attempting any justification. All the Parsee ceremonies, rites and customs may be divided under the following heads :—

I.—Socio—Religious ceremonies, rites and customs.
II.—Purificatory " " "
III.—Initiation " " "
IV.—Consecration " " "
V.—Liturgical " " "

" The Ceremonies and customs, that fall under the first head may be sub-divided, according to the three principal events of a man's life,—birth, marriage and death—under the following heads :—

"A.—Birth ceremonies and customs.
B.—Marriage " " "
C.—Funeral " " " "

After this short preface attached to that paper, I submitted the above paper on Birth customs. Next in the above order of division, come the " Marriage ceremonies, rites and customs " and the " Funeral ceremonies, rites and customs." A paper on

the former subject was read in two parts, on 22nd February 1899 and 26th July 1899, and published in the Journal of the Society (Vol. V pp. 242—82). That on the latter was read on 30th September 1891 and published in the Journal Vol. II pp. 405—40.

These three papers together finish the class of ceremonies, rites and customs falling under my first division *viz.* "Socio-Religious Ceremonies and Customs." To-day, I take up the second division, *viz.*, that of "Purificatory Ceremonies, Rites and Customs."

Introductory.

Rev. W. F. Blunt[1] in his article on the words "Clean and Unclean," thus introduces the subject of Purification: "The words 'clean', 'unclean', 'purity', 'purification' have acquired in the process of religious development a spiritual annotation which observes their original meaning. Their primitive significance is wholly ceremonial; the conceptions they represent date back to a very early stage of religious practice, so early indeed that it may be called pre-religious, in as far as any useful delination can be established between the epoch in which spell and magic predominated, and that at which germs of a rudimentary religious consciousness can be detected. In a conspectus of primitive custom, one of the most widespread phenomena is the existence of 'taboo.' Anthropology has yet to say the last word about it, and its general characteristics can be differently summarised."

These introductory words of Rev. Blunt on the subject of "purification" suggest the question whether in the matter of the progress of the world, there was at first, the revelation of truth and then degeneration, or whether there was at first a low state of ideas and then with the advance of time, there was progress and elevation. That is a very large question and

[1] Rev. Hastings' Dictionary of the Bible, p. 144.

in its consideration, one must remember, that the world has progressed in what may be called cycles of time.

From a broad consideration of the question on this special subject of 'purification', we may say that the ancient Iranians had, from remote antiquity the idea of mental or spiritual purity connected with that of physical purity. The number of different intricate purificatory ceremonies referred to in the Vendidad may be the result of a later development, existing side by side with the first idea of mental purity. Goethe in his "Notes and Discussions" (Noten und abhandlungen) connected with his Parsi-nameh or Buch des Parsen, seems to take that view.[1]

As said by Dr. Rapp[2] the Iranians had a cultivated sense for purity and decency; whatever has in the slightest degree anything impure, nauseous in itself, instils into them an unconquerable horror. This has a connection in part with the fact, that the impure is mostly even unhealthy and harmful, but in several cases the cause of the impurity does not allow of being traced back to that fact. The Iranians had in a certain measure a distinct sixth sense for the pure. All of that sort has, according to their view, their origin in darkness, in obscurity; in such substances, according to their conceptions, the evil spirits dwell, and when they let such sorts to approach near to them, they thereby offer to the evil spirits admission into, and dominion over, themselves." This view explains the origin of some purificatory rites and ceremonies, which cannot easily, from their surface, be connected with physical purity, sanitation or health.

[1] *Vide* my Paper on "Goethe's Parsi-nameh or Buch des Parsen" Journal B. B. R. A. S. Vol. XXIV No. 1. (pp. 67-95) p. 93. *Vide* my Asiatic Papers Part II (pp. 119—48).

[2] Die Religion und sitte der Perser ünd übrigen Iranier nach den griechischen und römischen Quellen" (Religion and Customs of the Persians and other Iranians, according to the Greek and Roman authors). German Oriental Society's Journal Vol. XVII (Leipsic 1863) pp. 52-56. Translated from the German of Dr. Rapp by Mr. K. R. Cama in his "Zoroastrian Mode of disposing of the Dead," p. 19.

Among the ancient Iranians, a good deal of importance was attached, to what we may term, the Purification of the body. The reason was, that it was believed—and it is a very reasonable belief—that the physical purity, or the purity of the body, is a step towards the purity of the mind, the purity of the soul. Purity is as essential for the good of the body as for the good of the soul. "*Yaozdão mashyâi aipi Zãnthem vahishtâ*"[1] *i.e.*, "Purity is best from the (very beginning of one's) birth" is one of the most excellent sayings of the Avesta.

Reason why importance is attached to Purificatory Ceremonies.

Religion has a good deal, a great deal to do with the soul—with the soul of man, with the soul of the universe. And as soul has a close relation with the body, no religion, no religious system ignores the health of the body. Physical health comes as much into the domain of religion as spiritual health. It is for this reason, as well as for other reasons, that among all ancient nations, it was the priests who were Doctors of Medicine as well as Doctors of Divinity. It was so in ancient Egypt, in ancient Greece, in ancient India, and it was so in ancient Iran.[2] As Thomson says:—

Relation of Religion to body and soul.

"Even from the body's purity, the mind
Receives a secret sympathetic aid."

The purity of body is an emblem of the purity of mind. As a writer says: "So great is the effect of cleanliness upon man that it extends over to his moral character."

According to the Parsee books, upon the harmony of the bodily elements depends the health of mind. Diseases, which are introduced by Âhriman, or the Evil-Spirit, disturb the harmony. So, as it is the bounden duty of a Zoroastrian to oppose Âhriman, it

Health of Mind dependent on Health of Body.

[1] Yaçna (Gatha) XLVIII, 5; Vendidâd, V, 21.

[2] Vide my paper on "Education among the Ancient Iranians," p. 3.

is also his bounden duty to oppose that which introduces disease in the body, and to seek that which keeps up health. That is the original object at the bottom of all Zoroastrian Purificatory Ceremonies. Purification was intended to keep the body strong and healthy, so that the strength of the body may act upon the mind and make it strong, healthy and pure. It is with this view that the Dinkard says: "The removal of the sin pertaining to the soul and rendering it precious depends upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul."[1] 'Mens sana in corpore sano' is an oft-quoted maxim; but, as Dr. Casartelli says, "It has always been one of the most favourite maxims of Mazdeism."[2] Again as Prof. Darmesteter says, "The axiom that 'cleanliness is next to godliness' shall be altogether a Zoroastrian axiom with this difference that in the Zoroastrian religion 'cleanliness is a form itself of godliness.'"[3] Such being the case, it is no wonder that in the Avesta, and among the followers of the Zoroastrian religion, a good deal of importance was attached to Health laws and to the purification of the body as a step towards the preservation of health. And as religion powerfully impresses upon the mind of the masses the necessity of preserving laws of health and purification, their observation has taken the form of religious ceremonies. An enormous multiplication of these has led and leads, at times, to the frustration of the original good object. A good deal has become mechanical.

A sort of *Pádyáb* or purification, common in all nations.

A ceremonial *Pádyáb* or ablution is seen practised in almost all ages and by almost all nations. It was deemed essential, both from the health point of view and from a symbolic point of view. Moses enjoined such ablutions. The ancient Greeks and Romans

[1] Dastur Peshotan's Dinkard, Vol. IV. p. 228.

[2] "La Philosophie Religieuse du Mazdéisme sous les Sassanides" par L. C. Casartelli, p. 128.

[3] Le Zend Avesta, II. Introduction, p. X.

had them. The modern Mahomedans and Hindus[1] have them. The Christians have them symbolically in their baptismal rites. The sacred water placed at the doors of Christian churches, in which people dip their hands before entering, is a kind of "Aqua Lustralis" or the water of purification of the ancient Romans.

Two objects of the purification ceremonies.

Purification is held essential among the Zoroastrians from two points of view: 1. Physically, from a Health point of view and 2. Symbolically, from a Moral point of view.

Firstly, from the point of view of Health. Men come into contact with impurities hovering in the air, water and on the earth. When they know that they have so come into contact, they must purify themselves, and that, not only for their own good, but for the good of others among whom they are likely to spread the contagion. Not only should they purify themselves, but also purify their household things or utensils that may have come into contact with impurities. Again, there are times and cases, when they know, that they have not come into actual visible contact, but there are chances that they may have come into contact with some impurities. So, it is better that they wash or clean or purify themselves

Secondly, as mind receives some sympathetic aid from the purity of the body, and as the effect of cleanliness extends to one's moral character, purification of the body seems to be an emblem of the purity of mind.

Four kinds of Purification Ceremonies.

There are four kinds of purificatory ceremonies among the Parsees. They are the following:—I. Pâdyâb. II. Nân. III. Bareshnûm and IV. Riman. The first is very simple and is the work of a minute or two. It is performed by all without the help of a priest. The second takes a long

[1] *Vide* the Manu Smriti and Nirnaya Sindhu. *Vide* Mr. Krishnalal Mohanlal Jhaveri's Paper on "The Cult of the Bath" (Journal of the Anthropological Society of Bombay, Vol. IX. pp. 217—24.)

time. It takes from about twenty to thirty minutes and one requires the services of a priest in it. The third is a longer affair. It is accompanied by a kind of Retreat, and lasts for ten days, and one has to go through three ceremonial baths. It requires the services of two priests. The fourth requires the services of two persons, one of whom must be a priest. The other may be a priest or a layman. It lasts for about half an hour. Nowadays, it is strictly confined to those who have come into contact with dead bodies. We will first describe the Pâdyâb.

I. The Pâdyâb, the first and simplest form of purification.

What is the Pâdyâb?

The Pâdyâb is the simplest form of purification or ablution which a Parsee has to go through several times during the day. The word Pâdyâb is the modern Persian form of Avesta *paiti-áp* whose Pahlavi rendering is *pâdyâv*. It means "throwing water (âb) over (paiti) the exposed parts of the body." The following is the process of the Pâdyâb. There are three parts of the process, which all together are known as *pâdyâb-kusti*. The central or the second part is the Pâdyâb proper, which is preceded and followed by a prayer. (*a*) The first part of the process or the ceremony is to recite a short formula of a small prayer. The person performing the Pâdyâb says at first *Khshnaôthra Ahurahê Mazdâo, i. e.*, "I do this for the pleasure of Ahura Mazda."[1] Then he recites the short formula of Ashem Vohu.[2] (*b*) Having recited it, he washes his face and the exposed portions of his body, such as the face, hands and feet. This is the Pâdyâb proper. He then wipes off his face and the other parts of the body. (*c*) Then he finishes the process by performing his *kusti*,[3] *i. e.*, he unties and re-ties the *kusti* with the recital of its formula.

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[1] This short invocatory formula is recited by a Parsee often at the commencement of all his sets of prayers. It signifies that he undertakes to do all his actions for the pleasure of God, *i. e.*, so as to please Him, and for His Honour and Glory.

[2] It is a short prayer formula in praise of purity and piety.

[3] Kusti is the sacred thread put after the initiation of the Naojote

Occasions for performing the Pâdyâb.

The following are the occasions on which a Parsee has to perform the Pâdyâb:—(1) Early in the morning after rising from his bed. (2) On answering calls of nature. (3) Before taking his meals. (4) Before saying his prayers.

1. The early morning Pâdyâb.

The first thing that a Parsee has to do on rising from his bed is to recite the short formula of Ashem Vohu. This recital is held to be very meritorious as it reminds him as to how to move during the whole of the day in the path of purity and piety. The Hâdôkht Nask says:

Question.—"What is the one recital of the Ashem which is worth a thousand of the other recitals of the Ashem in greatness and goodness and excellence"?

Reply.—"Ahura Mazda answered him: That, indeed, Oh pious Zarathushtra! which a man recites, standing up from sleep .....praising good thoughts, good words and good deeds, renouncing evil thoughts, evil words and evil deeds."[1]

Then he has to apply *gaômez* or cow's urine to the exposed portions of his body reciting its *nirang* or short formula.[2] Then he perfoms the Pâdyâb. Until he does all this, he is not to eat or drink anything. In the case of a wet dream, &c., the Pâdyâb must take the form of a bath and he is not to eat or drink anything before he bathes.

2. Pâdyâb after answering calls of nature.

Another occasion on which the Pâdyâb purification is necessary is the time after answering the calls of nature. This is indispensably necessary from the point of view of cleanliness. It is an occasion when there is every likelihood of some germs of impurity sticking to the uncovered portions of the body. So, one

[1] The Book of Arda Virâf, &c., by Haug. p. 308.

[2] Vide for this *nirang*, Spiegel translated by Bleeck. Khorde-Avesta p. 3.

must wash the exposed parts of the body before coming into contact with others. He cannot eat or drink without doing so. If a Parsee is in a place where he cannot obtain water, for example, while journeying, he may perform the Pâdyâb with pure sand or dust,[1] which is believed to have a cleaning effect next to water. What he has to do is to take a little of pure dry sand or dust and rub it over the exposed portions of his body, such as the hands and face.

Pâdyâb before meals.

3. The third set of occasions during the day when one must perform the Pâdyâb is that before taking meals. To wash one's face and hands before meals is acknowledged by many as a mode of cleanliness.[2] The priests, especially the officiating priests, who perform the religious ceremonies in the temples, and even laymen, on special solemn feasts, in addition to the Pâdyâb wash their right hands again before touching their food. At times, a servant, with a pot of water in one hand and a basin in the other, passes before all, pouring water over their hands.[3]

Pâdyâb before Prayers.

4. We said above, that there were two points of view from which purification was enjoined among the Parsees. The first point of view was that of Health and Cleanliness, and the second that of physical purity or cleanliness reflecting upon the mind as an emblem of mental purity. On the above three occasions, and

[1] The Mahomedans also use sand for their Wuzu when water is not available. This is what is called "tayammum (تیمم) *i.e.* performing the Wuzu with sand instead of water, when the latter cannot be got." (Steingass' Dictionary, p. 344). In Marwar and Rajputana, where water is very scarce, they revert to what is called "the fiction of a bath" by dropping a stone in a well, saying મારો પથ્થર મારો પથ્થર "your bath is tantamount to mine" (Jahveri, Jour Anthr. Soc. IX p. 221).

[2] Dr. Turner, the Health Officer of Bombay, in a communique dated 12th June 1912 to prevent the spread of cholera, advises the washing of hands with disinfectants before taking meals.

[3] This custom of washing the hands before eating was common among the ancient Jews and is common even now among several tribes of the Mahomedans. The Hindus have generally a pre-dinner bath.

especially on the first two occasions, the *Pâdyâb* was performed from the first point of view, viz., Health or Cleanliness. On this last occasion, i. e., on the occasion of prayers, it is generally performed with the second point of view, viz., that physical purity is a reflex or an emblem of mental purity, though the first point of view is not altogether absent. A man when he says his prayers, has the idea of the purity of mind before him. Prayer is a process to purify his mind. So, physical purification at the commencement reminds him of that mental purification.[1]

II. The Nan : the second form of purification.

The Nân : Meaning of the word.

Nân is a higher form of purification. The Pâdyâb is a daily form of purification The Nân is gone through on certain occasions and therein the help of a priest is necessary. The word *nân* is a contraction of a word *snân* which, though we do not find it in that form in the Avesta, is found in the Sanskrit as स्नान (*snâna*). *Snân* means "ablution, bathing." The word comes from the Avesta root *snâ*, Sans. स्ना (snâ), Latin Nare, Fr. Nager, meaning 'to bathe.' So, while the Pâdyâb is a purification of only the exposed portions of the body, the *nân*, being a bath, is the purification of the whole body. The process of this second and higher form of purification consists of several parts. They are the following: (1) The ordinary Pâdyâb-kusti. (2) The symbolic eating of the pomegranate leaves and drinking of the consecrated *gaômez* or cow's urine. For the sake of convenience we will call this process "symbolic communion." (3) The recital of the Patet or Prayer of Repentance. (4) The

[1] We see this custom of purifying the body, at least as a symbol, among many nations. A Mahomedan performs his wuzu, (وضو) *i.e.*, ablutions before saying his *nimâz* or prayers. A Hindu has his *snân* or bath before his *puji*. A Christian's application of the sacred water on entering his church is a relic of the same custom.

final bath. Thus the Nân or Snân, *i. e.*, the bath proper, is preceded by three preliminary processes. We will speak of them in their order.

At first, the person who has to go through the Nân ceremony, performs the "Pâdyâb-kusti."[1] The priest, who officiates or makes the person pass through the ceremony, himself also performs the Pâdyâb-kusti. After the performance of this, the candidate for the ceremony is made to sit on a stool generally made of stone. Wood is generally avoided in these higher forms of purification, because, being more porous, it is supposed to be likely to contain some germs of impurity. The priest who officiates at this ceremony must be a Bareshnumwâla priest, *i.e.*, a priest holding the Bareshnum,[2] and must be "with the Khub."[3] He takes with him, in a metallic tray or vessel, the following consecrated things known as *âlât* (lit., instruments or means) to the house of the person undergoing the Nân ceremony or to the place of the ceremony in the Fire-Temple, if the ceremony takes place there. (*a*) Nirangdin, *i.e.*, the consecrated *gaômez* or cow's urine. (*b*) Cow's urine for application to the body. A small portion of both of these is poured in small cups. (*c*) Bhasam, *i. e.*, the consecrated ash of the Âtash Beharâm or the sacred Fire-Temple of the first grade. (*d*) A little sand. (*e*) A pomegranate leaf.

The âlât or the requisite things for the Nân.

After the Pâdyâb, he makes the candidate "take the Bâj,"[4] *i.e.*, recite the prayer of grace said before meals. After the recital of this prayer of grace, the candidate is made to eat or rather chew one or two leaves of the pomegranate tree. The candidate takes the leaf or leaves not directly in his hands but on a *paiwand*, which, in this case, is a handkerchief or the skirt of his sacred shirt.

2. Symbolic communion. (*a*) The pomegranate leaf.

[1] *Vide* above, p. 176.
[2] A liturgical qualification.
[3] We will speak of this later on.
[4] *Vide* Spiegel, translated by Bleeck. Khordeh Avesta p. 185.

The Pomegranate as a Symbol.

The pomegranate tree leaf, which is technically known among the Parsee priests as "urvarâm," (Sanskrit *urvarâ*, Lat. '*arbor*.' Fr. *arbre*, a tree) or "*the* tree" is considered as the representative of the vegetable world which supplies sustenance to man. Among the ancients, the pomegranate symbolized the 'arc,' the allegorical story of which was compared with the various versions about Argus, Arguz, Aren, Arene, Arne, Theba, Baris, Laris, Boutus, Bœotus and Cibotus of the ancients (*Vide* A New System or an Analysis of antient Mythology by Jacob Bryant, Vol. III., p. 73). The 'arc' had something like its parallel in the "Damater or Demater" (*i. e.* the mother) of several ancient nations, which word typified "The womb of Nature." The "arc" gave forth a number of men and living creatures just as mother earth or the womb of Nature gives them forth. The pomegranate contains, within the area of its small size, hundreds—nay, thousands—of grains, and so typifies or symbolizes the womb of Nature. It is a symbol of fecundity and fertility. Again, the pomegranate tree is almost ever green. It bears leaves during the whole of the year. So, it is a symbol of an everlasting life. It was held to be sacred by the ancient Babylonians. From all these facts, we can understand why the leaves of a pomegranate tree were given to a child or to an adult at the *nân* or the sacred bath ceremony. When used in the Naojote ceremony of a child, its signification reminds one of the words used by a Christian child's god-parents in the baptism ceremony, *viz.*, "It (the child) may so pass the waves of this troublesome world, that finally it may come to the land of everlasting life."

(5) The Nirangdin.

Then the candidate is asked to drink from a metallic cup a few drops of the Nirangdin or the consecrated urine of the bull. In that consecrated urine,[1] the priest adds a pinch of the *bhasam*[2] or the consecrated ash of the Fire-Temple. Before drink-

[1] *Vide* Haug's Essays, 2nd Ed. p. 400. n. [2] *Vide* Ibid. pp. 370-71.

ing it, he is made to declare, why he drinks that. He says in Bâj, *i.e.*, in a suppressed tone: "*Īn khuram paki-i-tan, yaźdâthra-i-raoân* râ," *i.e.*, "I drink this for the purification of my body, for the purification of my soul". The words indicate that the few drops of the Nirang are drunk to signify symbolically, that the drinker undertakes to preserve during his life, not only physical purity but also mental purity, or purity of life and action. He recites these words three times, and after each recital drinks a drop or two of the Nirangdin. This finishes, what one may call, the symbolic communion. So, the person now completes or finishes the Bâj, *i.e.*, recites the prayers which follow a meal. Having finished it, he performs the *Kusti*.

3. The recital of the Patet or the Repentance Prayer.

Then the candidate says his Patet or the Repentance Prayer. As he has to go through a purifying or expiatory ceremony, he has to confess before God his sins and to repent for them. He purifies his body symbolically of its impurities. This purification is emblematical of the purification of the mind. So, for that mental purification, he must repent for all his sins. The word Patet is the contracted form of Avesta "paiti-iti," literally meaning "going back" (from paiti, Sanskrit, prati, Lat., re, 'back' and 'i,' Lat.' i-re, to go). So the word *Patit* means 'going back' or 'receding from the transgression of the Law.' It corresponds to the Hebrew word *t'shûbâh* which also means 'returning' or 'going back.'[1] It is a formulary of confession answering to the Buddhists' Pâtimokkha which literally means "the disbursement."[2]

4. The Bath.

After reciting the Patet, the person retires to the bath-room. After reciting the short prayer-formula of Khshnaôthra Ahurahê Mazdâo

[1] The Origin and Religious Contents of the Psalter, by Rev. Cheyne, p. 369.

[2] *Vide* Buddhism by Rhys David- (1882) pp. 162-63.

Ashem Vohu,[1] he undresses himself. Then placing his right hand over his head he takes the Bâj.[2] The priest then hands him from outside, with a spoon tied at the end of a long stick having nine knots and called *navgar* or *navgirch* (*i.e.*, a stick with nine knots), the following articles believed to have purifying effects. At first, he hands him three times the consecrated urine of the bull. It is rubbed over the body thrice. Then he gives him thrice a little sand. That also is rubbed thrice over the body.[3] Then lastly he gives him thrice a little consecrated water called Âv (i. e. the water). That also is rubbed over the body thrice. A few drops of the consecrated water is generally sprinkled over the new suit of clothes which the candidate has to put on after the bath. At times, for example, in the case of female candidates, the priest leaves in the bath-room the above three things beforehand and gives instructions to the candidate how to apply them to the body before the bath. After the application of these consecrated purifying articles, the person bathes with water which itself is consecrated. A few drops of the water consecrated in the Nirangdin ceremony, when added to a potful of water, consecrate the whole water. Having finished his bath and having put on the trousers, the sacred shirt and the cap, placing his *kusti* on his shoulders, he finishes the Bâj which he had commenced before the bath. Then he puts on his *kusti* with the recital of the necessary formulæ of

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[1] *Vide* above p. 176.

[2] i.e. recites the srosh Bâj, beginning with three Ashem Vohu and *frawardne* prayers. A Parsee was enjoined not to speak when bare-headed. Hence the necessity of covering the head with the hand, while reciting the formula.

[3] It is believed that at first, sand was used only as a substitute for water where water cannot be found. The Mahomedans are permitted to use sand for their "Wazu." That sand is known as *khâk* (خاک). The Parsees also use the same word *khâk* for the sand. Sale in his Koran, says, that the early Christians also used sand in Baptism, when water was not procurable. (Sale's Koran (1891), Preliminary Discourse, p. 75).

prayers. This finishes the Nân ceremony of the sacred bath of purification.

The following are the occasions on which a Parsee goes through this form of sacred bath: (1) The Naojote, or the Investiture with the sacred Shirt and Thread. (2) The Marriage. (3) Women at the end of their period of accouchement. (4) The Farvardegân Holidays.

The occasions on which the Nân ceremony is gone through.

Of the above four occasions, the fourth was always voluntary. The third is the one with which women alone are concerned. The first two occasions, being the occasions of the two most important events in the life of a Parsee, are very important and so all go through this form of the sacred bath. The sacred bath at the Naojote of a child is indispensable. The only difference in its case is, that, as the child has no sacred shirt and thread over its body before this occasion, its preliminary Pâdyâb consists of simply reciting the introductory formula and washing the face and the other uncovered parts of the body. It does not perform the *Lasti*.

1 On the occasion of Naojote.

The second most important event in the life of a Parsee, when he goes through this form of the sacred bath, is his or her marriage. Both the bride and the bridegroom go through this on the marriage-day, either in the morning or in the evening, before the celebration of the marriage itself. This Parsee custom of having a sacred bath on the occasion of the marriage reminds us of the sacred bath among the ancient Greeks. Among them, among the ceremonies bearing religious character which preceded the wedding, an important part was played by the bath. Both the bride and the bridegroom took a bath either in the morning of the wedding day or the day before, for which the water was brought from a river or from some spring regarded as specially sacred, as at Athens, the spring of Callirhoe (or Enneacrunos), at Thebes, the Ismenus.[1] The Hindus also have

2 On the occasion of the Marriage.

[1] "The Home Life of the Ancient Greeks" by Prof. Blümner, translated by Alice Zimmern, p. 137.

a ceremonial bath before marriage.[1] We learn from Firdousi that this custom of having the sacred bath at marriage is an old Irânian custom. King Behrâm Gour had taken his Indian wife Sepinoud to the Fire-Temple of Âder Goushasp for the purpose.[2]

3 The occasion of Accouchement.

The women, at the end of the period of 40[3] days of their accouchement, go through this purification. Before doing so, they do not touch the domestic fire or go to the Fire-Temples or attend ceremonial gatherings. Not only do those who have been in child-birth, but others who have come into contact with them, also go through this purification. Women among the ancient Greeks and Hebrews, and the early Christians[4] had such purifications.[5]

Occasion of the Farvardegân Holidays.

4. The ten days of the Farvardegân Holidays fall at the end of the Zoroastrian year. On any one of these days, and especially on any one of the last five days, a Parsee went through this ceremony of purification. Up to a few years ago, these holidays were generally the occasions for this ceremony of purification; but now-a-days it is a custom more honoured in the breach than in its observance. Very few practise it in Bombay, but in the Mofussil towns, there are still some who go through this form of purification every year. These annual general occasions remind us of the general occasion for lustration (Lat. lustrare to purify) or purification among the ancient Romans.

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[1] Journal of the Anthropological Society of Bombay, Vol. IX p. 219.

[2] "Le Livre des Rois" par M. Mohl, VI., p. 65.

[3] The Hindus also have a bath for women at the end of 40 days after delivery (Jour. Anth. Sty. of Bombay, IX, p. 218).

[4] *Vide*, "The Home Life of the Ancient Greeks" by Prof. Blümner. Among the Greeks, both the mother and those who had come into contact with her went through a solemn sacred bath.

[5] St. Luke, II. 22.

[6] *Vide*, Dalton's Ethnology of India (Bengal, the Mechmites) for a similar custom. *Vide* also A. Featherman's "Social History of the Races of Mankind," 2nd division, p. 87.

INDIAN OPHIOLATRY AND THE SNAKE-WORSHIP OF THE NEGROES OF THE WEST INDIES.

By Sarat Chandra Mitra, Esq. M.A., B.L.

(*Read on 26th September 1917.*)

About twenty years ago, Dr. Augustus le Plongeon propounded the startling theory that the cult of the elaphocephalous deity Ganeśa had originated among the Mayas of Yucatan in Central America and was introduced into India from thence. In my paper on "*The Supposed Maya Origin of the Elaphocephalous Deity Ganesha*" [1], I have tried to show :—

(1) That the theory of the cult of the mastodon-headed King *Can* having been introduced from Yucatan in Central America to India by a body of Maya colonists, is not borne out even by a single fact ;

(2) that, on the contrary, there is reliable evidence to show that the Japanese have been occasionally stranded on the shores of America ;

(3) that it is possible that some learned man from the Far East of Asia might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and disseminated among the ancient inhabitants of the latter country, a knowledge of the culture of Far-Eastern Asia ;

(4) that there is overwhelming evidence to show that the ancient Hindus had transplanted their religion into some of the countries of Far-Eastern Asia, not excepting Japan, where the images of several Hindu deities exist even at the present day ;

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[1] *Vide the Journal of the Anthropological Society of Bombay*, Vol. VIIb, pp. 531-547.

(5) that it is possible that some Eastern Asiatics, learned in all the religious lore of the ancient Hindus, might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and propagated in Yucatan the cult of the Hindu elaphocephalous deity Ganeśa who took the shape there of the mastodon-headed King *Can*.

Since the publication of my aforementioned article, I have come to know that, in the National Museum at Mexico, there is a large collection of elephant-headed gods and Buddhaesque statuary which have been studied by Professor Fryer of San Francisco and that, as the result of the study thereof, the said scholar has come to the conclusion that the religion of Mexico was an offshoot of some Asiatic religion.[1] It is satisfactory to note that Professor Fryer's conclusions bear out my own views as set forth above.

But I must state here that these views have been dissented from by another scholar, Mr. Lewis Spence, who says :—

"Coming to a period within the ken of history, there is just the possibility that Mexico, or some adjacent country of Central America, was visited by Asiatic Buddhist priests in the fifth century. The story is told in the Chinese annals of the wanderings of five Buddhist priests, natives of Cabul, who journeyed to America (which they designate Fusang) *viâ* the Aleutian Islands and Kamchatka, a region then well-known to the Chinese. Their description of the country, however, is no more convincing than are the arguments of their protagonist, Professor Fryer of San Francisco, who sees Asiatic influence in various elephant-headed gods and Buddha-esque statuary in the National Mexican Museum. It cannot be too strongly insisted upon that any foreign influence arriving in the American continent in pre-Columbian times was not sufficiently powerful to have more than a merely transitory influence upon

[1] *The Mythologies of Ancient Mexico and Peru*. By Lewis Spence. London: Archibald Constable & Co., Ltd. 1907. pp. 71-73.

the customs or religious beliefs of the inhabitants. This leads us to the conclusion that the religions of Mexico and Peru were of indigenous origin. Any attempt to prove them offshoots of Chinese or other Asiatic religion on the basis of a similarity of art or custom is doomed to failure." [1]

But I cannot accept Mr. Lewis Spence's conclusions as they are not based on any literary or lithic evidence.

About four years ago, another startling theory was propounded to the effect that the ophiolatry or snake-worship of the Hindus was introduced into Mexico from India. This conclusion was arrived at on the basis of the existence, in certain parts of North America and the Island of Hayti in the West Indies, of the Negro or Mulatto cult of the Sacred Serpent, otherwise known as the Voodoo Worship. It has been broached in the following article entitled "*Hinduism in Merico*" which appeared in the Calcutta daily newspaper, *The Indian Mirror*, for Friday, the 1st May 1912 :—

"Discoveries from time to time have confirmed the truth that ancient Hinduism once spread over as far as America, called by them '*Pātālpuri*.' Remains of early Hinduism are nowhere so striking as in Mexico. Now has come to light another discovery from the New World of the existence of a form of serpent-worship, corresponding with the '*Manasā Pūjā*' of the Hindus, as will be seen from the following extracts taken from a contemporary :—

"The arrest of a young Mulatto woman at Lalayette, Louisiana, has resulted in the revelation of a series of religious crimes unequalled in this country, writes a "New York" correspondent. The Mulatto, whose name is Clementine Bernabet, was arrested as being suspected of the murder of a Negro child two months ago. Upon her arrest, she confessed that she had killed 17 people, and declared that she was a Voodoo priestess."

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[1] *Op. cit.*, pp. 71-73.

"On April 8th, four leaders of this horrible cult—two men and two women, all Mulattos, have been arrested, and they do not deny that they are concerned in the murders of some 25 people. The priestess and her assistants are preachers of the Blood Atonement, and their religion is called the Church of the Sacred Serpent, known in the island of Hayti as the lowest and most barbarous form of African Voodoo Worship."

"This Voodooism or the worship of a serpent demands human sacrifice; and the frequent disappearance of children and weak-minded adults aroused the suspicion of the authorities, who set a watch upon Bernabet, and traced the crimes to her. All the victims were taken to a rude temple in the centre of an immense bayon. There their throats were cut on an altar erected to the Sacred Serpent, the ceremony being carried out with the usual Voodoo rites."

"The word Voodoo is a Creole form of the French *vaudois* derived from the persecution of the Vaudois, or Waldenses who were represented by their opponents as sorcerers and necromancers. Among the Negroes of the West Indies and the United States, there is a widespread faith in charms, philters and fetishes."

The writer of the aforementioned article seems to say, though not explicitly, that the Voodoo snake-worship was introduced into the West Indies and the United States from India. I intend to show, in this paper, that this theory is wrong.

I have shown elsewhere [1] that ophiolatry or snake-worship is a peculiarly Indian institution and is not characterised by the performance of any cannibalistic or inhuman rites or ceremonies. The main features of Indian ophiolatry are as follows:—

(a) In Eastern Bengal, clay images of the "Eight Nāgas" are made and worshipped; whereas, in Western India, either a

[1] *Vide* my article "*Snake-worship in Eastern Bengal, and Western and Southern India*" in *The Modern Review* (Calcutta) for January 1916, pp. 26-33.

clay image of the snake-goddess is made, or figures of five, seven, or nine snakes are painted on a wooden board or upon a wall. In Southern India, either metal images of snakes are made for the purpose of worship, or stone images of snakes are permanently set up under *pipal* trees for the same object. In the submontane regions of the Himalayas, figures of snakes and birds are painted by the celebrants on the walls of their houses and worshipped with money and sweetmeats. In the United Provinces of Agra and Oudh, two rude figures of snakes are painted on the walls of the sleeping-room, and offerings are made to Brāhmans. In Garhwal, rude representations of five, seven, or nine snakes are drawn with sandalwood powder or turmeric upon the ground which has been previously smeared with a mixture of cowdung and mud. While in Kangra, an image of the Nāga made of cowdung is worshipped.

(*b*) The goddess of snakes is worshipped, in Eastern Bengal, on the fifth day of the *dark fortnight* of the Bengali month of *S'rāvaṇa* (July-August) and the last days (*Saṅkrānti*) of the months of *Āsāḍh* (June-July) and *S'rāvaṇa*. Curiously enough, she is worshipped in Western India on the fifth day of the *bright half* of the lunar month of *S'rāvaṇa*. In the districts of Canara in the Madras Presidency, the worship takes place on the same day as in Western India. But in the Telugu and Tamil districts thereof, it is observed on the fourth day of the *bright fortnight* of the months of *Kārtika*, *Vaiśākha* or *Māgha*, or occasionally on the 6th day of the *bright fortnight* of the month of *Agrahāyaṇa* (November-December).

(*c*) The utensils used in the worship of the snake-goddess in Eastern Bengal appear to be the ordinary ones—either made of brass or copper—used on this side of India. But a very curious feature of ophiolatry in Western India is the use of vessels made of the horns of the wild buffalo. We have no means of ascertaining what sorts of utensils are used in Southern India.

(*d*) The partaking of cooked rice on the day of the worship is prohibited in Eastern Bengal. But in Western India, the

celebrants of the worship may take boiled food. Perhaps the same practice is followed in Southern India.

(*e*) The burning of incense on the occasion of the worship of the snake-goddess is strictly prohibited in Eastern Bengal. But in Western and Southern India, as also in Garhwal, incense is burnt before her image.

(*f*) In Eastern Bengal, the principal items in the offerings made to the goddess are unboiled milk and five plantains. But in Western India (and most probably in the Southern Presidency also), flowers, fruits, sandalwood paste, turmeric, parched rice and grains, and milk are offered to her. In Garhwal, offerings of parched rice, beans, or gram, other kinds of edibles and fruit are offered to, and lighted lamps are waved before the figures of the snakes.

(*g*) It does not appear whether the celebrants of snake-worship in Eastern Bengal ever go to an ant-hill or other locality believed to be tenanted by snakes to make their offerings to the latter. But they do so in Western and Southern India. In the eastern districts of the United Provinces of Agra and Oudh, milk and dried rice are poured into a snake's hole.

(*h*) In Eastern Bengal, the people amuse themselves on the day of this festival with rowing-matches; whereas in Western India, the celebrants of the worship keep awake and sit out the whole night by playing at games. We have no means of ascertaining whether or not this is done in Southern India. In Garhwal, the celebrants spend the night in hearing stories in praise of the Nāga.

(*i*) Another distinguishing feature of Indian ophiolatry is that it is performed generally by the female members of the family. In Eastern Bengal, the womenfolk perform it. The same is the case also in Western and Southern India.

(*j*) A second noteworthy characteristic of this worship is that, at the conclusion of the ceremonies, a legend is recited

generally by the eldest female member of the family. The legend, which is recited in Eastern Bengal, inculcates the necessity of observing the *Nāgapañchami* festival for safeguarding the family-members from all sorts of harm and for ensuring the happiness and prosperity of the family; whereas the legend recited in Western India accounts for the origin of snake-worship. It does not appear whether any legend is recited in Southern India.

(*b*) A third feature of snake-worship is that no ploughing or digging can be done on the day of the *Nāgapañchami* festival. This is specially the case in Western India.

But Voodoo (Voudoo, Vaudoo, or Vaudoux) snake-worship of the Negroes of the United States and the West Indies is quite a distinct cult and based on a solid groundwork of West African superstition. The more elect exponents of this cult say that Voodoo is an all-powerful deity. But the religious beliefs of the average run of Negroes cluster round the serpent which is to them their god incarnate and to which, confined in its box, they pay their adoration. This worship, which is made up of dancing, sacrificing, invocations, feasting, and a Delphic delirium on the part of the Mamaloi—the priestess of this dreadful cult, generally takes place at night and in pseudo-secrecy.

The snake worshipped by the Negroes is usually believed to be the Macajuel, a species bearing a close affinity to the harmless boa. While others state that the deity of Negro ophiolatry is a small green snake which is said to be now extinct in the island of Hayti. Mr. H. Hesketh Prichard, F.R.G.S., who sojourned for a long time in Hayti and studied at first hand the manners, customs and religious beliefs of the Negroes of this island, remarks:—

"The serpent used by these fetish sectaries (the Voodoo-worshippers) is generally believed to be the Macajuel, a species allied to the harmless boa. When riding in a remote country district, I met a man with a snake of this kind that he had

caught. I offered him five dollars for it which he refused. The Haytian peasant is very poor, and five dollars is for him not merely a windfall, but absolute wealth, and he would hardly have declined it without strong reason for so doing. Sir Richard Burton speaks of the "small green snake of the Haytian Negroes, so well known by the abominable orgies enacted before the Vaudoux King and Queen." To-day the green snake is extinct in the island. More than that, no white man I met would allow it ever existed, and I was almost beginning to think that Burton had for once made a mistake, when a certain old native, whom I may describe as up to the neck in Vaudoux, told me certain facts which modified my conclusion. I was subsequently shown a green snake preserved in spirits. Whether the snake enclosed in its box on the Haytian altars of to-day during a child-sacrifice is of that species or a harmless boa it is impossible to say, as no white man has ever been allowed to set eyes upon one." [1]

The Voodoo-worshippers are divided into two sects. The followers of one sect offer to their ophidian deity offerings of only fruits, white cocks, and white goats; while the other class of sectaries sacrifice the human child—"the goat without horns"—to their serpent-god. This latter sect's ceremonies of lesser importance are performed with the slaughter of a black goat. About this custom of human sacrifice to the Voodoo snake-god, Mr. H. H. Prichard, from whom I have quoted above, says:—"The exact or even the approximate extent in which child sacrifice obtains in Hayti cannot ever be known. That it does exist it is impossible to doubt, even if the inquirer only accepts the evidence of the Haytian law-courts, and entirely puts aside that of individuals of Haytian or alien nationality * * * * While upon the subject of child sacrifice, let me state that although there can

[1] *Where Black Rules White.* A Journey across and about Hayti. By H. Hesketh Prichard, F.R.G.S. New and Revised Edition. London and Edinburgh: Thomas Nelson & Sons. 1910. pp. 104-106.

be no doubt that, at certain seasons, and more particularly at Easter and Christmas, such sacrifices do most certainly take place, still, regardless of what has been written on the subject, I strenuously believe that no European, with the single exception of one Catholic priest, has ever been present upon an occasion of this kind. The dead child, sacrificially dismembered, has frequently been seen afterwards, but the actual ceremony vigorously excludes all, save the initiated."[1]

The Catholic witness referred to above is no other than a young French priest with whom Sir Spencer St. John had an interview at the palace of the Archbishop in Port-au-Prince, the capital of the island of Hayti. This eye-witness described to the latter gentleman the blood-curdling details of the sacrifice of a "goat without horns," which have been published at pp. 217-218 of Mr. Prichard's aforementioned work and which need not be quoted here.

Then again, the Voodoo snake-worshippers are said to be cannibals. After a child has been sacrificed according to the rites of the second sect of the Voodoo cult, the victim is subsequently dismembered, cooked and eaten by the celebrants of the ceremony. On this point, Mr. Prichard says: "Cannibalism has been brought as a very general accusation against the Haytians, but although there is no doubt that the child sacrified in the worst Vaudoux rites is afterwards dismembered, cooked and eaten, I do not think that, of recent years, the practice of cannibalism, unconnected with sacrifice, is in any degree prevalent, although it is equally certain that scattered instances do still come to light. The Government have been known to make feeble and spasmodic efforts to punish the culprits, but, as a rule, this iniquity, as well as most others, is allowed to run its course unchecked."[1]

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[1] *Op. cit.*, pp. 101-104. Also see Hutchinson's *Customs of the World* Vol. II., p. 945.

[1] *Op. cit.*, pp. 107-108.

It would thus appear that the peculiar characteristics of the snake-worship of the Negroes of North America and the West Indies are (*a*) human sacrifice and (*b*) cannibalism. There is ample evidence to show that Voodoo snake-worship is of West African origin and closely allied to *Juju*, *Obi*, or some other dark and diabolical superstition of the African natives. It must have been introduced into North America and the West Indies, especially the island of Hayti, by the captured slaves, the ancestors of the Negroes of to-day, who were brought over there from Africa during the period commencing from the sixteenth and closing with the nineteenth centuries, to work in the plantations of these regions.[1] This being so, the theory broached by the writer of the article on "*Hinduism in Mexico*" mentioned above, namely, that *Manasā Pūjā* or the Worship of the Snake-goddess must have been introduced from India into Mexico, and, for the matter of that, into other parts of North America and the West Indies, falls to the ground. I have already shown above that, in the case of the worship of the elaphocephalous god Ganeśa, there is ample evidence, both lithic and literary, to lend a plausibility to the theory that it must have been introduced from India into Mexico.

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[1] *Vide* Hutchinson's *Customs of the World*, Vol. II., page 943; as also the illustration, on the same page, of the paraphernalia used in Voodoo Worship in the island of Hayti.

ANTHROPOLOGICAL NOTES AND QUERIES.

NOTES BY THE HON. SECRETARY REFERRING TO SOME LITERARY ARTICLES AND PUBLICATIONS OF ANTHROPOLOGICAL INTEREST.

I.—The Ceylon Antiquary and Literary Register (Vol III, Part I, July 1917.)

A.—Folklore of the Tamarind tree.

In the "*Ceylon Antiquary and Literary Register*" (Vol. III, Pt. I, July 1917) there is a note by Mr. J. P. Lewis, C.M.G., C.C.S. (Retd.) entitled "Folklore of the Tamarind Tree" (p. 58), The author quotes Sir E. Sullivan (The Bungalow and the Tent in Ceylon, p. 293) who says: "The tamarind tree is, like the banian, sacred to the chief of the devils, and its exhalations during the night are said to be fatal" and says "there seems to be a widespread belief, not confined to Ceylon, that there is something wrong with the tamarind tree." He quotes Bishop Heber (Heber's Journal. Vol. I, p. 238) who says that in Rohilkhand "the people have a curious idea, which I have never seen any sign of in Bengal, that the shade of the tamarind tree is unwholesome to man and beast."

I have heard a similar folklore on this side of our country. It is believed that a person sleeping for a night or two under a tamarind tree gets his limbs and joints stiff in the morning. A communication on any folklore on the subject of the tamarind tree in the Bombay Presidency will be welcome.

B.—The supposed singing fish in the Harbour of Bombay.

In the *Ceylon Antiquary* of July 1917 (Vol. III, Part I, p. 53) there is a Note by Mr. George M. Fowler, C.M.G., C.C.S. (Retired) on "The Singing Fish at Batticaloa (Ceylon)." The author of the Note says: "The origin of the mysterious sounds rising from the bottom of the Batticaloa lagoon has always been a subject of speculation, but has never been satisfactorily

explained. That they are actually caused by fish is hardly within the bounds of possibility, and need not be seriously considered, but as to the fact of the sound being heard there is no possible doubt." The author of the Note quotes in support of his theory Mr. Emerson Tennent, who refers to similar sounds at places on the west coast of India, specially Bombay harbour, and also at Caldea in Chili, where also the mystery remains unsolved." Mr. Tennent thinks that it is probable the sound is due to "the clinking of masses of shells moved by the current".

Mr. S. Haughton, late of the Ceylon Civil Service, mentions having heard the sounds personally on a full-moon night.

Mr. Fowler's own experience is purely of negative value. He went "on purpose to hear the fish, but failed to hear a sound". He quotes one Mr. Scarey (By Flood and Field, p. 96) who says that "he heard fish in North Australia making musical sounds, and saw them too-yellow and black-striped fish", but thinks that the writer spins a tall yarn in the matter.

Will somebody, especially one in frequent touch with the various parts of our Bombay harbour, narrate his experience about any similar fish, if any, in Bombay harbour, whether of a singing fish or of something else?

II.—The Ceylon Antiquary and Literary Register of October 1917. (Vol. III. Part II.)

(a) Article on Grimm's Laboratorium Ceylonicum by T. Petch (p. 89). The book of Grimm who was a Swedish doctor and who was in Ceylon in about the latter part of the 17th century, "was considered valuable, not for its medicine but for the botanical details it contains." Grimm refers to "Coloquios dos simples, e drogos" (1563) of Garcia da Orta whose book is referred to at times for Indian subjects. The interesting part of the book may be

that there is a description of drugs obtained from animals, taking man also as an animal. Thus these animals from whom drugs were taken were men, ("human blood from healthy young men"), elephants, deer, rhinoceros, snakes, goats, scorpions.

(*b*) Some Sinhalese Folklore by P. Lewis (p. 110). The folklore is on the subject of "customs, manners, sayings, and other lore of Sinhalese villagers."

(*c*) The Jesuits in Ceylon, in the XVI and XVII Centuries by Rev. S. G. Pereira (p. 116). It is a continuation of the articles begun in a former volume. We find that the name of St. Francis Xavier, who is associated with the spread of Christianity in Southern India, is also associated with Ceylon.

(*d*) Kandyan Marriages by Edwin Beven. It is said that before local legislation affected Kandyan Marriages "the morality of the Kandyans was that of a poultry yard."

III.—The Journal of the Royal Anthropological Institute of Great Britain and Ireland (Vol. XLVIII January–June 1917).

A. The Presidential Address by Prof. Dr. Arthur Keith wherein he gives an interesting history of the Anthropological Institute of Great Britain and Ireland. Looking to the chequered life of the Society and the various struggles it had to go through from the beginning, our Society in India has made, though slow yet very peaceful, advancement.

B. "Ancient Royal Hindu Marriage Customs" by Pandit Vishwanath. It gives an instance of Swayamvara or self-choice of husbands in royal families in ancient India.

C. "Studies in Primitive Looms,—African Looms."

Now when the question of hand-loom work at home is discussed in India and when the industry is sought to be renewed by the Salvation Army, this article may interest many a person interested in the question.

IV.—Indian Education—A Monthly Record edited by Principal J. N. Fraser (Vol XVI No. 5, December 1917, pp. 203-205).

Anthropology as an Interest for Schoolmasters.

"It may come as a surprise to many schoolmasters to learn that there is an Anthropological Society at Bombay and even when they have learned of its existence they may perhaps only be roused to wonder languidly "What is Anthropology?"

"Anthropology is not really an independent science, such as other sciences are (or appear to be). It is rather an auxiliary to all other sciences dealing with human life, to Psychology, to History, to Politics and so on. It takes up the humble function of collecting all sorts of facts relative to man's life, considering how they are related to each other and at least arranging them in a way which makes them accessible to all sorts and conditions of students.

"The facts which it deals with cannot be finally classified but the chief of them may be specified as:—

"1. The natural history of man: all facts relative to his height, weight, bodily conformation, colour, for instance;

"2. Manners and customs: food, dress, houses;

"3. Beliefs, considered quite objectively, without any regard to their ultimate truth. Spiritistic practices, for instance, sacrifices, magical rites of all kinds.

"India is one of the most interesting countries in the world for all sorts of enquiries of this kind, for it has been entered at different times by representatives of almost all races in the

world and almost all have left some trace of their presence. Being a very conservative land India has preserved much that has vanished elsewhere and indeed is destined to vanish from India too some day. It is specially desirable therefore that anthropology should find students here.

"The questions indicated are mostly very inexpensive to pursue. What is wanted is interest, which will lead a man to give time; patience; and a certain sympathy with people who do not belong to your own class, if you wish to pursue researches among people themselves. Some books of reference are no doubt needed, but these already exist in Bombay and no doubt could be made accessible to genuine students.

"The Bombay Society has a record of some years' work. It publishes a useful Journal and it receives a grant of Rs. 500 from Government. The only thing it needs just now is members, especially working members, for working members have almost disappeared from its ranks.

"Now it is possible that some members might be found among school masters and members of the staffs of Provincial Colleges. It is a matter of common complaint that such people in the small provincial towns of India relapse into intellectual torpor—what is needed is some subject in which they could do a little work of their own and feel that they are carrying forward the cause of knowledge. Although I myself do not join in the momentary cry for research as the final test of the merit of an ordinary master or professor still I have always said that everyone connected with education should have some hobby in which he continues to be a learner: such an experience makes a man a much better teacher. We have here a reason why a schoolmaster should take up Anthropology.

"I will now give some specimens of the questions in which he might interest himself.

"1. I am not sure how far linguistic studies are recognised part of anthropology, but I will suggest one of great impotance in India. How far is the vocabulary of "Sanscrit" really "Aryan"? Here is a question on which I have been trying to get some light for years, without any success. Take for instance the word "malaya" a mountain, it is given in Sanscrit dictionaries but it is a "Dravidian" word. How many such words are there?

"2. How many elements in Indian culture are "Mongolian"? A most important question, at which practically no work has been done. For instance the "torona" which is put across a door, which is found at Buddhist topes, is evidently the same as the tori of Buddhist shrines everywhere in Japan: where was it original? In Sholapur once I bought a small brass bell of characteristic Mongolian shape: the only one I have ever seen in India: I submitted it to an Archæological Surveyor: he said first it was an incense burner and then that it was the lid of a box—if he had been a studen of Anthropology he would have known better. I incline to surmise that bells in India are altogether a Mongolian importation—the Mongolian element in India has not yet been reckoned with.

"3. The use of images in religious worship: what was the practice of the "Dravidians"?

"4. Formulæ of conseeration of images of all kinds.

"5. The immigrant races offer many subjects of study. The Baghdadi Jews of Bombay will probably be found to possess usages or traditions which throw light on the history of Western Asia. They are unworked soil.

"6. Endless work may be done in collecting information. For instance I myself am interested in the worship of Vitthoba: I wish to find out where temples belonging to this worship exist. The only way in which this could be done is by exchanging ideas and an Anthropological Society should be a centre of exchange of information between its members.

"Men willing to join the Bombay Society as members may enrol themselves on application to the Honorary Secretary, Dr. J. J. Modi, at the Town Hall, Bombay."

J. N. F.

V—In the Philippine Journal of Science, Vol. XII, (Section D. No. 4, July 1917, page 262) Mr. S. C. Batchelder reviews the book on "Heredity in Relation to Eugenics" by Charles Benedict Davenport, Esq. The following is an outline of the method in which the modern science of Eugenics deals principally with the question of Heredity *v.* Environment. The view of life taken by those who attach great importance to Heredity is gloomy and pessimistic; "they teach that the deficiencies of the parents are inevitably inherited by the children; and that as acquired characteristics are not transmitted, there is no chance for mental, moral, or physical improvement. According to this idea, since the career of each individual would be predetermined from his birth, there would be no room for free will, all striving for improvement would be useless, and the very foundations of ethics and of religion would be undermined. Doctor Davenport's presentation of the subject is distinctly hopeful, as it makes clear that only mental and moral tendencies are usually inherited, and that these can be inhabited, cultivated and modified, within certain limits, by training, formation of habits, and education. Social environment and deliberate choice and effort are factors that may improve many individuals, though there are persons of the lower types who are not able to advance themselves consciously. Thus the underlying conviction of most thinking people that the larger number of individuals are responsible for their acts is shown to be well founded, and heredity takes its place with environment as one of the factors influencing conduct, instead of being an overmastering power against which it is useless to struggle. Notwithstanding this encouraging attitude, the author maintains, in no equivocal terms, the commanding importance of eugenics, which he defines as 'the science of the improve-'

ment of the human race by better breeding', and he even goes so far as to say: "Man is an organism—an animal; and the laws of improvement of corn and of race-horses hold true for him also. Unless people accept this simple truth and let it influence marriage selection human progress will cease."

"One-fifth of the total revenues of some States in the United States is devoted to the care of the unfit, and that we support about half a million insane, feeble-minded, epileptic, blind, and deaf persons, with, in addition, 80,000 prisoners and 100,000 paupers, at a cost of over 100,000,000 dollars a year" .....

"There is no question that if every feeble-minded, epileptic, insane, or criminalistic person now in the United States were operated on this year there would be an enormous reduction of the population of our institutions 25 or 30 years hence." .....

"Proper matings are the greatest means of permanently improving the human race, of saving it from imbecility, poverty, disease, and immorality."

"We are horrified by the 223 capital offences in England less than a century ago, but though capital punishment is a crude method of grappling with the difficulty it is infinitely superior to that of training the feeble-minded and criminalistic and then letting them loose on society and permitting them to perpetuate in their offspring these animal traits. Our present practices are said to be dictated by emotion untempered by reason; if this is so, then emotion untempered by reason is social suicide. If we are to build up in America a society worthy of the species of man then we must take such steps as will prevent the increase or even the perpetuation of animalistic strains."

"The deductions of heredity give little support to those philanthropists who think that all criminals are merely the victims of social injustice and that the children of criminals will always make good citizens if placed in a proper environment."

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 25th July 1917 at 6 P.M. (S. T.), when, in the absence of the President, Rao Saheb Dr. V. P. Chowan, L.M. & S., occupied the Chair.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary read the letter dated the 6th July 1917 from Mr. A. R. Jayakar, thanking the Society for their resolution of condolence at the death of the late Lt.-Col. K. R. Kirtikar, I.M.S.

Mr. S. S. Mehta then read his Paper on the "Haldi-Kumkum Ceremony of Chaitra Months as witnessed in Indore".

A vote of thanks to the author of the Paper concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Wednesday the 29th August 1917 at 6 P.M. (S. T.), when the President, Principal J. N. Fraser, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers by Mr. Sarat Chandra Mitra, M.A., B.L., were then read:—

1. Notes on Some Ho Riddles.
2. Some Proverbs from the Tangail Sub-division in the District of Mymensingh in Eastern Bengal.

A vote of thanks to the author of the Papers concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Wednesday the 26th September 1917 at 6 P.M. (S. T.), when Rao Bahadur P. B. Joshi, the Vice-President, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1.- The Purificatory Ceremonies of the Parsees—the Pâdiyâb, the Nân. By Shams-ul-Ulma Dr. Jivanj Jamshedji Modi, B.A., Ph.D., C.I.E.

2. Indian Ophiolatry and the Snake-worship of the Negroes of the West Indies. By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers concluded the proceedings.



THE JOURNAL

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ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

SURNAMES.

By A. L. Emanuel, Esq., M.A. (Oxon.), I.C.S.

(*Read on 31st October 1917.*)

Surnames, from their nature, imply a somewhat advanced state of society. We can hardly imagine human beings associating, even within the family, without owning names at all; but, so long as the community remains limited in numbers, it can and does make shift with nothing but personal names—John, Caius, Narayan, Socrates, whatever may be. The mere existence of a plurality of children in the household demands distinctive names for individuals, that they may be called from a distance, or described to a third party. (There occurs the old story of the father of many children, who used to hail them severally with: "Come here, you little rascal, what is *your* name?"). But when families increase in number, when the tribe grows large, it will happen that, nomenclative inventiveness being limited, there become known a good many Johns, a good many Caiuses, a good many Narayans; and in attaching distinctive suffixes (or sometimes prefixes) to these names we have arrived at surnames in the making. Perhaps the most obvious "differentia" to attach to a personal name is the parent's name (in some primitive societies this has to be the mother's), and here we reach a fertile source of surnames in all countries.

One Caius might be the son of Titus, but another would be the son of Marcus, and though this particular type of surname is not found (as such) in Roman literature, that is to say the separate word filius always intervenes between son's and father's name, yet the stage must have been passed through. In India Narayan Ratanji and Narayan Krishna, tout simple, are living examples of pure patronymic surnames. In Carthage Hasdrubal Gisconis was distinguished by his father's name from Hasdrubal, say, Magonis. An Arab Ibrahim ibn Asmal has a different surname from Ibrahim ibn Kamal by virtue of his different father, (and may even be called ibn Asmal), and so in other countries and periods. Titus's son Caius's own son, however, would be called Caius's son, and not again the son of Titus, and it is only when Caius's grandson still retained Caius's name as his distinctive title, that a full-grown patronymic surname, such as we find in Johnson, Jehangir (Sir Cowasjee Jehangir), Samuel (Sir Herbert Samuel), and so on, can be considered to have been established. The advantage is then gained of linking by a common appellative all the descendants of one family.

Thus we briefly note one source of surnames. But an equally prolific source bore no relation to parentage, but to local address. This John came to be distinguished from that John not by a different father's name, but by being John Hill, instead of John Dale. In most of such surnames a preposition is either missing or retained, the French de, the Italian di or dà, the German von, the Dutch and Flemish van. (There is still an English surname Athill, as there is Underwood, besides Wood). And these local surnames, as I shall show, include addresses of all kinds, not merely the exact locality of the house or field, but often the village or country.

A third type of surname is that which distinguishes John Farmer, say, from John Carver. (Here in English the article "the" has been lost, as bygone literature will show. Bottom the Weaver, in Shakespeare, had not yet become "B. Weaver,"

with a surname which his descendants inherited.) This, the "occupational" class, is a very wide-spread one, and can be amply illustrated in India and other countries. It can be extended to cover a large range of honorific and official titles handed down from father to son long after the original occupation has ceased, sometimes long after its meaning ceases to be understood, (for instance common English names like Fuller and Tucker refer back to the days when England had a large cottage woollen industry). Turner may refer to the joust or mock-battle (tournament) of chivalry, unless it signifies wood-turner; Trotter denotes the descendant of a Scottish border "sowar"; and so on. Brewer, Baker, Gardner, Miller, and dozens more, have never become obscured.

Fourthly there is a large class of surnames which perpetuate some peculiarity of the individual—his size, his colour, and so forth. Thus there were John Small (Petit), and John Long or Lang, John Grey and John Brown, John Armstrong, John Strongith'arm, John Rich (Naulakhia). Not infrequently such names are far from respectful, and we find grave gentlemen handing down appellations which an ancestor might perhaps have blushed to hear shouted after him in the street. Of this kind are a large number of Deccani surnames of the type of Potphode (burst-belly), Pendshe (cold in the nose), Bam (eel) Ekbote (one-toe), Oke (vomit), and others less elegant.

A fifth class might be formed of patronymics which are something more than a single parental name, but may be called tribal or class names, and merge into the national name, the root appellative denoting an ancestor who particularizes a single family of distinction, without duplicates. Of this type are most of the Scottish names in Mac- (a relative of "mahá" and "magnus", being the son or increment), Frontier tribal surnames in -áni, Maratha clan names like Jádhav, and many more.

Let me now illustrate these classes a little more fully from India and other countries.—First that of the personal name which becomes a surname, being originally in the genitive case,

with the word for son or daughter either added or understood. Personal names are generally given by proud or religiously grateful parents, and are apt to be either nursery names (Bálá, Dádá, Tátyá) or connected with religion (in Europe constantly Biblical), sometimes possibly totemistic. (It is interesting to see the baby names like Náná or Báláji becoming in some Indian courts high titles of sovereignty). To the Western Biblical name the East offers the analogy of a vast number of personal names derived from titles of gods or heroes: Shankar, Krishna, Vishvánáth, Basappa, Ali, and so forth; and any of these may become patronymics and surnames. (In the West there has been a slight tendency, especially of late, to reverse the order of affairs by borrowing new personal names from old surnames, which may belong to any of the classes, *e.g.*, Sidney—a local name, Montagu—"sharp mountain," Stanley—"stone meadow," Percy—probably Persii, the son of Persius, Leslie, perhaps Otto, from the Roman surname Otho, which sounds like a nickname). Greek personal names were mostly either admiratory,—"names of pride and promise" one might call them,—or theological: Theocrates, Polyxenes (hospitable), Pericles (renowned), Thucydides (son of the swift), Herodotus (gift of Hera); compare Musulman names in -bakhsh, and Sindhi names in -dito, Gurudito, Allahdito). Real surnames in Greece seem to be rare, late, and royal, till Byzantine times, like Ptolemæus the warlike, and Poliorcetes, the besieger. In Athens a man was denominated by his name, father's name, and deme, or village name, as Demosthénes Demosthénous Paianieús Demosthenes, son of Demosthenes, of Paiania deme, the rhythmical full official title of Demosthenes, which the drunken Philip is said to have sung aloud in mockery when he found Athens at his feet.

The Roman method of nomenclature, curiously, omitted the direct parent, but added to the personal name (prænomen) the gentile or clan name (nomen), and a "cognomen," or family surname, which was borne by certain branches of the "gens." Thus Lucius Cornelius Agrippa might be the son of Marcus

Cornelius Agrippa, both of the Cornelian "gens", Agrippa (the wild horseman, or the horse-rounder) being some late nickname perpetuated in a sub-clan. A fourth name might be the "agnomen" (nickname proper), not always easy to distinguish from the "cognomen."

The Parsees are like the Romans in their triple names, but their second name is a father's name, and the third name or surname is derived from all kinds of sources, mostly in recent times; of which more presently.

Orthodox Musalmans are limited in the choice of personal names they may adopt, whence their father's name becomes of importance. In parts of India Musalmans are beginning to adopt surnames, and in the Konkan I have met such a strange hereditary patronymic as Abdullé, Khanzadé, with the final é which characterizes so many Brahman surnames. The origin of this é I do not know. It might possibly be a jocular or deprecatory neuter, or it might be a kind of demonstrative suffix, such as I took to be the Italian -i in Crispi, the curly, Grisi, the grey, Verdi, the green, &c., until Dr. Jivanji Jamshedji Modi kindly showed me a magazine article by Professor Bywater, which indicated at once that these -i's are Latin genitives, like our English genitives Jones, (*i. e.*, John's), Roberts, (*i.e.*, of Robert), Abrahams, and others.

The ancient Jews mostly did without surnames, but some titular surnames crop up like Maccabee, probably "the Hammerer", but by some thought to be an acrostic for Mi Kamocha B'Elohim Yahveh, *i.e.*, "who is Like unto Thee, O Lord!"; to which the nearest parallel I have found is the Parsee "portmanteau" surname Dhanbura, which the owner kindly informed me was compounded of Dhanji and Burjorjee.

The sign of the patronymic, as I have said above, is sometimes omitted, but is often retained, as in Mac—, with, I suppose, the Irish O', whatever it means, the Greek -ides, the modern Greek—poulos (which I take to be from páulos, small.

"bacha", or from the Latin pullus, a chicken), the Norman Fitz (filius), the Hebrew Ben, the Arabic ibn or walad, the German -sohn, the Norwegian -sen, the Welsh Ap (as in Apjohn, Price or ap-Rhys, Pritchard or ap-Richard, Powell or ap-Howell, Bevan or ap-Evan, Bowen or ap-Owen), the English -son (as in Henderson, son of Henry, Anderson, son of Andrew, Sanderson, son of Alexander, Watson, son of Walter, and many more).

A fine illustration of the origin of the local surname is supplied by Sir J. M. Barrie's "Tinowhead Bell", the girl who lives at the head of the knoll. On this pattern were founded in Europe countless surnames like Knowles, Wood, Rivers, and names derived from geographical proper names. Hindus and Beni-Israels can be still detected any day making these local surnames for themselves out of the name of their village by adding -kar, doubtless from करणे to till, on the model of Holkar, Bhandarkar, Bijapurkar, and many others. Parsees prefer the Hindustani suffix válá, though they also use simpler Persian endings, as in Sanjána, Gandevia, Billimoria, Iráni. An example of a Musulman place surname is Dilvi (of Delhi), with many more like Basrai, Tabrizi, Ispahani, Maskati, and so forth.

As I have said, some local surnames are taken not from small places but from countries. These will usually imply immigration of some kind. Inglis was an Englishman in Scotland, Scott a Scot in England, Welsh or Walsh a Celt from the West, French a Frenchman (compare the French name Langlois). Extinct nationalities are commemorated in Pollock (Pole), and Burgoyne, and Gascoyne, and other French provinces in Pickard and Norman and Britton. The adoption of the actual name of the country (not of the countryman) for one's own was apt to mark only the sovereign or overlord of the country. Shakespeare is full of examples of "France" for "King of France", and the like, and peers and bishops still sign themselves by their place names. For members of the commoner herd to be nicknamed "Australia" or "C.P." is by way of a temporary jest among friends.

The Roman practice of giving conquerors an honorific "agnomen" from the name of the country they subdued, as Africanus, Germanicus, Coriolanus, is not yet extinct. Lord Kitchener became "of Khartoum", and though he was never called "Khartoum" simply, Lord Dufferin's son was called "Lord Ava", after the Burmese capital. 'Dufferin" (probably "Two Hills"), the name of the Irish barony, is itself a place name. Lord Mahon has his name from Port Mahon (Portus Magonis) in the Balearic Islands.

We may pass on to the occupational and professional group. This also is very large. Current and obsolete religious and priestly dignitaries supply a large number of surnames. Priest itself, Dastur, Davar, Mobedji, Cohen, Adhyakhsha, Bhatt, Barve, Vaidya, Trivedi, Shastri, Aiyyar, Clerk, Palmer, Pilgrim, Prior, Abbott, Monk, Freer, and many more.

The political surnames are as numerous: Mehta, Patel, Inamdar, Desai (in endless quantities), Deshpande, Earl, Baron, Prince, Judge, Duke, Lord, and what not.

Parsee surnames are apt to amuse by the extreme modernity of the occupation whence so many have been derived: Master, Paymaster, Postmaster, Engineer, Mistry, Contractor, Doctor, Ginwalla, Bottlewala, Polishwala, Bumboatwalla. I once saw a "reductio ad absurdum" of this tendency in a journalistic skit, where a Parsee gentleman rejoiced in the portentous name of Mr. Mechanicalmodeltoymaker. The humble origins of the names Steward (said to be Sty-ward, *i.e.*, to the King), and Howard (Hog-ward) are proverbial. That Gaekwad is of similar origin has been disputed; but the theory is full of encouragement to the lowly and ambitious.

As regards the personal nickname we can match the unceremonious Deccani names both in Rome and England. Bugge, and Hogge, and Bunyan, and Onions, and Peabody, and Golightly, and others less respectable, sometimes now thinly veiled by changes of spelling, are good old English names. In Rome

we had, besides Bibulus, Nepos (spendthrift), Naso (nosy), Paetus (squint), Varus (bandy), Glabrio (scabby), Strabo (cross-eyed), Balbus (stutterer), Verres (hog), Cicero (from 'cicer' gram), Caepio (onion), Scipio (dirk), Cato (puppy;—I have met the surname Kutria in India). Buonaparte seems to belong to the family of jocular surnames, with some such meaning as "goodfellow." (Napoleone is possibly "lion's mane", though "napo" is actually Italian for a turnip.) Whole classes of English surnames are diminutives, ending in -kin or -ie, as Atkin, Hawkins, Ruskin, Wilkie.

When Indians go to England, the good people at home are apt to take the last syllable of their full names as the surnames, and so we find names given them meaning "Mr. Mr.", such as "Mr. Sing" (for any Sikh or "lion"), "Mr. Khan" (any Mahommedan gentleman from N. W. India), "Mr. Shah" (any Jain Bania), "Mr. Beg" (The Turkish "mister") "Mr. Mirza" (The Persian ditto, from "Amir-zada").

What I called clan names are exemplified in England by patronymic names in -ing: Harding, Billing, Hastings; in India, for one suffix, by the ending -áni, which is common among the Baluchis. Sindhis, searching for surnames, often apply this ending, denoting descent, to some parent's name, and so we get Advání from Adumal, Hardasáni from Hardasmal, Sháhání, and so on.

Lastly, I must deal with deliberate transfers or conversions of one man's ready-made surname to another, and to the manufacture of surnames by sheer fancy. The former process takes place sometimes for various private reasons, (*e.g.*, to benefit by a will), but sometimes in order to obscure a foreign origin. Thus persons with the misfortune to possess a German surname are now many of them translating or otherwise altering the latter, *e. g.*, Schloss will become Castle, Grünberg Greenhill, and so on. Many of the English names in -field were once French or Norman surnames in -ville. Converts or pupils of missionaries in India have sometimes in gratitude taken their master's surname.

Similarly I understand that some of the Parsee surnames which are also English surnames are marks of admiration for a patron. In Rome an adopted son took his adopter's 'nomen' and 'cognomen,' but added his own old name with the ending -anus; hence names like Octavianus, formerly Octavius, Maximilianus, Valentianus, and many more. Freed slaves took their master's name, with the addition of the old slave name, as M. Tullius Tiro (Cicero's slave-secretary).

For a wholesale adoption of fancy surnames we have to go to the Jews. In the 17th century many Jews were living in Germany and Poland. They had no surnames, and the local Prince or Elector required them to adopt surnames within a certain period of time. Some perpetuated their father's personal names, perhaps with a genitive ending, or a -'son,' some translated their Hebrew names into German, (*e.g.*, Selig, 'blessed', for Baruch), some took the names of pretty objects and precious stones (Rosenbaum, Goldstein, &c.), and some took the name of their house-sign—(houses then bore pictures instead of numbers), as Rothschild (the red shield). The subject is fully and interestingly treated in a magazine article by Mr. Albert Hyamson, which our member Mr. E. M. Ezekiel was kind enough to lend me.

In the 16th century—later it was the fashion among literati to Græcize or Latinize their names—Melanchthon, the reformer, was properly one Schwarzerd. Erasmus, the "amiable", is a Greek name of sorts. The later German theologian Dryander ("Oakman") was properly named Holzmann.

I should have mentioned that, while I have not been able to consult many authorities for my few remarks, (which may consequently, I fear, be not always quite accurate), I remember to have learnt much from an interesting book by Mr. Weekes on English surnames, also from a past paper in this Society by some gentleman whose name I cannot recollect. There is also an interesting little article in the "Times of India" Year Book on "Indian Names."

I have tried not to tread on any toes in dealing with a subject like this, but I feel sure that if I have unwittingly taken any living gentleman's name "in vain", he will forgive me the offence.

India offers a peculiarly interesting field for the study of surnames, because the practice of using the latter is not yet universal, and there are not, I think, many surnames in use which are very old, compared with those of somewhat recent origin. I even observe a conservative reaction in the direction of ignoring or forgoing surnames, and merely calling oneself, say, Raghunath Visanji instead of, say, R. V. Pandya. Name-owners are, of course, fully entitled to please themselves in this matter, but I think that there is a clear balance of utility, for all sorts of purposes, both to the individual and to the community, (especially where the latter is large), in the universal adoption of surnames.

SOME INTERESTING MARRIAGE AND DIVORCE USAGES IN THE THANA DISTRICT.

By J. A. Saldanha, B.A., LL.B.

Read on 28th November, 1917.

My experience of the last three years as a judicial officer in the Thana District has brought me in touch with some very interesting cases in respect of marriage and divorce. I shall deal here only with two of them. In the first a woman married a second time on leaving her first husband without his consent and without obtaining dissolution of the first marriage tie, and it was contended that the second marriage was not bigamous.

The second case was of a Mahomedan husband, who married a woman by proxy of her father who acted for her not

only without her consent, but against her will. The parties belonged to Shafi school. Is such a marriage legal under Mahomedan law—at least according to the legal usages of Mahomedans in British India ?

The First Case.

The accused in this case was charged under Section 494 read with Section 109, Indian Penal Code, with having married Saguni, the wife of the complainant (Govind), while the marriage of the latter with her was subsisting, by reason of which the second marriage with the accused is void. The parties belong to the Varli caste and reside in the Bassein taluka. It was proved and admitted by the accused that the complainant had been validly married to Saguni about 12 years ago, while they were children, by their parents. Saguni left the complainant's house at Kaman about last Shimga for her father's house and then in about three months proceeded to her maternal uncle's house at Pelhar, where she came into contact with the accused and both were married by an old woman by a pát ceremony, the accused being fully aware that Saguni had her first husband living and that she had not been divorced by him and did not consent to this second marriage. No repudiation of his wife Saguni or her abandonment is alleged or proved.

No action has been taken against the couple by the caste-panch for this re-marriage being against the caste custom. In fact the custom of the caste as found from the evidence is that a wife may re-marry somebody else without consent of her first husband and without obtaining divorce from him. The pát ceremony consists in breaking asunder the mangal-sutra tied by the first husband and tying a new one given by the second husband. This ceremony is essential before a married woman can have sexual relationship with another man, lest they should be ex-communicated. It is, therefore, clear that no such marriage is recognized among the Varlis so as to create a permanent union and that as among the *Alyasantana* castes of South Kanara, the customary cohabitation of sexes seems to

be no more than to create a casual relation, which the woman may terminate at her pleasure subject perhaps to certain conventional restraints such as money payment (*Koruga* 6 Mad. 374, p. 376). The cohabitation of a man and woman under the *Alyasantana* does not constitute such a marriage as is intended in section 494, Indian Penal Code (*ibid*)—(See also p. 448 Roy's Customary Law).

It must also be observed that divorce is widely prevalent among lower classes of Hindus (*vide* pages 310-311 of Roy's Customary Law). But the Bombay High Court has shown a strong leaning against tolerating divorces. Whatever may be the value of criticisms on those views expressed by such an erudite lawyer like Mandlik (*vide* pages 428—437 of his Hindu Law), the Courts in this Presidency are bound by its rulings (*vide* those ending with 17 B. L. R. 584 and IV Cr. Cases B. H. 13).

The leading decision is that in *Reg. v. Karsan Goja and Bai Rupa* (2 Bom. H. R. 117). The parties therein belonged to the Talpad Koli caste, while in this case the parties are of the Varli Caste. The Kolis and Varlis are classed in the *Bombay Gazetteer* (Vol. XIII. Thana, Part I, pages 165 and 182) among the "Early tribes." Mr. Enthoven, in his monograph on Varlis, thinks that they are an aboriginal tribe only slightly influenced by Brahmanism.

The question for determination is whether the Varli caste is under the pale of Hindu Law to such an extent that it must be held that the first marriage in this case still subsisted and could not be dissolved by the pát ceremony. The Courts have answered this question in the affirmative.

Mandlik thinks (p. 436 of his Hindu Law) that low-caste Hindus, like Kolis and Telis, are not within the pale of Hindu law. If this view were correct, the Varlis should likewise be held to be outside the pale of Hindu law On a careful consideration, however, of the religious customs, festivals and

ceremonies of the Varlis as given in the *Bombay Gazetteer* (Vol. XIII, Part I, p. 182, *et segr.*) and Mr. Enthoven's monograph on them it seems to me that what are recognized as Brahmanic religious deals and practices largely enter into them, for instance, the repeated mention of the God Brahma, Kansari (mother of Krishna), Dhartari (mother of the Pandavas) in the nuptial hymn sung by the priestess (jahleri), the worship of the God Narayan and the burning of the dead. In the Caste Glossary, p. 310 of Vol. VII, Part I of the Census Report, 1911, they are described as animists, but are classed as Hindus in Table XIII, p. 260 of Vol. VII, Part II, Imperial Tables . . . . . They also follow the Hindu Law of Inheritance and not the *Aliyasantana* or *Marumakkatayan* system prevalent among the South Kanara and Malabar tribes among whom the marriage tie is so loose (*vide* Roy's Customary Law, Chapter XI). If those systems of succession had obtained among the Varlis, there would have been no objection to tolerate such loose alliances as obtain in Malabar and Kanara, but where succession is through a male's children as among the Varlis, then there would arise a situation which would make such a loose system not only absolutely immoral but opposed to public policy, because there would be much uncertainty as to the paternity of children.

It might be contended that Courts should decide questions as to marriage and divorce and the guilt arising out of sexual relations formed according to the moral notions of the community to which the parties belong. As indicated in my articles on Ethnical Jurisprudence published in the Jubilee Number of the *Journal of the Anthropological Society of Bombay*, there are in India two schools of thought among judges, the one represented by the late Sir Raymond West and the other by the late Sir Muthusami Iyer—as to the extent to which the judiciary can without express legislative sanction import the higher notions of morality from Shastric or Christian ideals into the customary law of the backward or degraded classes (see Sir Raymond's ruling in the case of *Mathura Naikin v.*

Esu Naikin, 4, Bom. 545 and that of Sir Muthusami Iyer in *Venku v. Mahalinga*, 11 Mad. 393). The Courts in this Presidency follow a course which I think is in consonance with the higher enlightenment of the people that is spreading under the British rule.

The Second Case.

A question arose recently in the District Court of Thana, as to whether a Mahomedan girl belonging to the Shafi school can be married by her father not only without her consent, but *against* her will. The facts of the case are reported in I. L. R. 37, Bom. 563, but actual trial of the case took place in the Bhivndi Sub-Judge's Court and it was heard in appeal in the District Court presided over by myself. The second appeal in the High Court was dismissed for default, so the 1st Appellate Court's judgment stands as a sound statement of the law on the point, on which there is much vagueness and some conflict.

The parties belong to the Konkani Mussalman community[1] which is scattered over various parts of Western India and found in Bombay, Thana and Kolaba Districts. The Konkani Mussalmans are descendants of Arab settlers, a large number of whom must have inter-married with local women, which fact probably accounts for their adoption of the local languages or dialects with an intermixture of Arabic words.

Several days were spent in the lower Court in examining two Moulvis and other witnesses on the subject of the law on the point, as to which much has been written in well-known published works on Mahomedan Law, which being not found in the Court could have been easily produced by the learned pleader at the earlier stages of the hearing or possibly could have been easily got hold of by the Court before examining

[1] See *Bombay Gazetteer* (Campbell) Vols. regarding *Kolaba*, *Thana Kanara*. Mr. Edwardes—*Bombay City Gazetteer*, *Mangalore Magazine*, Vol. V, p. 296.

the witnesses. The most concise as well as comprehensive treatment of the subject is found in Tyabji's *Principles of Mahomedan Law*, from which the following sections are quoted:—

"17. Marriage is contracted when a man or woman (between whom prohibition to marry is not established) consent as herein after provided in unequivocal terms, to a permanent and absolute union to commence from the time of the contract, for the purposes of intercourse and the procreation of children.

"20 (1) Where the parties are competent to contract the consent must be given either by themselves or by their agents or proxies; *provided that by the Shafi and Maliki law a woman can never contract herself in marriage.*

(2) Where either of the parties to a marriage * * * * * * * * *

being governed by Shafi law is a virgin (whether she has attained puberty or not), then such party cannot contract by herself and the consent on her behalf must be given by at least one of her guardians for marriage.

"64. According to Shiah and Shafi law the father and agnatic grandfather are alone entitled to be guardians for marriage."

"(1) The authority of a guardian for marriage ceases when the ward attains puberty. *Exception.*—According to *Shafi* law a virgin cannot contract herself in marriage.

(2) A female becomes competent to contract herself in marriage.

(*a*) According to Shiah and *Shafi* law when she becomes *thayyaba*" (i.e., not a virgin).

(*b*) According to the most approved, though not all Shiah authorities, when she arrives at the age of discretion.

Explanation.—According to Hanafi law a female, like male, becomes competent to contract herself in marriage when she attains puberty irrespective of her being *thayyaba* or not."

The above summary gives a succinct and clear idea of the law bearing on the point on which further reference may be made to the works referred to below.[1] In short under Mahomedan law a father by exercise of his right of jabr (*patria potestas*) can impose the status of marriage on his minor children. In case of female followers of Malik and Shafi, however, the right of jabi continues until they are married provided they are virgins. A father may contract marriage of his virgin daughter *without her consent* irrespective of her age, just like a father of other sects can do until the age of puberty. According to the doctrine of Shafi, an adult female vigin is treated as an infant until her marriage.

The lower Court relied upon the following opinion expressed in Amir Ali's Mahomedan Law, Vol. II, p. 343, (3rd Edition): "Under the Muliki and Shafi law, the marriage of an adult girl is not valid, unless her consent is obtained to it, but such consent must be given through a legally authorized vali, who could act as her representative." This opinion is expressed in section 5 (rules relating to Valis or guardians) in Chapter VI of Vol. II, and has in view evidently the place such valis or guardians occupy in establishing the status of marriage, but has nothing to do with the *jabr* or *patria potestas* of a father or grandfather in that matter.

That power is quite absolute in case of Shafi female virgins, never mind what their age, to marry them *without* their consent. An infant cannot give consent as to marriage and so an adult female virgin can be married

[1] Amir Ali's *Mahomedan Law*, 3rd Edition, Vol. II, pp. 273, 276 and *Hedaya* Book II, Chap. II.

without her consent by her father. But is a father entitled to do so *against* her express or implied *will*? The Hedaya lays down "It is not lawful for a guardian to force into marriage an adult virgin *against* her consent." This is contrary to the doctrine of Shafi who counts an adult virgin the same as an infant. (Book II, Chapter II). The phrase "against her consent" would not be exactly correct English, involving as it does a confusion of ideas. For "consent" means an act of acquiescence and we cannot speak correctly of anything done against such an act. What the author means probably is "*without* consent" that is "consent being absent." That does not mean "against the *wish or will*" of the person concerned.

The latest work brought to my notice "*Minhaji et Talbin*," a manual of Mahomedan Law according to the school of Shafi by Nawanis, translated from the French edition by Vanden Bery and Howard (1914), explains the law as follows:—"A father can dispose, as he pleases, of the hand of his daughter without asking her consent, whatever her age may be, provided she is still a virgin. It is, however, always commendable to consult her as to her future husband, and her formal consent to the marriage is necessary if she has already lost her virginity."

I have cited enough of authorities to show that under the Shafi law, a father can marry his virgin daughter without her consent, that is, without even asking her consent. But there is no authority that goes further than this and would allow a father to go *against* the express or implied *will* of such a girl. Such a rigorous law as Shafi law in this matter, must be interpreted strictly and should be kept within strict limits.

The maxim "*consensus facit matrimonim*" ("It is consent that makes the marriage good"), is the law which is common to all civilized nations. It equally applies in Mahomedan law. In case of infants or minors, the consent

of a father is supposed to *supply* the *defect* of their understanding or intelligence but not to *supplant* it altogether. Where the will of a girl that has arrived at the age of puberty and discretion is in *conflict* with that of the father there is no question of supplying the defect but of supplanting or overriding the will of the girl. To allow a father to carry out his wishes *against* the *will* of the girl would reduce *patria potestas* to a most iniquitous tyranny which British law of liberty could never contemplate or tolerate. Interpreting, therefore, the rigorous Shafi doctrine in the light of equity and common-sense as well as the right of liberty of every British citizen, I am of opinion that no Mahomedan father of whatever creed could have liberty to marry a girl (who is a British subject) *against* her wishes.

THE PARSEE PURIFICATORY CEREMONIES. THE BARESHNÛM AND THE RIMAN. A STUDY.

By Jivanji Jamshedji Modi.

(*Read on 28th November 1917.*)

Introduction.

This is my second paper on the Purificatory Ceremonies of the Parsees. In my first paper, I dwelt on two out of the four kinds of ceremonies. They were the Pâdyâb and the Nân. They consisted of the two ordinary forms of purification, *viz.*, (1) The ordinary ablution or purification of the parts of the body that are generally exposed or uncovered, such as the face, the hands and the feet, and (2) the bath. The like of these are found in almost all nations, with this difference, that the accompanying religious rites or ceremonies vary. I speak today of two

other forms, the Bareshnûm and the Riman. But the Bareshnûm, the third purification ceremony, forms the principal subject of my paper. These two forms seem to be, to a great extent, special to the Parsees. We speak of five senses—the eye, the ear, the nose, the tongue and the skin. But the ancient Irânians had, as said by Dr. Ralph, "a distinct sixth sense of the pure" "a cultivated sense of purity." This new additional delicate sense made them see impurity in the minutest matters and made them suspect disease and infection, where others could not see them.

THE BARESHNUM.

The subject of the Bareshnûm is very large and intricate. Its description varies a little in the different parts of the Vendidâd. A Parsee knowing something of the present practice is likely to give a better description of the ceremony as described in the Vendidâd. So, it was about 17 years ago, that Prof. Jackson, when he was in Bombay in 1901, first asked me to write about it. Then, in a letter dated 8th March 1904, he wrote: "May I not urge you to write a detailed monograph of the Bareshnûm? I spoke to you on the subject that morning when I was at Colaba. Such a treatise giving all the ceremonies would be important." This paper may be taken as such a monograph or treatise.

We will treat the subject of the Bareshnûm under the following heads:—1. What is the Bareshnûm? Its meaning. Its original and present object. 2. A Description of the Bareshnûm, as given in the Vendidâd. 3. Bareshnûmgâh, or the place of the Bareshnûm. The ancient Bareshnûmgâh and the modern Bareshnûmgâh. 4. The Process of giving the Bareshnûm. We will treat this third part under two heads:—(*a*) The preliminary preparation, and (*b*) The process proper. 5. The Retreat of nine full days after the Bareshnûm purification.

1. The Bareshnum. Its meaning and object.

What is Bareshnûm. Meaning of the word.

Firstly we will speak of: What is Bareshnûm ? How it differs from the first two forms of purification ? What is its meaning ? What was the original object ? What is its modern **tendency ?**

Bareshnûm is the highest form of purification. It differs from the first two forms in several respects :—(*a*) While the Pâdyâb is a work of one or two minutes, and the Nân, of about half an hour, the Bareshnûm, which originally had the object both of purification and segregation, lasted nine days. So, it is, at times, referred to in Parsee books as the *Bareshnûm-i-Nok Shab*, *i.e.*, the Bareshnûm of nine nights. (*b*) While the Pâdyâb requires no help of a priest, and while the Nân requires the help of one priest, the Bareshnûm requires the services of two priests. (*c*) While the first two can be performed in any ordinary house or in a temple, the Bareshnûm purification must be gone through in a particular open-air place. Such a place is called Bareshnûm*gâh*, *i.e.*, the place of the Bareshnûm. We will describe this place later on.

This form of purification has taken its name from the word *bareshnûm* which means, 'top head,' from Av. *barez*, Sans. बृंह् 'to be pre-eminent.' In the description of the process of the particular form of sacred bath gone through in this ceremony, as given in the Vendidâd (Chap. VIII, 40), it is enjoined, that the purification of the different parts of the body must begin from the *head* or the *top* (bareshnûm). The water is first required to be poured over the *head* from which the impurity passes down step by step. Hence the name. We will speak of these different parts of the body later on.

The original and the modern objects of the Bareshnûm purification.

The original object of the Bareshnûm, as referred to in the Vendidâd, seems to be to purify those who had come into contact with the worst form of impurity—impurity which, from the sanitary point of view, may be deemed

dangerous or infectious. For example, a man, who became unclean by coming into close contact with the dead or, through, what Dr. West calls "any other serious defilement"[1] was, in ancient Irân, required to go through this purification. Some deaths occurred from infectious diseases, and so, the "contacts," *i.e.*, the persons who had come into long close contact with such dead, were likely to spread contagion. They were, therefore, required not only to go through purification, but through segregation for nine days. Thus, it was a joint form of *purification* and *segregation*. The original object seems to have been latterly widened, perhaps from a point of view of greater caution. At times, it is difficult for medical men to determine, whether the disease of which a man dies is infectious or not. If it is difficult for an expert medical man to determine that, it must be more so for the ordinary class of people. So, for the sake of caution or safety, it seems to have been enjoined that the living, a short time after death, must keep themselves at a distance from all the dead, whether they died of infectious or of non-infectious diseases. Those, who had, for some purpose or another, to remain in a very long contact with the dead, had to go through the long form of Bareshnûm purification and segregation.

Darmesteter's view.

While considering the subject of the Bareshnûm or the great purification, in order to have a clear grasp of the purification as originally intended, we must bear in mind what Prof. Darmesteter says on the subject of the ceremonies about the disposal of the dead among the Parsis:[2] "The principle which governs the

[1] S. B. E. Vol. XVIII, p. 431.

[2] "Le principe qui domine les cérémonies du premier ordre est la crainte de la contagion; ou, comme dit l'Avesta, de la Druj Nasu, la Druj-Charogne. La mort, une fois venue, reste: la preuve visible en est donnée par la corruption qui bien vites s'empare du cadavre et répand l'infection autour de lui: on se la représentait sous la forme d'une mouche horrible, la mouche qui bourdonne sur les cadavres. Toutes les cérémonies de cet ordre peuvent se résumer en deux mots, ceux-là même qui résument

ceremonies of the first order is the fear of contagion, or, as the Avesta says, of the Druj Nasu, the Druj of Carrion. Death, that has once come, rests. The visible proof of it is given by the corruption which at once goes on in the body and spreads infection round about. It is represented in the form of a horrible fly, the fly which hovers over the corpses. All the ceremonies of this order can be summed up in two words, which are the same as sum up to-day all the prophylactic measures in the case of an epidemic:—(1) to cut off the communications of the living with the centre of infection, real or supposed; (2) to destroy the centre itself."

On the subject of purification itself, Prof. Darmesteter says: "'Purity is, after birth, the greatest good for man' (Yaozdão mashyâi aipi zânthem vahishtâ) is the principle which dominates the Vendidâd. This word of 'purity,' (Yaozdão), though it associates with itself a moral idea or impression, has equally, before all, at least in the Vendidâd, a conception purely physical; and the word *propreté* (cleanliness) shall be the most exact, if it has taken the moral reflex which the Zend expression has, and which, for example, the English word "cleanliness" has. The axiom 'Cleanliness is next to godliness' shall altogether be Zoroastrian, with this difference that in Zoroastrianism, Cleanliness is a form itself of Godliness.

"Lawful impurity has always physiological causes. Above all, the corpse is an impure object . . . But he who speaks of impurity speaks of contagion: because the corpse engenders putridity and pestilence. . . . . The purification has for its object the expulsion of this contagion which passes from the dead to the living, and from one living person to another; and the theory of impurity and of purification reduces itself in fact to a theory of hygiene."[1]

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aujourd'hui toutes les mesures prophylactiques en cas d'epidémie: 1° interrompre les communications des vivants avec le centre d'infection réel ou supposé: 2° détruire ce centre même."—Le Zend Avesta, Vol. II, pp. 146-147; *vide* also *Ibid* Introduction, page XII.

[1] Le Zend Avesta, Vol. II, Introduction, pp. X-XI.

Further on, Prof. Darmesteter says: "During the purification, the impure remains isolated from the faithful (*i.e.*, from other Zoroastrians), whom he would (otherwise) defile, in a sort of lazaret. . . . One sees, that they (*i.e.*, the funeral ceremonies) are summed up in two words—two words of hygiene: (*viz.*,) to isolate the centre of infection, (and) to destroy that centre. What distinguishes the Zoroastrian conception from the European conception is this, that we busy ourselves in isolating and destroying the dead element only in case of diseases said to be infectious; (but) in Zoroastrianism death is always infectious and contagious." [1]

The present object.

Latterly, the original object of the Bareshnûm purification was still further widened. At times, it was enjoined for the physical purification originally intended, and, at times, it was intended to serve as a symbol for mental purification. It served as a kind of purification, both physical and mental, which qualified one for some higher religious ceremonies. Now-a-days, the persons who go through this Bareshnûm ceremony are the professional corpse-bearers, who go through it both before joining the profession and on leaving it. They come into contact daily with dead bodies of men, some of whom may have died of infectious diseases. Of course, after the removal of every corpse to the Towers, they are required to bathe, but, when they leave for good, or at least for a long time, their daily line of business, it is thought to be good and safe that they may go through this higher form of purification before they mixed freely with others. So, one can understand the object of a corpse-bearer going through the purification and segregation on retiring from his professional work. Looking to the original object of the purification as referred to in the Vendidâd, it is not easy to understand why he has to go through this purification before he joins his profession. But, it may be taken, that he is made to go through this form, in

[1] *Ibid*, p. XII. *Vide* also *Ibid*, p. 147.

order that he may be prepared for his business which requires extreme caution so as not to spread infection, or that he may be given an idea of the form of purification necessary in case of those who come into direct contact with the dead.

As to the priests, the Bareshnûm is necessary, both for a person who wishes to be initiated for the priestly profession and for a full-fledged priest, when he wants to officiate in, what may be called, the inner circle of higher ceremonies. In these cases, there is not the original idea of purification from impurities caught by having come into contact with dead bodies, but the idea of a sentimental and symbolic point of view. Another reason, which may have, at first, led to the custom, may be this: It was one of the functions of a priest to purify those who had come into contact with the impurities of a corpse. He was, therefore, also known as an Yaozdâthragar, *i.e.*, purifier. That being the case, it was held advisable that he himself should have at first gone through this purification.

Thus, latterly, the original object of the Bareshnûm as enjoined by the Vendidâd, *viz.*, purification from the highest form of impurities like those arising from coming into long and close contact with the dead, especially the dead who died of infectious diseases, assumed also a symbolic signification. This purification became a priestly function and was thought to be necessary for those priests who wanted to officiate within the inner circle of the Fire-temple and at some of the higher forms of ritual. The original object, latterly, in process of time, took another form. For example, a priest takes a Bareshnûm, and while doing so, declares that he does so for the "*tan pâk*" (purification of the body) of A, B, or C, who may be living or dead, *i.e.*, he goes through the ceremony, so that the physical or the spiritual body of that person, who is named in the ritual, may have the efficacy of the purification. All this seems to be a later diversion from, or degeneration of the original sanitary object of the Vendidâd.

2. Description of the Bareshnûm as given in the Vendidâd.

Three references to it.

We find references to the Bareshnûm in three chapters of the Vendidâd :—(*a*) The first and principal reference is in the 9th Chapter (§§ 1-57),[1] where it is treated at some length. To have a clearer grasp, this chapter must be read with its Pahlavi rendering and commentary.[2] (*b*) The second reference is in the 8th Chapter (§§ 35-72),[3] (*c*) The third reference is in the 19th Chapter (§§ 20-25)[4].

These three references seem to refer to three different forms of pollution, *i.e.*, to three different forms of greater or lesser contact—direct or indirect—with corpses, which, when going through decomposition, are centres of disease and infection. Of course, all persons have to come into some contact with the corpses of their dead relatives or friends for some time after death. But then, they must observe some rules or laws of health, so as not to endanger their own lives, and through themselves, the lives of others. If they do not observe these, there is a likelihood that they may, by some close contact with the dead bodies, catch some germs of disease or infection and transfer them to others. In case they fail to observe those rules, by accident or for some unavoidable purpose, in order to avoid any danger, they must go through some purification which may lessen the chance of their infecting others and spreading the disease.

The first reference (Vend. IX) seems to be an account of the purification of an extreme case of contact with a corpse—so extreme that it requires to be carefully purified and isolated for ten[5] days, so that the least chance for the spread of infection may be avoided.

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[1] S. B. E. IV, (1880) pp. 119-130. [2] S. B. E. XVIII, pp. 431-454.
[3] S. B. E. IV, pp. 103-110. [4] S. B. E. IV, pp. 209-11.

[5] It may be remembered here, that the period of 10 days is even now considered by medical men to be the period of incubation for an infectious disease. We speak of 10 days' quarantine (which originally was

The following is an outline of the account :—When a person has become polluted or defiled by coming into contact with a dead body, he must seek a purifier who must be (*a*) righteous, (*b*) speaker of truth, (*c*) versed in the *mānthras* or holy scriptures and (*d*) who has learnt from experienced persons how to purify others. The righteous man with these qualifications must find out a sanitary piece of ground. He must cut off the trees, if there be any, on that ground. The ground chosen must be dry, clean, without vegetation and the least frequented by cattle and men.

The first reference. (IX 1–57) in the Vendidâd.

On the ground thus selected, nine *magas* or pits may be dug. Then these nine pits must be marked out by 13 *karshas* or furrows which have to be drawn by a sharp metallic instrument. Of these 13 *karshas*, the first must be drawn equi-distant from the line of the pits. Then three *karshas* must be drawn round the first three pits. Then other three *karshas* round these first three and second three pits, *i.e.*, round the first six pits. Then, other three, round the nine pits together; lastly, the remaining three *karshas* round the central three pits. Then, the ground thus selected and marked out, or symbolically enclosed, must be covered over with sand or some such kind of drying or disinfecting earth.

Now follows an account of the purification. The purifier is to stand out of the *karshas* drawn as above, and is to ask the infected person or the candidate for purification to advance to the pits. When the candidate has advanced to the first pit, the purifying priest is to say the words "*Nemaschâ yâ ârmaitish izâchâ*"[1] and is to ask the candidate to repeat them. Each

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of 40 days). If a 'contact,' *i.e.*, a person who has come into contact with a person suffering from an infectious disease, is isolated for 10 days and, if he, within that period does not develop that particular disease he is considered to be safe to mix with others.

[1] *i. e.* Praise and commendation to Armaiti *i.e.* to the Purity of thought.

repetition of these words is said to weaken the influence of the infection. The purifying priest has to hold a nine knotted stick in his hand and to fasten an iron or leaden receptacle or spoon at its end. He is then to get, at first, the two hands of the candidate washed thrice by means of *gaómez* or the consecrated urine poured on his hands by means of the above spoon. If that is not done carefully, the purification that may follow will not be effective or complete. The hands with which the candidate is to clean his whole body must be at first thoroughly cleaned and purified. Then the whole body may be cleaned and purified in a particular way, beginning with the head and gradually coming down to the feet. By this purification from head to foot, the evil power of pollution or infection, is said to run away from one part of the body to another lower down, and, at last, it leaves the body through the lowest parts of the body, *viz.*, the toes of the feet, in the form of a stinking fly. Then, when this is done, the purifying priest is to recite the Ahunravhar and then the Kêm nâ Mazdâ prayers up to the words "Astvaitish ashahé." The recital of these formulæ of prayers is said to be very efficacious and is said to have its good effect on the health of the body.

The above process of purification and the recital of prayers are to be repeated at each of the first six pits, to each of which the candidate is to advance step by step, and at each of which the evil power of pollution decreases step by step and the candidate gets purer. Having gone through this process of purification at each of the first six pits, the candidate is to advance towards the seventh pit, and is to sit at a distance of about 3½ in from it. The purification here is with sand or some sand-like substance. He is to rub his body with it 15 times. He is to wait there till the moisture—if any—of the application of the consecrated urine dries off. The sand is supposed to be a purifying substance and it serves to dry the moisture as well. Then he is to go to the seventh pit where he has to purify his body once with water. Then he is to advance to the 8th pit and purify his body twice with water. Then he is to advance

to the 9th pit and there purify his body thrice with water. Then his body is to be fumigated with the smoke of the fuel of the wood *Urvâsnaœ*, *Vohû-gaoer*, *Vohû-Kêrêti*, and *Hadhânêpata* which were species of fragrant wood whose smoke was believed to have the quality of killing germs.

This finishes the purification proper. The candidate is now to put on his clothes and to retire to a house where he is not to come into physical contact with other persons. He is to remain aloof and away from fire, water, cultivated land, trees, cattle, men and women. He is to pass three days and nights in such isolation. On the fourth day he is to wash his body at first with urine and then with water. Then he is to continue in the retreat, as said above, for three nights more. On the seventh day he goes through a bath again as on the fourth day. He then again remains aloof for three nights more and then on the tenth day has again a bath. Thus, for nine days and nine nights after the first Bareshnûm purification, he is to remain in a kind of isolation and retreat. After the final bath on the 10th day, he is deemed to be perfectly purified and can then mix with all men and women.

The person who purifies must be properly paid by the person who goes through the purification. His fee depends upon the position of the candidate. The purifying person on his part is required to be proficient in his work. If he is not, he is guilty of doing harm to others and is liable to great punishment.

The second reference in the Vendidâd, VII, 35-72.

The second reference to Bareshnûm in the 8th Chapter of the Vendidâd applies to cases, not so serious as in the first reference. While in the 9th chapter, the case is that of a person who is already supposed to have been defiled by a long contact with the dead (hâm naçûm paiti-iristem), here, in the 8th Chapter, the case refers only to one who has accidentally come into slight contact with (yâ naçâum ava-bereta) a dead body. So, in this second case, the purification is not so irksome as in the first case, both, in point of length of time and in the number

of baths or purifications. The process enjoined in this case is as follows :—If the flesh of the dead body has been devoured off by a flesh-eating bird or animal before the person touches it, *i.e.*, if the body is a mere carcase of bones without the flesh on it, then, the most harmful parts of the body being done away with, there is less risk of catching any germs of disease from the corpse. So, in this case, he is simply to wash his body with *gaômez* and water. A simple bath of this kind is sufficient to purify him. But, if the flesh of the corpse is not eaten off and the body is there with all its decomposing parts on it, then, the chances of risk being somewhat greater, the process of purification is as follows :—Three *magas*, *i.e.*, pits must be dug, and the person is to purify his body with *gaômez* on each of them. Then a dog is to be taken near him. This process is to be repeated at a second set of three pits. He is then to wait for some time till the moisture of the urine, applied to his body and head, especially that on the head, dries up. Then, the person is to advance to a third set of three pits. He is to purify his body there, with water. The water must be poured over the different parts of his body from head to foot in a particular way which is the same as that described in the case of the great Bareshnûm purification. Then, finally, he is to recite one Ahunavar and the Kêmnâ Mazdâ prâyer upto the words " Astavaitish ashahê." The person then puts on his clothes and the *Kusti* or the sacred thread, reciting its allotted prayer. This finishes the purification.

The third reference (Vend. XIX 19-25).

There is a third reference to a higher form of purification, but it cannot strictly be called Bareshnûm, because, therein, it is not enjoined that the bath should begin from the 'bareshnu' (head) which word has given the purification its name. It says that if a person has come into contact with a dead body,[1]

[1] In modern parlance such as was used during plague operations in Bombay, such a person is called a 'contact.'

or if a person has come into contact with a 'contact' [1] he is to go through a process of purification. No pits are mentioned in this purification. He is to wash his body four times with *gaômez* and twice with consecrated water. He is to recite 200 Ashem Vohûs and 200 Ahunavars. He is to pray for nine nights.

The difference in the Ritual. Its cause.

We find that there is a difference in the ritual, described in the three parts of the Vendidâd. The tendency is to reduce the rigour and intricacy and to make the ritual simple. The difference may be due to various causes. It may be due (*a*) to the different views of different priestly writers (*b*) or to the changed times, when it was found permissible to reduce the vigour, (*c*) or to the change in places, the priests of one part of the country thinking it advisable to reduce the rigour. When we find that in a limited Parsee population of India, there are differences in ritual in places so close as Bombay, Udavara and Naosari, Surat and Broach, we must be prepared to find them in a large population like that of Iran. As a matter of fact, the Pahlavi Epistles of Mânûshchihar do point to such differences in later times, in the matter of the Bareshnûm. Zâdsparam, the high priest of Sûkan in the South of Kirmân, was found fault with by his brother Mânûshcheher, the high-priest of the western country, for having made some changes in the ritual of the Bareshnûm. [2]

I have spoken above of a *karsha* [3] or a furrow and of a *naogar* or nine- knotted stick and padân and shall have to

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[1] In the language of plague operations, a person who came into contact with a 'contact' was known as an 'ovict', as he also was asked to leave his house and to go to camp.

[2] Cf. The Boundary Lines of the Roman Lustrum. *Vide* my paper "The Kashas of the Iranian Bareshnûm and the Boundary Lines of the Roman Lustrum" (Journal of the Anthropological Society Vol. VIII, pp. 520-35.)

[3] *Vide* Nâmaichhâ-i Mânûshcheher by Ervad Bamanji. N. Dhâbhar. *Vide* S. B. E. Vol: XVIII, p. 279, *et seq.*

speak of them frequently later on. So, I will describe them here.

A Karsha or Kasha.

A *karsha* (Sanskrit कर्ष : karsha) from the root, 'karesh' (Per. *kashidan*, to draw) means 'a trench or a furrow'. The word has a technical meaning in Zoroastrian rituals. At times, sacred or consecrated things or materials are to be kept, for the time being, within a limited space or enclosure, so that persons other than the officiating priests may not come into contact with them. The person in charge of the things, placing the things on the ground, draws round it a temporary circle, trench, or furrow. Suppose, it is the consecrated urine or water that he carries, and, in travelling, he has to place these things aside for a time. Then, he places them on the ground and immediately draws, with a nail, a circle or furrow or trench round it. It need not be very deep. This process, *viz.*, placing the things within the circle so formed, indicates, that it is free from the contact of other undesirable persons or things. If somebody else steps within the circle or touches it even from without the circle,—in this case also the line of isolation being broken—the thing is said to have lost its efficacy of consecration. This *karsha* (or *kasha* as it is ordinarily spoken now) or circle of limit, has a double efficacy. Just as, when you shut a door of a room, you stop a person within from getting out and a person without from getting in, so when you draw a '*karsha*' or the sacred circle, you not only stop—anyhow symbolically—the pollution from without to affect the purity of the consecrated substance within, but, in case the substance itself is undergoing decomposition and is impure, you stop the impurity from going out of the circle and spreading round about. For example, in the Bareshnumgâh, *karshas* having these two different significations are drawn. (*a*) The officiating priests take into the Bareshnûmgâh '*nirang*,' *i.e.*, the consecrated urine, '*âv*,' *i.e.*, the consecrated water, and '*khasam*,' *i.e.*, the consecrated ash of the Fire-temple. The priest who takes these there, first makes a circle on the ground with a nail or even at times with his forefinger, and then

places the consecrated things within the ground thus enclosed. Now, in this case, the circle is believed to protect the consecrated things from the pollution outside or to preserve the efficacy of the consecrated things from being lost. (*b*) Then take the case of the *karshas* round the pits or holes, where the person to be purified is to go through the different washings and the final bath. In this case, the *karshas* are meant to limit the circle of pollution. Here, a person who is considered to have been polluted or, to speak correctly, supposed to have been infected with an infectious disease, goes through his washings and baths, and the circles were originally intended to keep the infection confined within the limit, so that it may not spread. The furrows are supposed to be trenches which would prevent the polluted water from his infected body to run beyond that certain limit. The *karsha* that a corpse-bearer draws round about the corpse in the house before removing the body to the Towers [1] is of a similar kind.

Paiti-dâna or Padân.

The word is Avesta paiti-dâna, lit. that which is kept over (the mouth). It is padân 𐭯𐭠𐭣𐭠𐭭 in Pahlavi, panâm or penûm in Pazend, padân in Persian. It is a piece of white cloth of cotton with two strings at the top to be fastened over the nose. It is a kind of mouth-veil, put on at different times with different purposes. The priests put it on when saying prayers before fire and the myaza or sacred things, so that their breath or saliva may not defile the sacred things before them. In this case it resembles the covering which the ancient Flamines, the Roman fire-priests were required to put on. At other times, it is put on, as it were, for a contrary purpose i.e., to prevent the outside defilement come to the person who puts it on.[2] For example, the priest

[1] *Vide* my paper on the 'Funeral Ceremonies.'

[2] This fact seems to be illustrated with what I saw in October 1918 some months after the above paper was read. The Medical authorities of the Parsee Fever Hospital directed that nurses and other male and female volunteers who attended influenza patients at the Hospital during

put it on, in the Bareshnumgâh, to prevent the defilement of the infected person, whom he purified coming towards him. Some put it on even over the face of a corpse. Here also the object seems to be to prevent the defilement from the nose and mouth of the corpse spreading out. The Pahlavi Vendidâd (XVIII 1) says that it may be prepared of any material (kolâ mandavami). It may be two fingers (angusht) broad and should be of two layers of cloth.

Most of these *karshas* are of a temporary kind, but in the Fire-temples, they are of a permanent kind. In the Yazashnagâh, where the Yaçna, Vendidâd, and Bâj ceremonies are performed, such *karshas* are necessary. So, there, they are of a permanent kind. There, the stone slabs, which form the pavement, have furrows, about two inches deep and two inches wide, cut in the stones. In the chamber of the Sacred Fire also, there are such permanent furrows cut in the stones of the pavement. These furrows are of the first kind, *i.e.*, they are intended to preserve the efficacy of the consecrated fire or articles and of the sacred ceremonies within them.

Pâvi.

A *karsha* of this kind is generally known as a "*pâvi*." *Pâv*[1] means sacred. So a Pâvi means a furrow which preserves the sacredness of the consecrated things or of the sacred ceremonies. When the efficacy of the consecrated things is encroached upon by somebody else going within the circle or within the limit pointed out by the

its epidemic may put on a double-layered cloth cover over their mouth and nose, so that they may not catch infection from the patients. The cloth was sprinkled with Eucalyptus oil.

[1] Lit. pavan âv, *i.e.*, (that which is washed) with water. In the language of the ritual, they often speak of "making a thing *pâv*" *i.e.*, ceremonially clean. This is done by washing the thing from within and without three times. To make pâv the water to be used in the ritual, they first wash thrice the vessel which is to contain the water, then fill the vessel upto the brim with water, and then, lastly, pour thrice, with the recital of Khshnuothra Ahurahe Mazdâo Ashem Vohuâ further water and let it overflow.

pâvi, then the thing is said to be *avâv*, (apâv) *i.e.*, desecrated. In the phraseology of the ritual, the words "*pâvi khódvi*" are at times used to signify the preparation of temporary furrows for the performance of religious ceremonies.

Naôgor, the nine-knotted stick.

Naôgor, or to speak more correctly, Naô-gireh is the technical name of a nine-knotted stick (*gyaom navapikhem*, Vendidâd IX, 14). The use of such a stick in the purifying ceremony as a symbol, seems to have been suggested by a passage of the Vendidâd (XIX, 4). Zoroaster advances against Ahriman holding an instrument in his hand (*asáno*[1] *zasta drajimnô*). In the portraits of Zoroaster, drawn from some sculptures on the rocks in Persia supposed to be those of Zoroaster, he is represented as having a stick in his hand. This is perhaps in reference to the above passage of the Vendidâd. Some translators of the above passage of the Vendidâd speak of this instrument as a nine-knotted stick. Another instrument, with which Zoroaster is said to have advanced against Ahriman, is Ahunvar, *i.e.*, the short prayer of Yathâ Ahu Vairyô. That prayer is the spiritual weapon with which the prophet fights against the Evil Spirit and the stick is the material symbol of it. In all religions, priests or bishops are made to hold some weapons, mostly the sword. These weapons are symbols of religious authority. Now Zoroaster's fight against the Evil Spirit is a kind of spiritual or mental purification. Hé fights to free or purify the world from his evil influences. So, the weapon also came to be used as a symbol in the Bareshnûm ceremony of purification, wherein also the purifier fights against the pollution brought upon by the Evil Spirit.

Now, as to the nine-knotted stick, the number nine was a sacred number among the ancients. It was supposed to be a

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[1] Harlez (Zend Avesta, p. 192) takes it to be an "arrow." Some take it to be "stones". Aspandiârji (Edition of 1900, p. 269) takes it to be नोगर *nogar*. Others take it to be symbolical for *ahunvar*. (Ibid).

symbol of a kind of perfection, because when multiplied by any number, the addition of the digits of the product always gives nine as the product. So, it was held sacred even amongst the ancient Zoroastrians. In the Bareshnûmgâh, the pits are, as we said, nine. The *karshas* or the furrows round the nine pits are nine. The isolation or the retreat after the Bareshnûm lasts for nine nights. So, the number nine also plays its part in the stick used in the purifying ceremony. The priest gives the purifying consecrated articles to the candidate for purification by means of a spoon attached to such a nine-knotted stick. Perhaps, it was thought, that, in case the infection escaped from the infected person who is a candidate for purification, it might not reach the purifying priest and might be stopped at every knot of the stick. It might pass through the fibres of the stick but might be stopped at each of the knots. All this is symbolic, however we may try to understand it.

3. Bareshnumgah or the place for the Bareshnum.

The locality for the *Bareshnûmgâh* as enjoined in the Vendidâd and the sanitary condition of the ground.

Having spoken at some length on what is Bareshnûm and on the description in the Vendidâd, I will now speak on the *Bareshnûmgâh*. The Bareshnûm being a form of purification for a person who came into close contact with a dead body—perhaps the dead body of a person who died of an infectious disease—it is natural that the place for this purification should be enjoined to be away from thickly populated parts of a town. It ought to be in a sequestered or the less frequented part of the town. The Vendidâd (IX, 1-11) enjoins, that it ought to be at a place, less frequented by cattle, beasts of burden and men. Again, it must be at the distance of at least 30 steps (*gâya*) from fire, 30 steps from the *barsam*[1] and 3 steps from the holy man. What is meant is that it must be in a less frequented place and in a place away from religious places which are frequented by people.

[1] Sacred metallic rods used in ritual.

Let us determine the distance mentioned here. It is required to be at the distance of at least 30 *gâya* from a religious place where liturgical services are performed. Now, according to the ancient Parsee books, each *gâya*, *i.e.*, step, is made up of 3 *pâdha*, (Sahs ગાથ Lat. *ped-s* or pēs, Fr. pied, Germ. fuss, Pers. *pâi*, foot) *i.e.*, feet. Now each *pâdha* or foot is equal to 14 *êrêzu*, *i.e.*, fingers. Each *êrêzu* or finger is about $\frac{3}{4}$ of an inch.[1] So each *pâdha* (foot) comes to about $11\frac{1}{4}$ in., and each *gâya* (step) comes to about 2 ft. $9\frac{3}{4}$ in. Thus, when it is said that the Bareshnûmgâh must be at least 30 *gâya* from a place where religious services are performed, it means in modern measures, that it must be at least (30 by 2 ft. $9\frac{3}{4}$ in.—) 84 feet. In other words, there must be no place of worship near the Bareshnûmgâh for about 84 feet. Holy men are required to keep themselves away from it by three steps, *i. e.*, by 8 ft. $4\frac{1}{4}$ in.

The above figures from the Vendidâd speak about the distance of the nearest frequented place. The Revâyets follow the spirit of the Vendidâd but increase the distance and say that it must be about 300 *gâyas* (steps), (Bareshnûmgâh dûr az sheher si-sad gâm shâyad)[2] *i.e.*, at the distance of about 280 yards from the city.

Again it is further enjoined, that, after having chosen a distant or less frequented locality, one must select there a piece of ground "where there is least water and where there are fewest trees and which is the cleanest and driest" (Vendidâd IX, 3).[3] In short, the driest and the cleanest place is enjoined for the purification, so that the impurities or germs of infection from the infected person may not increase and develop, and thus

[1] For a comparison of the Avesta measures with the Iránian measures mentioned by Herodotus and with modern measures, *vide* the tables given by me, in my ઇરાનીઓ હેરિડોટસ અને સ્ટ્રેબો મુજબ (*i. e.*, The Ancient Irânians according to Herodotus and Strabo) pp. 93-95, *Vide* Rawlinson's Herodotus, I, p. 315.

[2] Burjor Kamdin's Revâyet: Mr. Maneckji R. Unvâlâ's MS., dated 1061 A. Y. (A.D. 1692)

[3] S. B. E. IV. (1880) p. 120.

be a source of danger. In case, a place free of trees is not near at hand, the trees on the ground must be cut off to meet the requirement. The ground round about the Bareshnûmgâh must also be cleared of its trees, for a distance of about nine *viôdzu*. As each *viôdzu* is spoken of as containing 8 *vîtashtis* and as each *vîtashti* is about 10 in.[1] the ground so cleared off must be about $9 \times 8 \times 10 = 720$ in., *i.e.*, about 60 feet from all sides.

Laying out of the Bareshnûmgâh.

Having chosen the locality at a safe distance from the city, and at the distance of at least about 84 feet from the nearest inhabited or frequented place, and having made the place dry and devoid of trees, the next business is to lay out or arrange the Bareshnûmgâh. It should be laid out in the centre of the abovementioned area of 60 feet. The arrangement consists of 3 kinds of work :—

(*a*) Digging *magus* or pits at fixed distances from one another.

(*b*) Drawing out the *karshas* or the furrows round the pits.

(*c*) Covering the Bareshnûmgâh with sand or earth.

(*a*) At first nine *magus*, *i.e.*, pits or holes are to be dug in the centre of the ground beginning from the West and ending in the East. Each of these pits was to be two fingers (êrêzu), *i.e.*, about $1\frac{2}{3}$ in. deep, if the time of the purification was summer, but 4 fingers, *i.e.*, about $3\frac{1}{3}$ inches deep, if it was winter. At first, six such pits are to be dug at the distance of one step, *i.e.*, about 2 ft. $9\frac{2}{3}$ in. from one another. Then, at the other end of this set of 6 pits, a space of 3 steps, *i.e.*, about 8 ft. $4\frac{2}{3}$ in. is to be left undug. Then follows another set of 3 pits of the same depth and at the same distance from each other as those of the first set of six. The breadth of each of the nine pits is not given in the Vendidâd ; but the depth being, as said above, $1\frac{2}{3}$ in. in summer and $3\frac{1}{3}$ in. in winter, let us suppose that the width also is the same, *viz.*, in summer $1\frac{2}{3}$ in. and, in winter

[1] *Vide* my "Kadîm Irâniana," p. 94.

3½ in. The reason, why different sizes were enjoined in the different seasons, seems to be, that in summer, the heat being great, the ground moistened by the water in the purification process dries up earlier than in winter.

(*b*) The next important work in the preparation of the Bareshnûmgâh was that of drawing the *karshas* or furrows round the pits, to mark out the ground, beyond which the pollution or infection may not pass. The infected person is to have his baths in such a way that the water running from his infected body may not run further from the place and not pollute further ground. So, the ground must be marked out and proper channels or furrows for the water must be made. These channels may serve as limits for confining the pollution or infection in a particular place.

At first one large *karsha* is to be drawn round the whole limit of the Bareshnûmgâh with a sharp metallic instrument (Vendidâd IX, 10). It must be at the distance of 3 steps (*gaya*), i.e., about 8 ft. 4½ in. from the long row of the pits. Then, 12 *karshas* must be drawn round the pits themselves in the following order: (a) Firstly, 3 *karshas* round the first three pits; secondly, 3 *karshas* round the first six pits; thirdly, 3 *karshas* round all the nine pits. Then lastly, 3 *karshas* round the inner, *i.e.*, central three pits.

(*c*) Having prepared the pits, on each of which the candidate has to purify his body, and having enclosed the ground, the Bareshnûmgâh must be covered with some disinfectant earth or sand. The candidate for purification has to go through the purifying process on each of the pits. Going through that, he has to cross that pit and go to the other or the purer side of the pit, leaving behind, in the pit just crossed, any pollution that had passed away from his body. So, he must have purer and cleaner ground to stand upon, after crossing the pit. This was secured by having the ground covered with sand or such other moisture-absorbing clay or earth.[1]

[1] Vendidâd, IX, 11.

Taking the distances as given in the Vendidâd and as described above, the figures for the length and breadth of the Bareshnûmgâh and for the space occupied by the pits, the intervening spaces and furrows come to these :—

The breadth of each pit is 3½ in. in winter and 1½ in. in summer. We take the largest breadth of winter months in our calculations. As there are altogether 9 pits, they occupy altogether (9×3½ in.=) 28½ in.=2 ft. 4½ in. Then, the distance between each pit being 9½ in., as there are 7 intervals or distances between these 9 pits, they occupy in all (7×9½ in.=) 67½ in.=5 ft. 7½ in. Then, the distance between the first set of 6 pits and the second set of 3 pits being 8 ft. 4½ in., the length of the ground occupied by the whole set of pits comes to (2 ft. 4½ in. +5 ft. 7½ in. +8 ft. 4½ in.=) 16 ft. 4½ in. Then, the first and the most distant *karsha* or furrow being 8 ft. 4½ in. from all sides of the pits, allowing the space of 8 ft. 4½ in. from the space (16 ft. 4½ in.) between the first and the ninth or the last pit, *i.e.*, on the East and on the West, the whole length of the ground from East to West comes to (16 ft. 4½ in.+8 ft. 4½ in. +8 ft. 4½ in.=) 33 ft. 2½ in. Coming to the breadth, (north and south), as the first and most distant *karsha* or furrow is to be 8 ft. 4½ in. on both sides from any one of the pits, taking the pit to be a square and therefore its length to be the same as its breadth, *i. e.*, 3½ in., we have the breadth of (8 ft. 4½ in. + 8 ft. 4½ in.+ 3½ in.=) 17 ft. ½ in.

From all these calculations, we learn that the Bareshnûmgâh, as enjoined by the Vendidâd, must have the surrounding ground of the distance of about 60 ft. from all its sides, cleared off of its trees, and that the space in it to be occupied for the purpose of the purification ceremony itself should be 33 ft. 2½ in. in length from East to West, and 17 ft. ½ in. in breadth from North to South. The accompanying plan presents a plan of the Bareshnûmgâh, enjoined as above by the Vendidâd (*vide* accompaniment marked A).

A modern Bareshnûmgâh.

Now, as the modern Bareshnûm purification has changed somewhat from the original one of the Vendidâd times, in its object and in the matter of the persons who should take the Bareshnûm, so has the modern Bareshnûmgâh changed from the original Bareshnûmgâh of the Vendidâd times. Again, even at present, some of the rigid injunctions are more honoured in their breach than in their observance. We will here examine the changes which are especially in the following points : (*a*) Its locality. (*b*) Its area. (*c*) The form of its *magas* or pits. (*d*) The distance between the pits.

(*a*) Firstly, as to locality, the present Bareshnûmgâhs are not always away from the city. It is only at Naôsâri, the old head-quarters of the Parsee priesthood, that the old injunction of the Vendidâd is followed and the Bareshnûmgâh is situated at some distance from the closely inhabited part of the town. Even at Naôsâri, the ground round about, of the distance of about 60 ft., is not cleared off of its trees. Now-a-days, the Bareshnûmgâhs are attached to many Fire-temples ; because the original purpose of the Bareshnûm, viz., that of purifying only the infected, has lost much of its importance, and the Bareshnûm is looked at as a form of purification necessary to the performance of liturgical services and ceremonies in the Fire-temple. It is mostly the priests that now-a-days take the Bareshnûm. So, the original requirement of the infected person being kept apart from frequented quarters of the town no longer exists. Thus, the Bareshnûm being a more frequent form of purification, and being more the requirement for a priest, the Bareshnûmgâhs are now attached to the Fire-temples.

(*b*) The area of the modern Bareshnûmgâh also is much smaller than that described in the Vendidâd. It varies in different towns. According to the Vendidâd, the row of pits was in the centre of the area. In the modern one, it is nearer to the northern boundary.

(*c*) As to the form of the *magas*, we have no pits at all. They are replaced by sets of small stones. Each set consists

of 5 stones. The space between each set of pits as enjoined by the Vendidâd was 9⅜ in. That space is now replaced by sets of 3 stones each.

(*d*) The *magas* or the pits having been done away, the distances, mentioned in the Vendidâd, between each of the pits, *viz.*, 9⅜ in., and between the first set of six pits and the second set of three pits, *viz.*, 8 ft. 4⅛ in., are not observed. The omission of the small distances between each of the pits or their modern substitutes, *viz.*, the sets of stones, is not noticeable; but the omission to observe the greater distance between the first six and the second three pits is easily marked. In the modern Bareshnûmgâh, all these sets of stones—both those representing the original pits, *viz.*, sets of 5 stones, and those representing the original empty space between the pits, *viz.*, sets of 3 stones—are only about 6 in. apart.

Sets of small stones in the modern Bareshnumgâh.

Taking the replacement of the Vendidâd *magas* by sets of stones at present, there must be nine sets of stones, each of 5 stones, to represent the 9 pits of the older Bareshnûmgâh, and nine sets of stones, each of 3 stones, to represent the intervening space between the pits—in all, 18 sets of stones. But, instead of these 18, we have 21 sets in the modern Bareshnûmgâh. The extra three are made up of two sets, each of 3 stones, and one of 5. The first extra set of 3 stones is in the front of the long row of stones, *i.e.*, in the west end of the row, and it is on this set, that the purifying priest places his nine-knotted stick, and commences the process of preparing the Bareshnûmgâh or drawing the *karshas*. The second extra set of 5 stones is at the other end of the long row on the east, and it is on this set that the candidate takes his final bath. These 5 stones are generally replaced by a broad large stone, so that the person can conveniently stand or sit on it and have his bath. The third or the final set of three stones forms the furthest end of the row on the east. It is provided for the bather to stand upon, after his final bath on the large stone, to dry his feet before putting on his shoes.

It seems, that, according to the Vendidâd, in ancient times, at each time that there was a case of a person who had become infected by coming into contact with a dead person in a prohibited way or in a way other than the proper or prescribed way, a Bareshnûmgâh was laid out. A piece of ground was selected, pits were dug, and the *karshas* or furrows were drawn. It appears, that the cases were rare, and so, the necessity of preparing the Bareshnûmgâh arose rarely. But latterly, when the original object of the purification was changed, and its use and object were extended, a permanent thing was wanted. Now-a-days, the Bareshnûm purification is a rare and uncommon thing for the laymen, but common with the priests, who want to qualify themselves for performing religious ceremonies in the inner circle of the temples. So, in the modern Bareshnûmgâh, much of the arrangement enjoined in the Vendidâd is given a permanent form. As said above, they have done away with the digging of the nine *magas* or pits and replaced them by 9 sets of stones, and the intervening spaces between the pits are permanently replaced by sets of stones. It is only the *karshas* or the furrows that are newly made on each occasion of the Bareshnûm, and that part of the process only is now-a-days technically known as "preparing the Bareshnûmgâh." Again, in the modern ritual, there is no famigation.

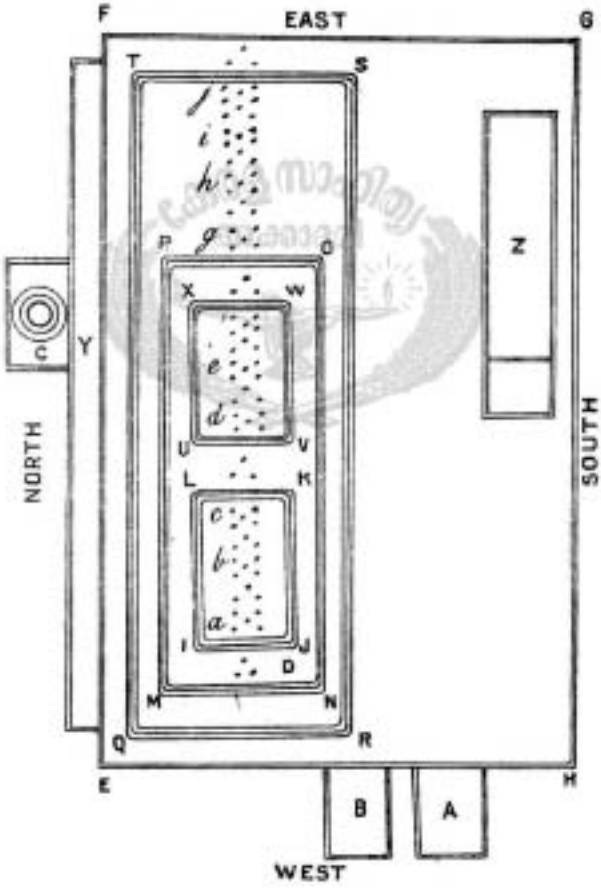
Plan of the Bareshnûmgâh.

Plans of the Bareshnûmgâh are given by Anquetil du Perron,[1] Harlez [2] Spiegel,[3] Darmesteter,[4] and West.[5] But they all are faulty in one respect. They point the arrangement of the pits in the direction North to South, thus indicating, that the candidate for purification comes in from the North and advances to the South. But as a matter of fact, the direction is from West to East. The candidate enters from the West and advances to the East. Again, the plans of Prof. Darmesteter and Dr. West are further faulty, in this, that they point out the

[1] Zend Avesta, Tome II, p. 546.
[2] Avesta, Introduction, p. CLXXVI.
[3] Avesta, Erster Band, Vendidâd, p. 295.
[4] Le Zend Avesta : Deuxième volume, p. 162.
[5] S. B. E., Vol. XVIII, p. 435.

last 3 *kurshas* to be round the last set of pits. But this is not so. These last three *kurshas* are round the central set of the three pits.

The plans given by all these scholars do not give clear separate ideas of (*a*) what a modern permanent Bareshnûmgûh is, and (*b*) what it appears to be when prepared at the time of giving a Bareshnûm to a candidate. I give a plan which gives a view of both and illustrate the process by references to it.



4. The process of giving the Bareshnûm.

Now we come to the subject of the process of giving the Bareshnûm. I will at first speak (A) of some requisite preliminary preparations and then (B) of the process itself.

(A.) Preliminary Preparations.

The preliminary preparations consist of the following:—(*a*) Preparing or consecrating the requisites for the purification. (*b*) Preparation on the part of the particular priest who gives the purification. (*c*) Preparation of the Bareshnûmgâh. (*d*) Preparation of the candidate.

(*a*) Preparing necessary requisites for the Bareshnûm.

At first, two Bareshnûmwâlâ[1] priests who have previously performed the great *Khub*[2] ceremony, carry to the Bareshnûmgâh, the following consecrated articles required for the Bareshnûm:—(*a*) The Nirangdin, *i.e.*, the consecrated urine of the cow. (*b*) The Âv, *i.e.*, the consecrated water. (*c*) The Bhasam, *i.e.*, the consecrated ash of the sacred Fire of the Âtash Behrâm. Besides these consecrated things, the following utensils and articles are required in the Bareshnûmgâh:—(*d*) Two pots full of water. (*e*) Two metallic cups. (*f*) The leaf of a pomegranate tree. (*g*) Two Naôgars, *i.e.*, sticks having nine knots. One of these two sticks has a metallic spoon at one end tied with a *kusti* or sacred thread. Another stick has a metallic nail similarly tied at one end. The first three consecrated things are placed within a *pâvi*.[3] This *pâvi* is on the south side of the Bareshnûmgâh (place marked Z in the plan).

The purification of the utensils and of the water.

Having placed the above consecrated articles and other necessary things into the Bareshnûmgâh, the two priests perform the *kusti-pâdyâb*, and put on the *padân*. Then one of them

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[1] *I. e.*, the priests who have themselves gone through the Bareshnûm purification and who observe all the required observances.

[2] The *Khub* ceremony requires the recital of the Yaçna and the observance of certain ceremonies.

[3] Vide above.

first makes *pâv*,[1] *i.e.*, cleans ceremonially the two small metallic cups. In one of the cups, he pours the consecrated urine and throws into it a pinch of the Bhasam or the consecrated ash. Then he makes the two water-pots *pâv* and pours into them a few drops of consecrated water. A few drops of consecrated water consecrates all the water in the pôts.

(*b*) Preparation on the part of the particular priest who gives the purification-bath.

After preparing the requisite things as said above, the priest himself takes a bath in the Bareshnûmgâh. He purifies himself with consecrated water before purifying the candidate. One of the above two pots of water is for his use and the other for the subsequent use of the candidate. He goes to an adjoining place enclosed by a *pâvi* (marked C on the plan), recites the formula of Khshnaôthra Ahurahê Mazdâo, Ashem Vohu, and then unclothes himself. He places his clothes at a little distance from himself on a set of three stones. In doing so he removes his turban with the *padân* hanging over it. Then, sitting on a big stone, he bathes with the consecrated water contained in one of the two pots placed before him by the other priest on a set of three stones. The other priest sprinkles a few drops of the âv or the consecrated water on the clothes of the priest. Thus, he symbolically purifies with the consecrated water his clothes also. On finishing his bath, he puts on his clothes and in so doing, he puts on his turban with the *padân* hanging over it. Then throwing his *kusti* on his shoulders, he recites the Kemnâ Mazdâ prayer and then puts on the *Kusti*, reciting the Nirang-i-Kusti.

(*c*) The preparation of the Bareshnûmgâh.

Having bathed with the consecrated water, the priest now proceeds to "prepare the Bareshnûmgâh." As we said above, in the modern Bareshnûmgâh, the place is all ready with the 9 pits, now-a-days replaced by 9 sets of 5 stones each and with the intervening sets of 3 stones each. What is left undone is

[1] *Vide* note above.

the drawing of the *karshas* or the furrows and that is technically known as "preparing the Bareshnûmgâh." He proceeds to do the *karshas* as follows: He takes the two Naô-girehs or the nine-knotted sticks, in his hands, the one with the metallic nail at the end, in his right hand, and the other with the spoon in his left hand. Then going to the place where the sets of stones commence, he places the nailed end of the first stick on the first set of 3 stones—the first extra set marked D in the plan—and stands facing the East. He then recites what is technically called the Dasturi, *i.e.*, he declares that he performs the ceremony as enjoined by the Dastura. In this recital, he first recites Khshnaôthra Ahurahé Mazdâo, one Ashem Vohu and five Yathâ Âhu Vairyôs, and then recites in Bâj, i.e., in a suppressed tone, the Dasturi formula.[1] Then he recites loudly three Ashemvohus, and takes the Bâj of Śraôsh upto the words "Vidhvaô mraôtû." Then saying the word Ashem, once loudly and for the second time in a suppressed tone, he goes to the north-west corner of the limit of the Bareshnûmgâh (marked E in the plan) and draws one *karsha* with the nailed end of the nine-knotted stick round the whole boundary beginning with the northern side. Some draw this *karsha* within the permanent *pâvi* which shows the inner boundary of the Bareshnûmgâh and others draw it out of the *pâvi* on the inside of the boundary. He slowly proceeds from west to east (E to F in the plan) reciting four Yathâ Ahû Vairyôs during the process. Then he continues on the eastern side (F to G), then on the southern side (G to H), and lastly, on the western side (H to E) reciting three Yathâ Âhu Vairyôs each time. Thus, completing the quadrangle, he draws the first large *karsha* referred to, as said above, in the Vendidâd. Then, he goes back to the row of stones and draws 12 *karshas* round about them. At first, he draws three *karshas* round the first set of the three pits (I J K L), each represented in the modern Bareshnûmgâh by

[1] Herein, he says, that he performs the ritual as enjoined by the Dasturs. *Vide* my paper on the Funeral Ceremonies of the Parsees, read before the Anthropological Society, on 20th Sept. 1891.

three sets of 5 stones and shown in the plan by 5 dots. Then, he draws 3 *karshas* round the first six pits, as marked M N O P in the plan; then, thirdly, round all the nine pits as marked Q R S T in the plan. Lastly, he draws three other *karshas* round the middle set as marked U V W X. When these 13 *karshas* are drawn, the Bareshnûmgâh is technically said to have become *taiyâr* (تیار) *i.e.*, ready for the purification ceremony of the candidate. The priest who thus prepares it finishes the Bâj of Sraosh, the first portion of which he had recited at the commencement of the work of preparing the Bareshnûmgâh.

(d) Preparation of the candidate.

The candidate for purification first takes his ordinary bath in the morning with the necessary ritual either at his house or at the Fire-temple. At Naosari, he takes this preliminary bath at his own house, and then goes to the Bareshnûmgâh. As it is a small town, and there are quarters which are strictly Parsee quarters, and the distances to the Bareshnûmgâh and the Fire-temples are not great, one can easily walk from his house to the Bareshnûmgâh, and from there to the Temple, where he has to pass nine days in a kind of retreat. But Bombay being a large city, it is not quite possible to go from one's house to the Bareshnûmgâh, or a Temple without running the chance of coming into contact with non-Zoroastrians, from whom he is to keep aloof. So, in Bombay and in other large centres of population, the candidate—and when one speaks of a candidate, he is almost always a priest who goes through the ceremony to qualify himself for the performance of certain religious ceremonies—takes the preliminary bath at the Temple. He puts on a newly washed set of clothes. Then he goes to the Bareshnûmgâh. If a long interval has passed since his preliminary bath, he performs the *Kusti-Pâdyâb*; if not, he need not perform that.

Then he takes his seat on a piece of clean cloth on the ground within an enclosed *pâvi* (A in the plan) outside the Bareshnûmgâh proper. Then he is made to say the Bâj, or prayer of grace,

and is given a pomegranate leaf to chew and a little consecrated urine to drink in one of the two small metallic cups referred to above. He then finishes the Bâj and recites the Patet. The process is the same as that in the Nân ceremony or the second form of purification. So I need not describe it in detail here.[1] He goes through this preliminary preparation before the technical "preparation of the Bareshnûmgâh."

(B) The process proper of the Bareshnûm.

Now we come to the subject proper of the process of the Barεshnûm ceremony. Two priests are required for the purpose.[2] As said above, one of the priests, the purifier, has himself gone through a purification with consecrated water. He has 'prepared' the Barεshnûmgâh for the purification. The candidate himself is now ready. The second priest now goes in a *pâvi* (Y) outside the Bareshnûmgâh proper and holds a dog by a chain in his hand. The candidate is now about to enter into the Bareshnûmgâh; but before he does so, the priest who is to purify him retires into the *pâvi* (Z) wherein the consecrated articles are kept. An infected person is supposed to step into the Bareshnûmgâh; so, not only should the consecrated things, but also the priests who are to purify him and to give him a bath of purification are supposed to keep themselves out of the chances of infection and pollution. The *pâvi*, which is prepared by drawing a *karsha* or a furrow round about, protects them.

The candidate now rises from his seat on the ground, leaves the *pâvi* wherein he ate and drank the consecrated things, and steps into another *pâvi* (B). Coming in there, he takes the Bâj. He recites Khshnaôthra Ahurahê Mazdâo, Ashem Vohu. Then he recites in bâj, *i.e.*, in a suppressed or

[1] *Vide* Journal, Vol. XI, No. 2, pp. 180-82.

[2] Yaôshdâçragar dô gan avayad (Pahl. Vend. IX, 32); one of them has performed the *khûb*.

[3] Amat Yaôshdaçragar Yasht îs kara Yekvimanet lâ Shayad (*ibid.*) Dastur Jamaspji takes the word "Yasht" here for *khûb* મીનો નાશ્ત્ર નાશુત્ર યેહેંયો અંદાતું યુસ્તાંદે પાંયેસા નશ્ત્ર નાસુત્ર. by Dastur Kaikhosru.

muttering tone, "Humata hukhta, hvarshta, humanashnê, huga-vashnê, hukunashnê.....[1].....tan pâk," *i.e.*, (I go through this ceremony) with good thoughts, with good words and good deeds,[2] and I do this with the intention that the good of this may result to the body of (such and such a person).

This is a later change, development or, rather, degeneration. The original object of the purification, *viz.*, purification from a kind of pollution or infection, was lost and the ceremony became a kind of qualification for the performance of some ceremonies. The priests go through this, and are paid for that and for the subsequent ceremonies, Yaçna, &c. At first, they recited the name of the person who had asked them to perform the ceremonies in certain formulæ recited in the prayers. But, latterly, they began to recite his or her name in the purification ceremony itself.

The candidate then unclothes himself. He is not to speak anything now. If he has to say anything, he must speak in Bâj, *i.e.*, in a suppressed tone. Having unclothed himself, he seats himself on the first set of 5 stones (*a* in the plan) which represent the first *maga* or pit of the original Bareshnûmgâh of the Vendidâd. While proceeding to the seat, he covers his head with his right hand, because a Zoroastrian is enjoined not to walk bear-headed. With another hand he tries for decency to cover his private part.

The candidate for purification having taken his seat in the *pâvi* or enclosure formed by the *karshas* or furrows, the cause of infection is, as it were, confined within that space. As the infection is not expected to spread, the purifying priest now comes out of the *pâvi*, where he had taken his refuge for the sake of safety. He goes to the candidate to purify him, but always takes care to stand out of the *pâvi* formed by the

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[1] Here he names the person, for whose *nâiyat* or intention he takes the Bareshnûm. If it is for himself, he says so.

[2] The words are here repeated in their Pazend form.

furrows in which the candidate is. He holds the nine-knotted stick with the spoon at the end in his right hand, and the second stick with the metallic nail in his left hand. Then the candidate places his right hand on his head. The reason why he now puts his right hand on his head is that a Zoroastrian is asked not to speak with an uncovered head.[1] When he has to say anything with an uncovered head, for example, during the bath, he places his right hand over his head, and then says what he has to say. Now, as the candidate has to speak something, as we will see later on, he has to cover his head temporarily with his hand.

The priest who has advanced to purify him now places the spoon end of the nine-knotted stick on his hand which covers the head. The candidate then places his left hand over the spoon. Care must be taken that the hands of the candidate only touch the spoon, *i.e.*, the metallic part of the stick, and not the wooden part, which, being porous, is likely to catch

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[1] We learn from Herodotus, that the ancient Persians always kept their heads covered. He speaks (Bk. III, 10-12), of the battle, which the Egyptians fought with the Persians at the Pelusiac mouth of the Nile, and in which Psammenitus, son of Amasis, was defeated, and of his visit of the battlefield. There he says, "Here I saw a very surprising fact, which the people of the country informed me of . . . . . The skulls of the Persians were so weak, that if you should hit them only with a single pebble, you would break a hole in them; whereas those of the Egyptians were so hard that you could scarcely fracture them by striking them with a stone. The cause of this, they told me, is as follows, and I readily assented; that the Egyptians begin from childhood and shave their heads, and the bone is thickened by exposure to the sun. . . . . And the reason why the Persians have weak skulls is this; they shade them from the first, wearing tiaras for hats. Now, I myself saw that such was the case; and I also observed the same thing at Papremis, with respect to those who were slain with Achaemenes, son of Darius, by Inarus the Libyan" (Bk. III, 12 H. Cary's Translation, Bohn's Series (1889), p. 174.)

While saying prayers or performing religious ceremonies, a decent head-dress was unavoidably necessary. Herodotus says: "When any one wishes to offer sacrifice . . . . . he invokes the god, usually having his tiara decked with myrtle." (Bk. I, 132, *Ibid*, p. 60.)

germs of infection from the infected candidate. The priest then recites three Ashem Vohûs and the Bâj of Sraosh up to "Vidhvâo Mraotâ," and with the word Ashem, (*i.e.*, Purity), removes from the head the spooned stick. Then going to the *pâvi* where the *dîât* or the consecrated things are placed, and taking, in one of the small metallic cups above referred to, a little of the *Nirang*, goes to the candidate again, pours a little of it in the spoon,[1] and drops it in the hand of the candidate who applies it to his whole body. He repeats this three times.

The Vendidâd (IX, 15-26) enjoins that the application must not be haphazard, but in a particular way beginning from the top of the head to the tip of the toe. It says, that, at first, both the hands must be cleaned or purified with the *Nirang*, so that, with those clean hands, he may clean all the other parts of the body. It says (IX, 15): "At first, both his hands must be washed. If both his hands are not washed at first, he makes his whole body unclean." The *Nirang* after its application to the hand, must be applied to the other parts of the body in the following order: The head, the front part of the face between the brows, the back part of the head, the cheeks, the right ear, the left ear, the right shoulder, the left shoulder, the right arm-pit, the left arm-pit, the chest, the back, the right nipple, the left nipple, the right rib, the left rib, the right hip, the left hip, the sexual parts, (if the candidate for purification is a male, the application must first be on the hind part and then on the front part; but if a female, it must begin on the front and then on the hind part), the right thigh, the left thigh, the right knee, the left knee, the right shin of the leg, the left shin of the leg, the right ankle, the left ankle, the right instep, the left instep, the right sole of the foot, the left sole of the foot, the right toe, the left toe.

The Vendidâd adds, that, with such an application, the Druj-i-Nasu, *i.e.*, the Evil of infection or—to speak in modern

[1] Vendidâd IX, 14.

scientific language—the microbe of infection leaves the particular part of the body thus cleaned and runs down to the next named part, and, at last, leaves the infected person at the foot, making good his escape in the northern direction.

Now-a-days, the application is not so systematic and not in the same successive order as enjoined in the Vendidâd. It differs in several points :—

(*a*) Firstly, it is a hasty application or rubbing of the Nirang from head to foot. (*b*) Secondly, the Vendidâd enjoins the priest who purifies the candidate to throw or sprinkle the Nirang gradually upon the different parts of the body, one after another. That process would require a very large quantity. But in practice now, the priest gives at once a little quantity, about a tea-spoonful the most, in the hollow of the hand of the candidate who applies that quantity over all the parts of the body. (*c*) Thirdly, in modern practice, the priest drops the *Nirang* in the hands of the candidate three times at each pit. This triple process of dropping it is, perhaps, to replace, and to make up for, the abandonment of the very long and intricate process of the application as enjoined in the Vendidâd. (*d*) Fourthly, it is enjoined, that the words "nemaschâ yâ Ârmaitish izâchâ" (*i.e.*, praise and commendation to Armaiti, *i.e.*, to the Purity of thought) are to be recited by the priest and repeated by the candidate before the first application or washing, but, in practice, they are recited after the first triple application.

Then to proceed in our description of the process of the Bareshnûm, the priest, after dropping the nirang into his hands, retires again into his *pâvi* or enclosure where the *âlât* or the consecrated articles are placed. The candidate is isolated within the *karshas* or the furrows. The isolation is shortly to be broken or dissolved by the other priest who is to present a dog before the candidate.[1] If that is done, the purifier himself, coming within

[1] The isolation of the *pâvis* is said to be broken or dissolved when a contact is made between a person or persons or a thing or things

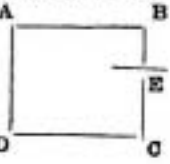
the circle of pollution or infection, is likely to catch infection. So, he retires within his enclosure (Z) of isolation for safety. The other priest then advances with a dog held by a metallic chain, and keeping himself at a distance beyond the pâvi,—in this case the first and distant *karsha* or furrow,—presents the dog before the candidate who then touches with his left hand the left ear of the dog.

The Dog in the Bareshnûm ceremony.

I will say a few words here on the use of the dog in this purification ceremony. In the 9th chapter of the Vendidâd, where a lengthy description of the Bareshnûm purification is given, we find no reference to the dog. But it is in its Pahlavi commentary that we find it. There, on the authority of the later commentators, it is said, that "when they (the candidates for purification) pass from one pit to another, the dog may be held before them once."[1] The 8th chapter of the Vendidâd (§. 37-38) also enjoins the presentation of a dog before the candidate. The description of the 8th chapter, though it refers to the Bareshnûm purification, refers specially to the case of an inferior kind of pollution or infection. It is the case of a person who has merely "touched the corpse of a dog or of a man." But the case in the 9th chapter is rather a more serious case—the case of a person who has not simply touched the body but is actually "defiled by the dead." In this latter case, he is supposed to have come into greater contact with the corpse and to have disregarded the observances and restrictions

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within the *pâvi* and between a person or persons, or a thing or things outside the *pâvi*. For example, suppose the adjoining figure represents a space enclosed in a *pâvi*. The lines AB, BC, CD, DA represent the four furrows of the *pâvi* on the four sides. Now suppose a stick or a handkerchief falls on one of the *pâvis* in the way shown at E. Then, the *pâvi* is said to be connected and so the isolation is said to be dissolved or broken.



[1] "Amat min magh gan magh vazlûnd ayokhâr kalbâ vakhduniyen" Pahlavi Vendidâd IX, 32. *Vide* the Pahlavi Text of the Vendidâd by Dastur Darab P. Sanjana, p. 186, l. 6; S.B.E. XVIII. p. 451.

enjoined by the then sanitary authorities in the matter of isolation. So, when in the first case (Vendidâd, VIII), *viz.*, that of merely touching the body either accidentally or for some purpose under proper observances, he is to go through mere purifications and baths, in the latter case (Vendidâd IX) of an actual defilement, he is not only to go through the purification, but also through an isolation for 9 days and nights. That was something like the period of incubation of the modern scientific men. He was to remain aloof, as we will see later on, for a period of full 9 days and 9 nights, *i.e.*, about 10 days.

Now, the question is : why was it enjoined that a dog should be presented before the candidate for purification ? One cannot speak with authority or certainty, but can advance a probable reason by analogy or inference. The reason seems to be the following :—Of the several means or ways to be adopted to do away with the spread of disease or infection, one was the speedy consumption of the body that was the centre of disease or infection. Consumption by the flesh-devouring animals was one of such ancient prevalent ways. In the Vendidâd, we find a reference to the old primitive way when corpses were exposed on tops of mountains, so that flesh-eating birds and animals, like the vultures and dogs, who served as scavengers of Nature may devour the flesh. The dog was a domestic animal useful to the ancient Iranian in many ways. It served as a policeman to guard his house, to guard his fields, to guard his flock. Not only that, but it served him, as said above, as a scavenger of Nature in eating away the flesh of the corpse of a deceased person which otherwise would have gone on decomposing, and then endangering the health of his town. So the dog was, in the eyes of an ancient Iranian, a very dear and useful animal. What is very dear and useful whether that be a man, an animal, or a thing is, as it were, in one sense, sacred. The dog therefore became a useful and sacred animal in the eyes of an Iranian. His great and important services were those of stopping decomposition and of stopping the spread of disease and infection. Such being the case, one of the several objects, why

on the death of a person, the dog was brought before the corpse, was, that the dog may see, that a person was dead and that a prey was ready for him. He may, by instinct, know, what was waiting for him. The second object which arose from the first object and from all the above considerations, was rather more symbolic. The dog, being the scavenger of Nature, and as such, as said above, one of the means for the prevention of the spread of disease and infection, one of the means for keeping pure the earth, air, and ground of God, was the symbol and type of purification. Other thoughts and ideas seem latterly to have been associated with the dog, on account of his other characteristics as a faithful domestic animal. So, from all these considerations, he was brought before a corpse and made to see the corpse. His very eyesight was, as it were, a means of purification. So much for his presence before the corpse.

From the view of his presence before a corpse which was a great centre of putrefaction, infection and disease, the view of his presence before a person who was polluted and infected and who was therefore another, though lesser, centre of infection and disease, was only one step. The dog was a means, a channel, an instrument for purification, for keeping the air, earth and water of God pure. Here, in the Bareshnûm-gâh, there is a candidate, who coming into contact with a corpse, seeks purification, so that, being purified, he may not continue to be a source of danger to those round about him. So, the dog's presence there was thought necessary to emphasise the original object of purification. The dog was one of the instruments of Nature in keeping its products pure. Here is a person, who to avoid any chance of infection, lest his infected condition may be a source of danger, goes through a form of purification. Thus, the presence of the dog before the person, who very likely was as infectious as a corpse, was symbolic and significant.[1]

[1] It appears that among some other nations also, the dog was used in the ceremony of purification. "The Bœotians had a custom to pass

Now there does not seem to be any particular significance in the candidate touching the *left* ear of the dog with his *left* hand. As we said above, the candidate had now and then to keep his head covered with his right hand. Again, the dog had to be presented to him from beyond the furrows on his left. So it is only his left hand that was conveniently available. It is perhaps to preserve harmony or uniformity, that he touches the left ear of the dog. Perhaps, it is convenient also on account of the position of the dog. As we said above, the west is the side from which they enter the Bareshnumgâh, and the candidate proceeds to the east. The priest who fetches the dog also comes in from the west. So, the dog, when it is made to stand on the left side of the candidate, with its face towards him, has his left ear conveniently near. There seems to be no other particular signification for this. As to the reason, why the candidate touches the *ear*, it seems to be only to draw its attention to himself. In the East, they generally twist the ear of a person to make him look a little sharp if he is careless or indolent. The ear of a child is twisted by a parent or teacher to make it look a little sharp.

The candidate is not to let his left hand touch his body. His hands were cleaned in the above process of the first purification by the *nirang*. Having come into contact with something else, which, in its turn has not been washed, a part of the purity of

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between a dog cut in half, as a means of purification. Liebrecht (Liebrecht zur Volkskunde, p. 350) sees here a purifying new birth brought about by a sacrifice. He points out that dogs were often employed as Purification-Sacrifices among the Greeks and Romans" (Journal of the Anthropological Society of Bombay, Vol. III, p. 360: "The Dog in Myth and Custom "Extract from Mr. E. Tyrrel Leith's Notes."). Mr. W. W. Fowler, in the paper on the Roman Lustration (Purification) in his "Anthropology and Classics," describes, on the authority of Livi, a Macedonian method of the lustral process for purifying an army. He says that the method was "to march the whole host in spring before a campaign between the severed limbs of a dog" (p. 108).

the hand is said to have been lost by a touch to the dog. So, he must not apply it to his body before purifying it. This he does at the early stage of the next or second stage of purification at the second set of 5 stones which represent the next *maga* or pit.

Repetition of the application of *nirang*, &c.

On the dog being removed from near the candidate, the isolation of the candidate within the furrows is secured and the priest gets out of his *pâvi* or enclosure with the spooned nine-knotted stick in his hand, and recites the Kem nâ Mazdâ prayer upto the word Ashahê. Then while reciting the next word 'nemaschâ yâ Armaitish izâchâ' points with his above stick to the second set of 5 stones (*b*) which represent the second *maga* or pit referred to in the Vendidâd. That means an intimation that he should now advance further. The candidate thereupon repeats the words 'nemaschâ yâ Armaitish izâchâ,' and advances, towards that set. On his taking his seat there, the priest repeats thrice the above-described process of handing some *nirang* for fresh application. The candidate applies it to the whole of his body as described above. The priest again retires to his *pâvi* (Z). The second priest again advances towards the candidate with the dog. The candidate again touches the left ear of the dog. The priest with the dog retires and the first priest again gets out of his *pâvi*, advances towards the candidate, recites the abovesaid Kem nâ Mazdâ prayer as described above, asks the candidate to advance to the third set of 5 stones and gives him the *nirang* for application. Then the priest with the dog again advances. Thus the same process, with the above details and particulars, is gone through altogether for six times on the first six sets of pits which are represented in the modern Bareshnumgâh by the first six sets of 5 stones (a, b, c, d, e, f in the plan).

Application of sand.

On coming to the seventh *maga* or pit (*g*) or the seventh set of 5 stones, the application to the body is not that of the *nirang*, but that of mere

sand (khâk خاک).[1] The details of the process are the same as those described above in the case of handing the *nirang*. This is done 18 times, *i.e.*, the sand is given 18 times for application. The modern Bareshnumgâh is covered over with sand which is renewed occasionally. So, it is some of this sand that the priest gives to the candidate. Having given this 18 times, the priest again retires to his *pâvi* (Z) and the other priest with his dog advances and the same process of touching the dog is gone through.

Application of consecrated water.

Then the first priest again gets out of his *pâvi* for the 8th time. At this time, before reciting the Kem nâ Mazdâ prayer as described above, he utters "Ahunem vairîm tanûm pâiti," (*i.e.*, "the prayer of Ahuna Vairya or Yathâ Ahû Vairyô protects the body") and then recites the Yathâ Ahû Vairyô formula once. He then asks the candidate, as before, to advance to the 8th pit or set of 5 stones (*h*). On the candidate taking his seat there, the application to the body is neither that of *nirang* nor of sand but of âv *i.e.*, consecrated water. This he does three times. The candidate applies the consecrated water to his body as he had previously applied the *nirang* and the sand. The first priest retires into his *pâvi* (Z) and the second priest with the dog advances, and the same process is gone through as before. Then, the first priest getting out of his *pâvi* recites "Ahunem Vairîm tanûm pâiti, Yathâ Ahû Vairyô and Kem nâ Mazdâ" as at the eighth stage of the process and asks the candidate to advance to the ninth pit or the 9th set of 5 stones. (*i*). Here again he gives him thrice the consecrated water for application as at the 8th set of stones. The whole of the process is the same. But there is this difference that at this 9th pit or set of stones, the whole process is repeated or gone through twice.

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[1] *Vide* Journal Vol. XI, No. 2 p. 178, n. 1 for the use of sand as a purifier among the Mahomedans also.

Then again the first priest gets out of his *pâvi*, recites "Ahunem Vairîm tanûm pâiti, Yathâ Ahû Vairyô and Kem nâ Mazdâ" prayers as he did three times before (once at the 8th stage and twice at the 9th stage) and asks the candidate to advance to the final stage, i.e., the final or the tenth set (*j*) of 5 stones, which, in the modern Bareshnumgâh, is generally replaced by a large broad stone on which one can conveniently sit and bathe. Here again, the priest gives thrice the consecrated water for application and the same process is gone through. But, the process of the recital of the prayers by the first priest and the application of the consecrated water by the candidate is repeated or gone through thrice. The process of the presentation of the dog before the candidate by the second priest is gone through twice.

The bath at the last stage.

The first priest, after giving the consecrated water for application for the last time on the last stage, places the small metallic cup on the ground out of his *pâvi*, and makes a small *pâvi* round the cup. He then brings out of his *pâvi* the second pot of water which is consecrated by the addition of a few drops of *áv* or consecrated water and pours a little water out of it into the abovenamed small metallic cup. Then, taking the pot before the candidate, he pours gradually the water out of the pot upon his body. He must take care, that in doing so he is not besprinkled with water. He must stand beyond the *karsha* or the furrow. This is the final bath. He then once more retires to his *pâvi* and the other priest presents the dog again before the candidate for the last time. He touches it, keeping his hand thus touched, apart. The dog being removed and the contact broken, the first priest gets out of his *pâvi* and recites once more "Ahunem Vairîm Tanûm pâiti and Yathâ Ahû Vairyô and the Kem nâ Mazdâ" prayer upto 'Nemaschâ yâ Ârmaitish izâchâ.' The candidate repeats these last words after the priest.

A table showing the number of applications.

The following table gives a list of the details of the applications, &c., in the process of the Bareshnum purification according to the modern practice :—

No. of the Maga (pit), or the stage, or set of 5 stones.	Kind of the consecrated substance applied.	No. of applications.	Prayer recited.	The presentation of the dog.
1st stage ..	Nirang	3	Kem nâ Mazdâ 1	Once.
2nd ,, ..	Do.	3	Do. 1	,,
3rd ,, ..	Do.	3	Do. 1	,,
4th ,, ..	Do.	3	Do. 1	,,
5th ,, ..	Do.	3	Do. 1	,,
6th ,, ..	Do.	3	Do. 1	,,
Intervening space represented in the modern Bareshnumgâh by 3 stones.				
7th stage ..	sand	18	Ahunem Vairim tanum pâiti, Yathâ Ahû Vairyô and Kem nâ Mazdâ. 1. ..	,,
8th ,, ..	âv (water) 3	3	Do. 1	,,
9th stage. Process repeated.	âv 3 âv 3	6	Do. 2 repeated twice.	Twice.
10th or the final stage ..	âv 3 âv 3 âv 3	9	Do. 3 repeated thrice.	Thrice.

This table shows that there were altogether 18 applications of *nirang* or consecrated urine of the ox, 18 of *khâk* or sand and

18 of *áv* or consecrated water. The first priest recited the Kem nâ Mazdâ prayer only six times and recited that prayer with Ahunem Vairîm Tanûm pâiti and Yathâ Ahû Vairyô seven times. The dog was presented before the candidate 13 times,

Consecrating the clothes.

After the recital of the final Kem nâ Mazda, as said above, the priest fetches the candidate's new sets of clothes before him. They were placed aside in the Bareshnûmgâh beforehand. He pours over that suit a few drops of consecrated water from the small metallic cup which he had filled up just a little while ago. Thus, he consecrates the candidate's clothes before he puts them on. He pours the rest of the water out of that cup upon the left hand of the candidate, which had remained uncleaned since he had touched the dog for the last time with that hand. The priest then retires to his *pâvi* again. The candidate now puts on his suit of clothes and places his *Kusti* or sacred thread over his shoulders. He then puts on his Jâmâ or a loose linen overcoat which forms the upper garment of a Parsee's full dress. This garment has always long sleeves. While putting it on in the Bareshnûmgâh after his bath of purification, he is not to pull up these long sleeves but is to keep them hanging. Then the priest comes out of his *pâvi* with his two nine-knotted sticks in his hands. The candidate then throws the loose low skirt of the right-hand side of his loose hanging gown (Jâmâ) on his left shoulder, placing his left hand under it over the shoulder. The priest places the spooned end of one of his knotted sticks over the abovesaid skirt of the gown. The candidate places his right hand covered with its hanging sleeves over the above spooned end of the priest's knotted stick. In all this, care must be taken that the candidate's sleeves and clothing touch only the metallic spoon but not the wooden part of the stick. Then the candidate finishes the Bâj which he had taken when he had just entered the Bareshnumgâh for purification and just before removing his clothes.[1]

[1] *Vide* above, p. 253.

When the candidate has individually finished the Bâj, he and the priest jointly again finish the Bâj. Having done so, the priest makes the candidate recite the following formula :—

"Zadeh nasash, sar o tan pâk ashahê ravân (he repeats the words three times), sag asho harbad pâk". (These words also are repeated thrice). The words mean, "The Nasu, *i. e.*, the Evil Spirit of pollution is put down. The head and the body, (*i.e.*, the whole body) have become purified. The soul has been purified. The dog is holy, the priest is holy."

When these words are repeated, the priest lifts up his knotted-stick from the shoulder of the candidate who now puts on the sacred thread that was hanging over his shoulders, reciting the Nirang-i-Kusti. This finishes the ceremony of the Bareshnûm purification.

5. Retreat after the Bareshnûm.

Retreat of 9 days.

Though the purification proper is finished, the candidate has still to wait for full nine days and nights before he goes to his usual avocation.[1] After the purification, he retires from the Bareshnûmgâh to the Dar-i-Meher or Fire-temple. Some temples, for example the temples at Naosari have a separate place for the purpose, which is called nânkhânu (نانکھانو *i. e.*, the place for nân). It is so called because the Bareshnûm also is ordinarily known as nân, the name by which the second purification is known. There, he has still to remain aloof from others. He is not to come into contact with anything. His food and water are to be served to him in his plates and cups by other persons. He has to take his meals during the day-hours. He is to eat with spoons and not to use his fingers. He has a separate suit of clothes for the purpose of his meals. He has to say his prayers for the most part of his time, especially at the commencement of the 5 *gâhs* or periods of the day. The

[1] The Old Testament (Numbers XIX) seems to enjoin seven days

first three nights must be, as it were, nights of 'vigils,' *i.e.*, when he sleeps, he must sleep in a watchful or wakeful mood, so as not to let his sleep be disturbed by worldly thoughts. If he is disturbed by a pollutes nocturna during the first three nights, he has to repeat the whole of the Bareshnûm purification referred to above. If the Bareshnûm is gone through for being qualified to perform the *Nirangdin* ceremony which is the ceremony for the consecration of the *gaômez* or cow's urine, a nocturnal pollution during any of the nine days and nights of the Retreat vitiates the whole Bareshnûm, which, in that case, is to be repeated. The priests in this ceremony are expected to pass their time in pure mental thoughts, in devotion and prayer. A wet dream is a proof that they have not done so. So they are disqualified to perform a religious ceremony in which *gaômez* (urine) and *âo* (water) are consecrated for the purification—both physical and mental—of others. If those who consecrate a thing are not mentally pure, the things consecrated by them are not expected to have the influence of purifying the body and elevating the mind of others. He only, who is himself pure—both physically and mentally—can make others pure, both physically and mentally. In the case of the initiates or candidates for priesthood (*nâvar*), a similar state of mental purity is expected for a much longer time.

Again, the candidates are not to sit, rest or sleep on wooden chairs or benches or beds. They spread their beds on the floor. Wooden things are all avoided. They are not to use water for any purpose except for drinking. They are to perform their *pâdyâb* also with the application of a little *gaômez*.

The nawshu baths.

On the fourth day, after their great Bareshnûm purification, they are to go through a bath which is known as the first *nawshu*, *i.e.*, the first bath (or, wash 'shu') out of the nine nights of the Isolation or Retreat. The process is as follows:—

In the Bareshnûmgâh or in any other clean place covered over with dry sand, a *pâvi* or enclosure is made by drawing

three *karshas*. A set of three stones is placed therein for the candidate to sit on to bathe. Then a priest with the Bareshnûm, who has performed the Khûb, makes *pâv*, a water-pot and a small metallic cup. The water-pot is then filled with ordinary pure water. A few drops of the consecrated water are put into it. This consecrates all the water. In the metallic cup is poured a little of the consecrated *gaômez*. The candidate then goes to the place and undressing himself, puts his clothes in an adjoining *pâvi*. He then takes his seat on the abovementioned set of three stones, his face pointing to the east. Then the priest who is to give him the supplementary sacred bath, brings the metallic cup containing *gaômez* before him, and places it out of the *pâvi* of the candidate, drawing a *pâvi* or *karsha* round about the cup. The candidate then places his right hand over his head and takes the Bâj of Sraosh, beginning with 3 Ashem Vohus. Reciting the Kem nâ Mazdâ upto the word Ashahê, he takes the metallic cup before him and applies the *gaômez* thrice over his whole body. Having done so, he removes the cup out of his own *pâvi*. The priest then brings the pot of the consecrated water and places it before him, drawing a *pâvi* round it. He pours a few drops of the consecrated water out of the pot upon the new or washed set of clothes which the candidate is to put on after his bath. He thus consecrates the clothes also. The candidate then bathes himself. Then, putting on his clothes and placing his sacred thread over his shoulders, he finishes the Bâj, pointing his face to the sun. He then puts on his sacred thread. This finishes the first *navsha* bath. If the candidate has gone through the first great Bareshnûm purification in the Hâvangâh, *i.e.*, in the morning, he must have his first *navsha* in the morning of the fourth day. If he has gone through it in the Uziran-gâh, *i.e.*, in the afternoon, his *navsha* bath must be had in the afternoon.

After the *navsha* bath, the candidate again returns to his place in the Fire-temple and observes the regulations in the

same way as during the first three days. He then has a second *nawshu* bath on the seventh day. The process is all the same, but with this difference, that at this second *nawshu* he is given two pots of water. The second pot need not be as large as the first. A small one is generally given. Then again, three more days of retirement are observed. The above process is gone through on the tenth day, but with this difference, that in this third *nawshu*, three pots of water are given him to wash his body with. After this final bath, he is free to come into contact with all.

The *Khûb* after the Bareshnûm.

We said above, that it is generally the priests now-a-days who go through the Bareshnûm purification ceremony, and that, that ceremony is held to qualify them for the performance of several liturgical ceremonies. So, to qualify themselves for these, they perform, in the morning of the 11th day,[1] what is called the *Khûb* ceremony. It consists in the recital of the whole of the Yaçna, accompanied by its ritual. A priest who has himself performed the *Khûb* previously, makes him get through this *Khûb* ceremony. This finishes the whole of the Bareshnûm.

The time of the Bareshnûm ceremony.

The Bareshnûm purification, as well as the Nân purification, can be gone through the day-time only and not at night.[2] Again the Bareshnûm purification, in modern practice, is gone through, only during the dry season [3] and not during the rains. The Naosari priests stops giving it from roz Behrâm, month Âbân (the 20th day of the 8th month), to roz Behrâm, month Farvardin (the 20th day of the 1st month), of the next year. Among the priests of other towns, the days vary somewhat. The reason seems to be this. As said above, it is enjoined

[1] In some towns, they do this in the morning of the 10th day itself after the third or final *nawshu* and then an ordinary bath.

[2] Pahl. Vend. IX, 32 *amat shap patas dayan yatanet la shâyad* Dastur Dorabji's Text, p. 187.

[3] *Ibid, amat dayên mogn parvan gonez vêrân vâdurunyen la shâyad.*

that the place of the Bareshnûmgâh must be dry and free from moisture. But the rains prevent the ground from assuming this state of dryness. Even in the ordinary dry season, if it rains out of season, the purification ceremony cannot be gone through. Not only that, but even if it rains continually for a day or two, during the nine days and nights of the Retreat, he is to abandon his course of Retreat and to repeat the whole Bareshnûm from the very commencement when the weather gets dry and the Bareshnûmgâh gets free of moisture. The reason for vitiation is, that, owing to the continuous rain, he is not likely to avoid rain water falling upon him while going out for purposes of nature to the proper places which are generally detached from the Temples, and while going to the Bareshnûmgâh for his first, second or third nirâhu.

A Bareshnûmwâlâ priest. Causes that vitiate the Bareshnûm.

A priest, who has gone through the complete Bareshnûm purification including the final *Khûb* ceremony, is said to be a Bareshnûmwâlâ priest, i. e., a priest with the Bareshnûm qualification. He is said "to hold" that qualification as long as he observes certain rules and observances enjoined by custom to be held. A priest may hold that qualification for years together, or his qualification may be vitiated or made defective in a short time. When holding the Bareshnûm, he is qualified to perform the religious ceremonies of Bâj, Yaçna, Visparad, and Vendidâd, which are generally performed in a Fire-temple. If he does not hold the Bareshnûm, he cannot perform these, but can perform ordinary ceremonies, such as the Naôjote, Marriage, and Âfringân.

The non-observance of the following regulations and observances vitiate the Bareshnûm: 1. Eating of food cooked by non-Zoroastrians. 2. Non-observance of the Bâj. 3. Long travels and voyages. 4. Swearing or taking oaths. 5. Falling off of the turban from over the head.

1. Food cooked by non-Zoroastrians.

Bareshnûmwâlâ priests are required to abstain from food cooked, and water fetched, by non-Zoroastrians. Custom in India has gone even further and has enjoined that they must be cooked and fetched by a member—male or female—of the priestly class. Even the holy bread (*Darûn*) which they consecrate in the Bâj, Yaçna and Vendidâd ceremonies must be prepared by members of the priestly class. Upto a few years ago, even the laymen abstained from food cooked by non-Parsees.[1]

2. Observance of the Bâj.

They must commence and finish several daily functions of necessity, with the recital of the Bâj. Some of these functions are the meals, baths and calls of nature, which all have their proper bâjs or recitals to be made at the beginning and end. These recitals do not take a long time, but they generally begin and end with the *Pâdyâb-Kusti*. The non-observance of these regulations vitiates the Bareshnûm.

3. Long travels and voyages.

Long travels vitiate a Bareshnûm. It is generally so, in the case of long railway travelling. The reason seems to be that while so travelling, it is not possible for the Bareshnûmwâlâ priest to observe the above rules and regulations about saying the Bâjs on the necessary occasions or functions. For example, he must perform the Pâdyâb-Kusti before his meals. To do that, he must have pure clean water fetched by himself or by a Zoroastrian. He must tie and untie his sacred thread. While doing so he must avoid contact with a non-Zoroastrian. All these cannot be done in a long journey by railway train.

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[1] It is said, that about 50 years ago, when the late second Sir Jamsetji Jijibhoy, Bart., entertained H. R. H. the late Duke of Edinburgh, the uncle of His Majesty King George, at his bungalow at Khandala, (thereafter named as the Duke's Retreat), he had separate tables for His Royal Highness and for himself.

Long voyages also vitiate a Bareshnûm; not only that, but they are held to disqualify a priest on his return to his town from performing the Bâji Yaçna and Vendidâd and such higher liturgical ceremonies.

The version of Tacitus on the subject of long voyages.

This is an old Iranian custom referred to by Tacitus, in his account of the Parthian King Valkhash (Vologeses) and his brother Tiradâta (Tiridates), the King of Armenia, who lived in the time of Emperor Nero and who belonged to an orthodox priestly family. They were both kings as well as priests. When called to Rome by Nero, to receive his crown as King of Armenia from his own hands, Tiridates refused for his religious scruples to go by sea. Tacitus says on this point: "Neither would his (Vologeses') brother Tiridates refuse coming to Rome to receive the Armenian diadem, but that the obligation of his priesthood withheld him; he would, however, go to the standards and images of Cæsar, and there, in presence of the legions, solemnly receive the Kingdom."[1] Subsequently when Tiridates did go to Rome, he went by land instead of by sea. It is said that even Valkhash (Vologeses) refused to go to Rome by sea, when called by Nero.

Reason for this prohibition suggested by the Vendidâd and supported by the writings of Herodotus and Strabo.

The reason seems to be this: The Zoroastrian books, and among them, the Vendidâd especially, enjoin that no impurities may be thrown into water. If a Zoroastrian finds some rotten thing thrown in water, it is his duty to get into the water and remove it (Vendidâd, VI, 26-27), lest it may infect the water and endanger the health of the living. Herodotus refers to this old Iranian view when he says: "They (the Persians) neither make water, nor spit, nor wash their hands in a river, nor defile the stream with urine, nor do they allow anyone else to do so."[2] Strabo

[1] Works of Tacitus (The Oxford Translation), Vol. I, The Annals, Bk. XV, p. 24.

[2] Bk. I, 138. Carey's translation (Bohn's series 1889) p. 52.

also refers to this custom and says, "The Persians never pollute a river with urine nor wash, nor bathe in it; they never throw a dead body nor anything unclean into it."[1] In long voyages by sea, a Zoroastrian priest has to commit nuisance and throw impurities in the sea. So, he is prohibited to go on long voyages. If he does, not only is his Bareshnûm vitiated, but he is prohibited from going through it again. This prohibition seems to stick to the letter and not to the spirit of the original commandment. The prohibition to throw impurities in water was originally in the case of the fresh water of streams and rivers. Herodotus and Strabo refer to the fresh water of rivers. So far it was good and sanitary. But as it generally happens in the matter of many commandments, the field of operation for the above wholesome regulation was widened and made unduly strict in later times, even as early as in the times of the Parthian dynasty.

4. Prohibition to take oaths.

If a priest holding the Bareshnûm has to go to a court of justice and there to swear or take an oath, his Bareshnûm is vitiated and he has to go through it again if he wishes to continue his profession. This custom also seems to be a very old Iranian custom. We find references to it in old Parsee books. Âdarbâd Marespand[2] asks his readers not to swear. The prohibition seems to rest on the oft-spoken characteristic of an ancient Iranian, *viz.*, to speak the truth and nothing but the truth—a characteristic referred to by Herodotus,[3] Xenophon,[4] Strabo,[5] Plato,[6] and Nicholas Demoscenes.[7] To speak the truth was considered, as it were, the birth-characteristic of an ancient Irânian. His word must be taken as true by the opposite party. If it was not, and if he had, in order to support it, to swear or to take an oath, that was, as it were, a slur upon his

[1] 'The Geography of Strabo' (translated by Hamilton and Falconer 1857). Vol. III, p. 137; Bk. XV, chap. IV, 16.

[2] Pand-nameh, 42. [3] Bk. I, 136, 137. [4] Cyropædia, I. 20.

[5] XV, ch. III, 18. [6] Alcibiades, I, 121. [7] Fragment, 67.

character. If he yielded and swore, he, as it were, showed his want of self-respect. That being the view, an ancient Zoroastrian was prohibited from taking an oath. The modern custom seems to be a relic of the old idea. So, if a priest has to go to court and unavoidably to take an oath, he is supposed to have gone against an old commandment, and therefore, his Bareshnûm is vitiated. Hence, Parsee priests generally avoid going to courts, especially during the monsoon months, when, owing to the rains, they cannot go through the Bareshnûm ceremony again to qualify themselves for the performance of the inner ceremonies of the Temple. They are very careful to avoid any action that may vitiate their Bareshnûm during the rainy months, because the Farvardegân holidays, during which their services are in greater demand and better paid, occur at the end of the season.

5. Falling off of the turban. The turban and the *padân*, the insignia of priesthood.

The Parsee priests generally wear white turbans. If the turban falls off from their head, even accidentally, that vitiates the Bareshnûm of the priest. The reason seems to be this: Firstly, all Zoroastrians are required to have their heads covered. It is improper to remain with head uncovered. So the falling off of the hat interrupts the observance of the custom. But the most important thing is this, that the turban and the *padân* are, as it were, the insignia of the office of priesthood. When that insignia falls off from the head, he is, as it were, deposed from his sacred office. So, his Bareshnûm, which qualifies him for that office, is considered to be vitiated, and he has to repeat it, if he wishes to continue to perform that sacred office. This custom seems to be an old custom common among some other ancient nations. "In the old religions, one so often finds that the celebrant and assistants officiated with shrouded heads . . . . . The Flemins of Jupiter were forbidden to present themselves in public or even to go out into the open air without their skull-caps, and that, too, by a law so stringent that Sulpicius, when the

tuft of his fell off accidentally, was deposed from his sacred office."[1]

The *padân* or the piece of cloth, which a Parsee priest puts on over the face while performing religious ceremonies, is also held as an insignia of the qualification of the Bareshnûm. Though it is put on by the priests in other ceremonies also wherein the Bareshnûm qualification is not necessary, still, in the phraseology common among the priests, "padân bândhvu," *i.e.*, to put on the *padân*, means to be qualified to officiate with the Bareshnûm. When the head-priest permits the subordinate priests to go and officiate in the Yazashnagâh of the Temple, he says, "Put on the Padân." When he wants to prohibit somebody from officiating there, he says, "Do not put on the Padân." So when one pulls off the *padân* from over the face of a priest, or when he takes off or throws off the turban from over his head, he deprives him of his qualification and is responsible for the action. The Bareshnûm of the priest, so deprived, is vitiated.

Riman: The fourth kind of Purification.

Riman purification. Its process.

As we have said above, the Bareshnûm purification, though originally a purification for those who had come into contact with the dead, especially the dead who died of infectious diseases, has, now, with its accompanying retreat and Khûb ceremony, come to be a form of purification for the priests who wish to perform the religious ceremonies of the inner circle of the Temple. So, now-a-days, those who have come into contact with dead bodies, in ways that have been prohibited, have to go through a simple form of purification. It is known as *Riman* purification. We will describe it here shortly :—

The word *Riman* 𐭫𐭩𐭬 P. ریمن comes from 'rim,' (Pahl 𐭫𐭩𐭬 P. ریم or رم from Av. root ri 𐬫𐬭𐬌 Sans. रि to ooze, to be foul, to

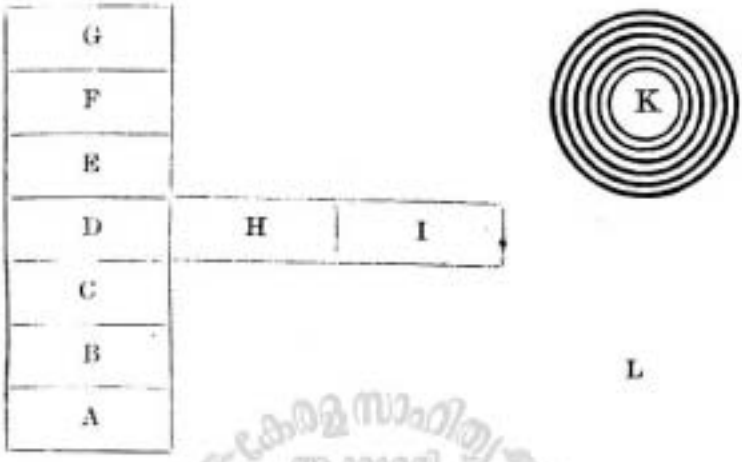
[1] "Good Words," June 1893, p. 389 : Article on "Hats and Caps" by Geoffroy and Winterwood.

desecrate) *i.e.*, pus, filth. This word seems to be the same as English 'rheum' meaning "serous fluid secreted by mucous glands." So 'riman' is one that has become polluted by coming into contact with filth from dead bodies. In this form of purification, the services of two persons are required, one of them must be a priest, the other may be a layman. In order to be qualified to purify a *rimən* (*i.e.*, the person supposed to be polluted or infected) by this process of purification, the priest must perform the *Khûb* ceremony. The efficacy of his *Khûb* ends with the purification. If he has to perform other ceremonies which require the *Khûb*, he must repeat the *Khûb* ceremony. In the *rimən* purification, the âlât, *i.e.*, the consecrated things and the other requisites required, are the same as those in the Bareshnûm.

The place for this purification.

The place of the purification must be one which is the least frequented by people. On such a place, the priest has to prepare altogether nine *pâvis* or enclosures. While preparing these, he is to bear in mind the position of the sun and the direction of the wind. The *pâvis* must be so drawn as not to let the shadow of the *riman's* body fall over the purifier, and thus deprive him of the heat and light of the luminary. Again, they must be so arranged that the direction of the wind may not be from the *rimən* to the purifier, lest it may carry any germs of disease from the infected person to the priest. The *pâvis* may be prepared either by digging in the ground, or by spreading sand on the ground in a way which may form a furrow. Generally it is done in the second way. Seven of the *pâvis* must be in one line and two others in a line by the side of this row adjoining the central part of the row. A tenth circular *pâvi* must be drawn at a distance with six

circular furrows. A set of three stones are to be arranged outside this circular *pâvi*.



Description of the plan.

The above plan gives an idea of the place. In the *pâvi* A, the priest first places all the âlât or the consecrated requisites. He then performs the *pâdyâb* and then fetches water from a well in two pots previously made *pâv* purified by three washings. One of these two pots is large and the other small. Then he puts on tight trousers known as *ijâr* and also the *padân*. Then, as in the case of the Barcshnûm, he makes two small metallic cups *pâv*, and, after having dried them, pours in one a little of the *nirangdin*, *i.e.*, the consecrated urine and the *bhasum*, *i.e.*, the sacred ash, and into another a little of the urine for external application. He then makes the two water-pots *pâv* and throws a little of the *âv* or consecrated water into them. The priest then retires to his *pâvi* wherein the *âlât* are placed. Then the *riman*, *i.e.*, the person who seeks purification, undresses himself at a distance and buries his clothing in the ground. He then comes and takes his stand in the *pâvi* G allotted to him. The second person who has accompanied the priest and whose standing place is somewhere about L gives to the person who

riman all the necessary instructions as to where to seat himself, etc. He gives these instructions by a show of hands and signs. He is not to speak anything. He must not go so near the *riman* as to let his shadow fall upon himself or to let the wind blow from his direction towards himself. The priest then pours the consecrated urine from the small metallic cup into an empty shell of an egg. This is done to avoid even a drinking cup coming into contact with the lips of the person supposed to be infected. He places the shell so filled and a leaf of the pomegranate in the *pâvi* (marked I). The second person lifts these up and places them in the *pâvi* F. He, by signs, instructs the *riman* to chew the pomegranate leaf and then to drink the consecrated urine three times from the shell of the egg. The *riman* must avoid touching his lips with the shell but try to pour the consecrated urine into his mouth, so that even the shell of the egg may not catch any germs. Having drunk from it, he breaks the shell and buries it in the ground near his place. Then the priest advances from his *pâvi* A to the third *pâvi* C with the *nawgireh* in his right hand and the small metallic cup containing the consecrated urine for application in his left hand. From there, by means of the long *nawgireh* or the nine-knotted stick, he pours the *gaomez* in the hands of the *riman*. He must avoid touching the hands of the *riman*. He must throw it quickly so that the falling liquid may not even form a current which can transfer the infection. The *riman* then applies the *gaomez* to his body 15 times. Having given the *gaomez*, the priest comes back to his first *pâvi* A, takes a little sand from there and goes to the third *pâvi* C again, and gives as above the sand to the *riman* for 15 times. The *riman* rubs the sand over his whole body. The priest then coming back to his *pâvi*, takes the small pot of consecrated water with him and similarly pours that water to the *riman* 15 times for application as above. He then coming back to his *pâvi* takes the large pot of water and places it in the *pâvi* I. The second person takes it from there and instructs the *riman* by signs to leave his *pâvi* G, and advance to the place of his final bath K.

The *riman* does so. Then the second person, standing at some distance from him, pours from the pot gradually the water on his body. He is to take care that he is not besprinkled with any water from the body of the *riman*. He is to pour the water three times over his body. Thus washing his body, the *riman* puts on a new suit of clothes fetched before him by the attendant person. He then puts on the sacred thread reciting its usual *nirang*. This finishes the process and the person is now purified.

Old Iranian purification and modern plague operations.

All the Iranian injunctions about purification as enjoined in the Vendidâd, and to a certain extent, as observed now, appear to have at first the object of securing safety from disease and filth. They seem to have been framed on the lines of a great epidemic. The plague operations of modern times in India, especially in the first two or three years of the plague, have shown, that these injunctions had their use in those early times, and have their use even now, if observed in the spirit and not in the letter. We would compare here some of the above injunctions with modern regulations, enjoined in the times of plague in its early stages in Bombay in 1897 and 1898. Some of these were enforced so strictly that they even led to public riots.

1. Purification or disinfection of infected Houses.

The houses where plague cases occurred were disinfected. In case of tents, they were removed and sterilized. A number of houses were fumigated with sulphur and other substances. There is a corresponding injunction in the Vendidâd to fumigate the house or to remove the house if removable, i.e., if it is a hut or a tent. The dwellers were to leave the houses for a time.

2. The *Hamrit* of the Parsee books and the "Contacts" of modern times.

Those who came in contact with plague cases, for example members of the family in which a plague case occurred, were called "contacts" by Plague officers. There were separate isolated "contact camps" for them. The regu-

lations for these people were at times so hard that they caused great heart-burning. In a Parsee camp at Dâdar, it was enjoined by a Plague Medical Officer in charge of the district, that the inmates of the camp must not be allowed to move out of the camp and to go to the bazar to fetch their daily things, but that a person—an outsider—may be appointed to take orders from these people and fetch things for them. As the Secretary of the Institution that erected these camps, I had to protest to the Plague Committee against too hard an enforcement of this rule and relief was granted. But I think that the European Medical Officer was a better follower of the Vendidâd in this matter than myself!

3. The *Patrits* of the Parsee books and the "Evicts" of the modern times.

Those who did not come into contact with plague cases, but came into indirect contact with the "contacts," were called "evicts" and they also were asked to go out to camps. Both these classes of people had to remain in camp for at least a period of 10 days known as the "incubation period." The "contacts" were asked to hold little intercourse with others outside the camp. The "evicts" were allowed to go out, but were carefully watched. These 'contacts' of the modern plague phraseology were the '*hamrits*,' and the 'evicts' were the '*patrits*' of the old Parsee books. According to the Vendidâd also, the immediate 'contacts' had to go through a purification isolation for 10 days.

4. The baths and fumigations of the Vendidâd and of modern times.

In the first years of the plague, people leaving infected towns and districts were made to go through a bath with disinfecting substances. On railway stations like that of Ânand, passengers had to get down and go through such baths before proceeding further. In some places, they had to go through fumigation. For example, the Baroda State had ordered at one time, that people going to Naosari, and one of the towns under its jurisdiction, the headquarters of the Parsee priesthood, were, before they went to

the town, to go through fumigation in a house adjoining the station. It is said that even the Head Parsee Priest of the town, on returning to Naosari from a visit to an adjoining town, was made to submit to this fumigation, and he took some offence at this compulsion, not remembering perhaps at the time, that what he was then enjoined to do, was a form of the injunction of his own Vendidâd, where a person, after passing through the Bareshnûm purification, was enjoined to go through a fumigation. (Vendidâd, IX, 32). The *Yaôzdâthragar, i.e.*, the priest or the officer who made the person pass through the purification, was required to be a person well versed in his work of ensuring perfect purification. If he did not know his work well or if he failed in his duty, he was condemned as a man who brought disaster upon his city. (Vendidâd IX, 51).

5. Conversation with the infected.

It is said that in the 14th century, at the time of the plague in A.D. 1340 at Florence, it was believed that even conversation with an infected person transferred disease from one to another. In the *riman* purification, it is a custom that the purifier and the person going through the purification must not speak, and the former must take his position in a way so as to avoid even the current of wind from the latter.

6. Destruction of things suspected of contact.

As in the Vendidâd, so nowadays, things that are supposed to have come into contact with the dead body of an infected person are enjoined to be rejected, or if used, to be used only after certain disinfection. (Vendidâd, VI, 42-43; VIII, 12-15; 28-35; 73-75).

7. Burial prohibited.

Scientific opinion believes that plague germs remain buried in the ground together with the dead body and thrive again after a number of years on getting an opportunity. "Even after the lapse of several hundred years microzymes, or disease-producing organisms,

were found to be alive and as active as ever and became the cause of death to hundreds of workmen engaged in digging up ground which had been a burial place of some who had died of the plague of Modena, 300 years before. In fact, the plague was started anew and so killed thousands more."[1] It is with this idea that burial seems to have been prohibited in the books of the Parsees. Herodotus refers to this ancient prohibition (I, 140). Strabo also refers to it. (Strabo's Geography, Bk. XV, chap. III, 20). According to the Vendidâd, the place where a corpse is buried is not considered to be pure and safe to live upon, for a period of at least 50 years from the time of the burial. (VII, 48.)

I will conclude this subject with the observation of Prof. Darmesteter, that as believed by the Irânians the question of a man's death was not the question of his death alone. He says: "In the death of a man, there is more involved than the death of one man: the power of death,c alled forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and from the dead defiles the living, from the living rushes upon the living. When a man dies in a house, there is danger for three days lest somebody else should die in that house.[2]

"The notion or feeling out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdaism was that it carried to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the ῥᾶντήριον at the door, it was death that he drove away from himself. The Vedic-Indian, too, although his rites were intended chiefly for the

[1] "Scientific American," 1888.

[2] Sad-dar, Chap. LXXVIII. S. B. E. Vol. XXIV, p. 341.

benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!'" (Rig-veda X, 18-1)[1].

I will close this subject with a short account of purification among the ancient Hebrews and Romans, with a view that the reader may view at one glance some points of similarity, between the Iranian purification and the Hebrew and Roman purification.

The Iranian purification and the Hebrew purification.

There is some similarity also between the purificatory regulations of the Iranians and those of the ancient Hebrews. We read in the old Testament of the unclean being removed out of the camp. "And the Lord spake unto Moses, saying "Command the children of Israel, that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell."[2]

We find some points of resemblance as follows:—

1. In place of the consecrated *gaomez*, the Hebrews had what they called the "water of separation." It was produced as follows:

An unyoked spotless red heifer was slayed in the presence of the priest who sprinkled her blood before the tabernacle seven times, and burnt her with all her skin, flesh, blood, and dung. Cedar wood, hyssop, which, as it were, here took the place of of the *urvâsna*, *vohû-gaona* and *vohû-kereti* of the Vendidâd were burnt with [3]. A man that was clean was to gather up the ashes of the heifer so burnt and was to "lay them up without the camp in a clean place . . . for a water of separation" which was "a purification for sin."[4]

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[1] S. B. E. Vol. IV, 1st ed., Vendidâd, Introduction pp. LXXXVI.
[2] Numbers V 1-3. [3] Numbers XIX 2-6. [4] Ibid, 9.

2. The Iranian Bareshnûm, the purification of one who had come into contact with the dead lasted for full nine days. The Hebrew purification lasted seven days. "He that toucheth the dead body of any man shall be unclean seven days." As in the Iranian Bareshnûm so in the Hebrew purification there was one purification on the third day (the first *nareka* of the Bareshnûm) and the second on the seventh day. As the unclean man in the Iranian Bareshnûm is asked to keep himself away from a place of worship, so among the Hebrews, he was to keep himself away from the holy tabernacle. Among the Hebrews, even one, who "toucheth a bone of a man, or a grave, shall be unclean seven days."[1]

3. Ashes played an important part in the purification ceremonies in both. In place of the ashes of the burnt heifer, the Iranians had the *khasm* or the ashes of the sacred fire of Atash Behrâm.

4. Among both, if a man died in a tent, the tent became unclean. Among the Hebrews the uncleanliness extended to "all the vessels, and upon the persons that were there."[2]

5. Among the Iranians, the yozdathragar or the purifier is required to take all possible care to secure himself from any contact with the unclean. Among the Hebrews the purifier, the person "that sprinkleth the water of separation" is required to wash his clothes. He was taken as "unclean until evening."

6. Any person whom the unclean touches himself became unclean.

The Iranian purification and the Roman purification.

The ceremony of the Bareshnûm purification of the ancient Persians and the modern Parsis reminds us of two kinds of purification known to the ancient Romans.

One was that of the *tauroboliam* or blood-bath in the worship of the Mother, the goddess Cybele which worship the

[1] Numbers XIX, 11 and 16. [2] Numbers XIX, 14-18.

Romans are said to have admitted into Rome from Prygia, with all possible pomp and dignity, in order to have its protection and help against Hannibal who was overrunning Italy. The *novena* or the fast of nine days in this ceremony reminds us of the nine days (*noh-shab*) Retreat of the Bareshnûm ceremony. In the ceremony of Cybele, "the votary was placed in a pit covered with a grating of planks pierced with holes, on which a bull and a ram were slaughtered, so that the blood dropped through on to the recipient below."[1] The worship and ceremony of this goddess are connected by some with the worship of Mithras which had spread in the West. This Mithra of the West was the Mithra of the ancient Iranians and it must be remembered, that even now the temple where the Bareshnûm purification ceremony is gone through, is spoken of as the Dar-i-Meher, *i.e.*, the Port or the Gate of Mithra, Meher being the later Persian form of Mithra. The ancient Iranian worship of Mithra, the Yazata or Angel of Fight, while passing to the West had much degenerated. Here we have an evidence of this. When the Iranians used and continued to use the Gaomez, the urine (mez) of the cow (gao) or bull in the purification after consecration, the borrowers of the mysteries or the rituals in the West resorted to blood sacrifices in which they slaughtered bulls. It is possible that the degeneration in the West may have reacted to some extent here and there in Irân, but, on the whole, the original object of purification, the physical, mental and moral purification, was not lost sight of but was always in view. Of the Roman celebration of the goddess Cybele, it is said, that "it was thought to have a magical effect on the votary, who often records on votive tablets and altars that he or she has been by it 'reborn unto eternity.' It also seems to have been performed, like the Catholic Mass, for the benefit of others, since we hear of it being celebrated for the health of the emperor, the success of the Roman arms, and other like purposes."[2]

[1] *Journal, R. A. S.* of 1917, p. 704. Article on "The most ancient Goddess Cybele" by Mr. F. Legge.

[2] *Ibid*, p. 704.

We may say that upto about 60 or 70 years ago, as in the case of the Cybele celebration among the Romans, so among the Parsees very young girls of the age of about ten or under went through the Bareshnûm purification. Even now, some priests go through the purification for what Mr. Legge speaks of as "the benefits of others."

(2) The second Roman purification of which we are reminded is that known as the "lustratio." The above referred to paper on "Lustratio" by Mr. Fowler[1] suggests many thoughts of similarity.

(*a*) As among the Parsees, so among the Romans the original idea of purification or lustratio arose from the idea of removing impurities caught from "some mysterious miasmatic contamination,"[2] corresponding to the Druj-i Nasush of the Iranians.

(*b*) Water, fire, sulphur, laurel, wool, and pine twigs formed some purificatory materials among the Romans. Water, bull's urine, fire or rather its product, ashes, some fragrant plants for fumigation were the materials among the Iranians. The Romans also used "strips of the skin of a victim." The Iranians had nothing of the kind of victims or animal sacrifices. They had the consecrated-urine of the bull. The Romans had a cake also as a holy ingredient. Among the Parsees, the candidate had to chew a pomegranate-leaf.

(*c*) The Romans associated their lustratio with processions or "slow-ordered movements in procession so characteristic of the old Roman character." In the case of the Bareshnûm among the Parsees, in an old Parsee centre of priesthood like Navsari, we find that, at times, some parents invite their near relatives and friends at the Bareshnûmgâh to witness the purification of their son when he goes through the Bareshnûm

[1] "Anthropology and the Classics" by W. W. Fowler, edited by Mr. R. R. Morett.

[2] *Ibid.*, p. 170.

preceding his initiation into priesthood. Those assembled then follow after purification, the candidate on foot, forming a small procession to the temple where the candidate goes through his nine days' retreat.

(*d*) In the case of the Roman *lustratio* Mr. Fowler draws a line "between a magical period and a religious period."[1] In the case of the Iranian Bareshnûm I would distinguish the periods as physical and spiritual (*tanî* va *ravânî*). At first, the Bareshnûm was meant as a purification from the contact with the dead or from such physical impurities and then a spiritual signification began to be added.

Among the Romans the idea of purification was extended from men to animals and even to armies and cities. With this extension of ideas, the periods of lustration which came to be known as lustrums came to be utilized in the case of armies for reviews of troops and in the case of cities for taking the census. The ancient Hebrews also had their purificatory ceremonies which also had some connection with their system of census. The very name 'Numbers' for one of their Old Testament books signifies that.

(*e*) Among the Romans, February was the month of purification. The month was so called from *februare* (to purify) Among the Parsees, the last ten days of the year are generally the days for the second kind of purification, viz., the nâp.

(*f*) The Romans had what are known as their "boundary-lines" in their wholesale purifications of cities. These boundary-lines correspond to a certain extent to the Iranian *Kashas*.[2]

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[1] *Ibid.*, p. 171.

[2] *Vide* my paper on "The Kashas of the Iranian Bareshnûm and the Boundary-lines of the Roman Lustrum," *Journal of the Anthropological Society*, Vol. VIII, No. 7, pp. 520-30.

DAGADÂ-CHOWTH OR VESTIGES OF MOON-WORSHIP IN THE BOMBAY PRESIDENCY.

BY S. S. MEHTA, ESQ., B.A.

(Read on 22nd August, 1917.)

So early as 1912, the Anthropological Society of Bombay was treated with a subject similar to the one that has been chosen to-day as the heading, which describes and introduces it; but the former was treated in a way to refer to Bengal and Behar, by Mr. Sarat Chandra Mitra. Any Bengali residing in this Presidency is likely to trace a remarkable affinity between the practice or traditional superstitious performance of his country and this side of India.

Dagadâ (દગડા or દગડ ચોથ) chowth is the 4th bright half of Bhadrapada month—corresponding with September, as a rule—the 4th day of the period of waxing digits of the moon. In Bengal and Behar, it is known as chowk (or chaturthi) chanda (ચોક ચાંદ) or Nashta Chandra day. On this day, the digit of the moon is avoided by all orthodox people who are given over to superstition, from falling within the range of sight, lest some ill-omen might ensue. It is the constant care of human nature to avert evil and betake itself to good. So is the case with some intelligent lower animals, too; for, although the instincts of all animals alike are prone to avoidance of danger, yet it is the power of reason alone developed in human beings that seeks to avoid evil. Layers of tradition, centuries old have grown thick enough round the hearts of Hindus, and as a consequence, it is very hard to penetrate them, or to go beyond them. The moon on this date is not seen at all. It is, no doubt, as already known to all, the time, when the rains have not yet ceased from pouring out the contents of clouds, nor are they at a full flaunting force to visit the Earth as during previous months; but they are nearing the so-called Śashthi Anurâdhâ—6th bright and allied with Anurâdhâ—Nakshatra (constellation), when Dearth too

is likely to be converted into Deluge, as the customary belief goes. So, perhaps, people would rather earnestly wish that nights should be cloudy, and that the moon might remain invisible, for making room for the heavy rains of the 6th bright half—third day from the *Chouth Chanda*—and consequently, they do not like to see full in the face of the digit of the moon on that day, letting the moon play bo-peep, as it were, if she so chose to do.

Whatever be the right root cause of this popular belief or this religious rite the origin nevertheless to which it is traced runs as follows :—

It being a presumed fact that catching even a slight glimpse of the 4th digit of the moon during the bright half of Bhâdrapada month has, no doubt, an antedote, but like all curses that have their penitential rites and atonements—but no vicarious suffering—so also here, there is the danger lurking behind the act that the person so catching a glimpse will have his name branded with infamy. In Bombay, Bengal as well as Behar Presidencies the traditional belief has the following legendary story to rest upon, as its root basis :—

The serpent Takshaka stole away the earrings of Aditi. The latter in discovering the theft, and being unable to find out the real culprit, charged Krishna with the theft. Krishna stands already charged with the theft of butter or the cream from the Gokul Dairies; but that is erotic trick, or philosophic rapture of poetic literature with which we have not much to do. When he was so charged, Krishna through mortification wanted to be cleared of the guilt, and consequently, set about to trace out the right culprit and traced the earrings to the house of Takshaka, from whom he recovered them and handed them over to the rightful owner, proving unquestionably his own innocence before Aditi and all others concerned in the matter. Any how it was on the infamous 4th bright half of Bhâdarvâ that Krishna had caught a glimpse of the digit of the moon;

and the stain that fastened round his name, still survives to our age as something likely to stick to the name of any other person committing the same act, howsoever unconsciously it might be done. It is the day that is associated with sinfulness and a concomitant factor, the very act of looking at the moon, too, is associated with the idea of sin. There is penitential rite and atonement also which are prescribed subsequently by later writers of scriptural texts.

The superstition has clung round the hearts of womankind with such an adhesive force that they would avoid going out of the house, and in some cases, out of their rooms too. They close all windows from the early evening hour to the last minute of the hour when the digit of the moon on that day sinks below the horizon. In Gujarat and Kathiawad, unlike Bengal and Behar, no fast is observed on that day, no special worshipping ceremony is undergone, and no breaking of the fast is done by eating curds and rice at night after the disappearance of the moon. His very sight is avoided, lest it might bring down a false charge of theft on an innocent person.

But then the far-sighted mind of the interpreter of traditional superstition, clinging round the heart of the ignorant, has laid down a sort of remedy or rather antidote for the sin; and it has been a sanction given by legislating tradition for obviating the sin accruing out of an unconscious sight of the moon that (1) firstly if after seeing her, the seer so manages to incur the wrath of strangers and to excite or irritate them, that they hurl abuses right and left upon him or her; then the sin is obviated and infamy hovers round the head of the seer; and secondly or specially if *Dagadas* (ઢગલે) or stones are flung upon the tiles of the roofs of neighbours, and as a consequence the owners abuse the flinger of stones indefinitely or without any aim in view, then, too, the sin is washed off and no stain sticks to the seer of the moon. Naturally enough, the people, when stones happen to be flung at their houses, pick quarrels with neighbours or those that come within sight as capable of being

suspected of the act of doing the nuisance but tradition is so nicely impressive that some recollect the day as remarkable for the act, but some others again forget the thing as at all being due to the merit of the day which demands the doing of nuisance, and the latter, therefore, indulge in abusing the mischief-maker. Anyhow the row kicked up and uproar raised by the pelting and abusive words in return and sometimes small affrays, too, all appear to be a mere ridiculous storm in a tea-pot. Hardly, any instance can happen in which bloodshed or murder might ensue. In Bengal, however, the notable instance of a murder that has been quoted by Mr. Sarat Chandra Mitra is of the following import :—

The murder took place on the Chowk Chanda day in the village of Mirzapura, "a few miles to the North of the Santa Station of the Bengal and N.-W. Ry. and which was tried during the last criminal sessions of the District, resulting in a galloping acquittal of all the accused ".

To abuse no demerit is ascribed ; on the other hand it is a virtue or merit considered superstitiously to destroy demerit arising from the sight of the *chandra*. As it is held in some quarters, fates judge things by contraries, so is this, to a certain extent, regarded as bringing merit out of demerit. On the Bhai Bij day, which is called the Bharatridwitiya in Bengal and Yamadwitiya in Behar which is the second bright half of Kârtika in Gujarat and Kathiawad but which is, no doubt, the same in other places in India, in so far as the glory of the day is dedicated to the hospitable treatment of the brother by the sister, one of the ceremonies in Bengal and Behar is to allow sisters the holy privilege of abusing their own brothers to their hearts' content, and yet the ceremony is conspicuous by its absence in the Bombay Presidency—this is another occasion when abuses of well-meaning and affectionate hearts are construed as blessings. In our Presidency, however, the rays of civilization or civil and social reform have penetrated deeper enough to remove greatly the darkness of some of the evil customs that still linger on in

other parts of India. For, it is a false impression that has misled many of the Hindu brothers in Bengal and Behar to believe that abuses are capable of prolonging the lives of brothers or any other persons on whom they are heaped, and also of bringing good luck to them in addition.

Any how, on this day, abuses have to be invited, and accordingly, if by throwing stones, no abuses happen to be forthcoming, an endeavour is made to indulge in mock stealing and pilfering fruits like cocoanuts and such others. In fact, if valuable fruits are stolen away, the act arouses the anger and anger takes the form of abuses. The underlying idea, moreover, of all these things is the calumny that clings round the sight of the moon. The seer is led to invoke infamy, as it were, in anticipation, a little earlier, by means of abuses, lest in the distant future he or she might have to undergo greater and graver hardships. In fact, the moon on this day of the Bhadrapada month is carefully and cautiously avoided—but never worshipped as she is represented to be in Bengal and Behar in some places. If, however, she is made the object of worship, it is, as I have already treated the subject separately, so worshipped during the last or dark half of Aswin, soon after the Dussera day, when rains have ceased and when once more the lunar disc shines resplendent in full glory in the midst of constellations. This ceremony obtaining in the Bombay Presidency falls almost close to Dewali—or during the period intervening between Dussera and Dewali.

The ceremony of worshipping or even the bare name of adoration as connected with the moon has got nothing to do with the day in question, inasmuch as the very sight is irksome and happens to be avoided, so fast-rooted is the fear of infamy arising from the superstitious belief of ill-charged theft. In scriptural texts, moreover, expiatory rites have been enjoined which might be performed only after the undesirable sight happened to be caught. A Mantra of the following import is required to be recited by the penitent and muttered a certain

number of times with a cavity-full of water, after turning his face to the East or the North, and then the draught of purified water is to be quaffed off. The sense of the Mantra refers to the Syamantaka jewel which was stolen away by somebody, but the calumny of the theft of which stuck to the name of Śri Krishna, who boldly wiped it off with exploits in tracing and restoring the "*Maṇi*" or jewel to the right owner. Moreover, since the calumny arose from a sight of the moon on the Dagadâ-chowth day and since the expiation was done by means of exploits, and thirdly since all ordinary persons cannot follow the ways and means of Śri Krishna in tracing the jewel, it happened perhaps to be so arranged that by praying to or praising the virtues of Śri Krishna in the recital of the Mantra, the sin would be duly atoned for. But the mystery of the whole verse lies in the figure of speech which, if laid bare, would unfold another meaning that goes to show how the moon herself is *Maṇi*, jewel, which Śri Krishna stole away to be studded on to the firmamental regions for his own purpose primarily and for removing the darkness of the world generally.

The goddess Astarte of the Phœnicians, the goddess Diana of the ancient Greeks and Romans, and the goddess Mylitta of the Babylonians were all the different forms of the moon that were worshipped in those respective countries. Next came in the time of Shakespeare when the moon was looked upon as shown in Henry IV as a result of the classical traditional belief, to be the goddess of thieves, and thieves themselves are styled as "Diana's Myrmidons." In the Rigveda, the sun, the dawn and other deities are worshipped but not the lesser light of the moon. When the literary activities of poets and authors like Kalidas began to multiply, the moon was considered to be a favourite deity with lovers, but she was not adored as a deity and was sarcastically addressed as well as blamed by lovers. As the leader of nocturnal revels and the protector of stars and constellations, she was made much of only in later days, for

which Kadambari will bear some evidence; and Vrita Raja—a compendium of vows and observances will add ample nourishment to the same.

The Dagada-chowth is unique in its observance and has given some social freedom by tradition to those that have unconsciously caught a sight of the digit of the moon on that day. It is theft with which the sight and the consequent calumny have been associated; and abuses as well as pelting at the roofs of neighbours go to make a declaration on the spur of the moment to the moon herself and the neighbours that it is no thief that is there nor any act of stealthy pilfering that has been committed, but it is a public denunciation of the ugly superstition that lurks behind the sight of the moon according to time-honoured tradition.

RIDDLES CURRENT IN THE DISTRICT OF CHITTAGONG IN EASTERN BENGAL.

PART I.

By Sarat Chandra Mitra Esq., M.A., B.L.

(Read on 30th January 1915.)

In continuation of my previous papers[1] on the subject of the riddles current in different parts of Bengal, I intend to publish in this paper the Devanāgarī transcripts and the translations into English of, and the notes on, the first instalment of a collection of riddles which are current in the district of Chit-

[1] *Riddles Current in the District of Sylhet in Eastern Bengal* in the *Journal of the Asiatic Society of Bengal* (N.S.), Vol. XIII., pp. 105-125.

[1] *A Few Riddles Current in the District of Pābnā in Eastern Bengal* in the *Journal of the Anthropological Society of Bombay*, Vol. XI.

tagong in Eastern Bengal. This first batch consists of those riddles which have for their subject-matter trees, shrubs and creepers, and are 34 [1] in number which are as follows :—

I.—TREES, SHRUBS AND CREEPERS.

১. আকাশেते दুলুমুলু পাতালেते লেজ।
কন্ ঈশ্বরে বানাइ এড়্গে কেন্‌জা ভিতর কেश ॥
উত্তর—আম।

Translation.

1. (What is that thing which) flutters in the sky, whose tail is in the nether regions,

(And) whose hairs are within its heart? What god has created it?

Answer.—The Mango (*Mangifera indica*—Order *Anacardiaceæ*).

Note.

The tail is the roots. The hairs are the fibres which lie embedded in the succulent mesocarp of the inferior kinds of mangoes. The leaves flutter in the sky, when they are agitated by the wind.

The mango has been known and cultivated throughout India from a very remote antiquity. It figures largely in Hindu mythology and folklore, and is mentioned by Friar Jordanus who wrote in 1328, and by the majority of the old European travellers in India. Varthèma, who wrote in 1510, has described it under the name of *ambo*. The Emperor Babar, in his *Autobiography* written in A.D. 1526, has extolled the exquisite flavour of this "prince of Indian fruits." Then Garcia de Orta, who wrote in 1563, says that the mangoes of Hormuz are so excellent that, when they are in season, no other fruit can be sold in the markets.

[1] The bare texts (in Bengali script) of these 34 riddles have been published at pages 180—188 of Vol. XII. (for 1312 B. S.) of the *Bangiya Sahitya Parishat Patrika* (The Journal of the Academy of Bengali Literature of Calcutta).

२. गाछ छालुया, पाता ढालुषा ।
देइखते हिंडा, खाइते मिंडा ॥
उत्तर—'कोइया'=पेपे ।

Translation.

2. (What is that) tree (whose trunk) is covered with bark, whose leaves are (round in shape) like shields,
(And) whose fruits are dry-looking, (but are) sweet to eat ?

Answer.—The Papaw (*Carica papaya*—Order *Passiflorea*).

Note.

This tree is considered valuable on account of the excellence of its fruit which is both eaten and used as a medicine. It appears to have been introduced from Brazil in A.D. 1611, but was not known to the Emperor Akbar as it is not mentioned in the *Ain-i-Akbari*. The majority of the vernacular names of this fruit, viz., *papeya, papaya, papia, bappayi, popai, papita*, etc., have manifestly originated from the Carib name *ababai*, which has again been corrupted into *papaw* in English. In Bihar, it is sometimes called रेंड मेवड़ा or "*the castor-oil fruit*" which is similar to its Panjābi name *kharbuza* which means "*castor-oil melon.*"

३. झाड़रथुन् निकलिल् भोजा ।
पोंदत् लाठि माथात् पोंझा ॥
उत्तर—थानारस ।

Translation.

3. (What is that) thing which has come out from the jungle,
(Which has got) a stick in its rectum, (but which has) a load on its head ?

Answer.—The Pineapple (*Ananas sativa*—Order *Bromeliaceæ*).

Note.

This fruit was introduced into India by the Portuguese. It is not included by the Emperor Baber, who wrote in 1519, in

his list of the fruits of India. But the Emperor Jahangir has referred to its introduction into this country, in his *Memoirs*. It is also specially mentioned by Linschoten, Pyrard, Bernier, Herbert and other early European travellers in India. Most of its Indian vernacular names such as *ānānas, ānānash, ānāras, anāsa*, etc., are derived from its Portuguese name *ananas* which, in its turn, was adapted from the Brazilian name *nanas*. The classical languages of Europe, Asia, Arabia and Egypt do not contain any names for it.

৪. রাজারো খুড়ী।
এক বিয়ানে বুড়ী॥
উত্তর—কলাগাছ।

Translation.

4. The king's paternal aunt
(Becomes) old after having given birth to one child only.

Answer.—The Plantain Tree (*Musa sapientum* and *Musa paradisiaca*—Order *Scitamineæ*).

Note.

This riddle bears a striking similarity to the undermentioned Sylhet riddle No. 7 published at page 109 of the *Journal of the Asiatic Society of Bengal* (N. S.), Vol. XIII, (for 1917):—

রাজার বাড়ীর ঘোড়ী, এনৈ বিয়ানে বুড়ী॥
উত্তর—কলাগাছ।

Translation.

The mare belonging to the king's palace becomes old after having foaled but once.

Answer.—The Plantain Tree (*Musa sapientum*).

Both these mention the remarkable characteristic of this tree, viz., that it bears the bunch of fruits only once and that, there-

after becoming useless, it is cut down for the sake of the inmost pith of its trunk which is used as a culinary vegetable.

An ancient legend is current to the effect that the Tree of the Knowledge of Good and Evil, referred to in the Bible, is the plantain or banana tree. It is said that the serpent lay concealed in a bunch of bananas and bided his opportunity to tempt Eve. It is very likely that from this legend have originated the botanical names of the two species, viz., *Musa sapientum*—that is to say—the fruit of knowledge which is commonly called the plantain; and *Musa paradisiaca*—that is to say—the fruit of paradise which is known to us as the banana. It is for this reason that the early mediæval writers called this fruit the "*Fig of Paradise.*"

৮. বাপ রৈয়ে পেটত্।
পুত্ গেইয়ে হাটত্॥ উত্তর—কলা।

Translation.

8. The father remained within the belly,
But the son went to the market.

Answer.—The Plantain (Fruit).

Note.

The father is the fruiting stem of the tree which remains within the trunk; while the son, that is to say, the bunch of plantains, after having been cut off from the stem, is sent for sale to the market. The inner portion of the fruiting stem, which remains within the trunk, is called *thoda* in Western Bengal and eaten after being cooked in curries. In Chittagong, the inflorescence or flower-head of the tree, which is also edible, appears to be called থোড়.

६. कान्धार उपर कान्धा ।
दे भाङि दित् न पारे, तार बाप हुदा गादा ।
उत्तर—कलार छड़ा ।

Translation.

6. There is tier upon tier.

Whosoever is not able to solve this riddle, both he and his father are asses.

Answer.—A bunch of plantains.

Note.

Each tier or layer of plantains is called in the West Indies a *hand* which is analogous to the Hindi term *hāṭhā* (हाथा) which is applied to it in Bihar. Each single plantain contained in a layer or tier is called a *finger* in the West Indies.

The fact of all the plantains in a bunch being slightly curved has been referred to in the undernoted Ho riddle about the same subject in which they have been likened to cows whose horns are bent down :—

"A cow-shed full of cows whose horns are all bent down.

Answer.—A bunch of plantains." [1]

This latter riddle has again a close similarity to the Ho riddle about the tamarind, which is mentioned *infra*.

७. उड़ते सूर्य्य नमस्कार ।
पैड़ते माटि नमस्कार ॥ उत्तर—कलार'थोड़'=मोचा ।

८. राजा राता, उड़ुत माथा । उत्तर—थोड़=मोचा ।

Translation.

7. (While it is) rising, it makes obeisance to the sun.

While it is falling, it bows to the earth.

Answer.—The Inflorescence or Flower-head of the Plantain Tree.

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[1] *Vide The Journal of the Bihar and Orissa Research Society* for September, 1916, pp. 350—355.

8. (What is that whose) sheaths are red, but whose head is bent downwards ?

Answer.—The Pendent Inflorescence of the Plantain Tree, with its remaining flowers and conspicuous bracts.

Note.

The fruiting stem bearing on its top the inflorescence rises straight out of the trunk and is, therefore, said to make obeisance to the sun. But, after it has emerged to a sufficient length out of the stem, the flower-head bends downwards and is, therefore, said to bow to the earth.

In riddle No. 8, the red sheaths of the inflorescence and the fact of its bending down towards the earth, when it has grown to a sufficient length out of the stem, are referred to.

As has already been stated above, the flower-head of the plantain-tree is called *thoḍa* (থোড়) in Chittagong; while, in Western Bengal, it is called *mochā* (মোচা) which appears to be a Sanskrit word, and from which have originated the words "*Musa*" or "*Amusa*" the Arabic names of the plantain.

९. चाइर थाडुनर पाडि,
हकल गुष्टि थाविड ।
थारो कादुर बाडि ॥
उत्तर—कलापाता वा कागज ।

Translation.

9. The mat (is) four fingers wide,
(In which) the whole family can remain (seated),
(And which) can be spread much farther.

Answer.—The Leaf of the Plantain Tree or Paper.

Note.

In rural Bengal, the leaf of the plantain or palm tree is, sometimes, used instead of paper or slate for young learners to practise writing upon.

১০. चाइर पाशे जोहार थाइल् ।
माझे केँचने जोयार थाइल् ॥
उत्तर—नारिकेल ।

১১. ऊर्द्धमुखी उठे वीर, भूमित् दिया पा ।
मासे मासे ऋतुस्नान ठोंठे ठोंठे छा ॥
उत्तर—नारिकेल ।

Translation.

10. **(What is that thing which is enclosed)** on four sides by iron ridges ?

(But) how did the tidal water come into its inside ?

Answer.—The Cocoanut (*Cocos nucifera*—Order *Palmeæ*).

11. **Placing his feet upon the earth,** the hero rises with his face turned upwards.

(What is that which) menstruates every month and bears its young ones on its lips ?

Answer.—The Cocoanut Tree.

Note.

In riddle No. 10 *supra*, the fact of the cocoanut's containing water inside it has been pointed out as the peculiar characteristic of this fruit, as has also been done in the Sylhet riddle No. 4 published in the *Journal* of the Asiatic Society of Bengal (N. S.); Vol. XIII., p. 108, and in the Parsee riddle published in the *Journal* of the Anthropological Society of Bombay, Vol. X., p. 421.

The first line of the riddle No. 11 *supra*, no doubt, refers to the round and slim trunk of the cocoanut tree rising gracefully through the air to a great height and bearing on its top the handsome coronal of its feathery fronds. Hence it has been likened therein to a hero; while, in a Parsee riddle (published at page 421 of Vol. X. of the Bombay Anthropological Society's *Journal*), it has been compared to a stalwart father. The 2nd line refers to its bearing the clusters of young green nuts, which are full of water, just at the base of its crown of foliage. These young nuts have been likened, in the aforementioned Parsee riddle, to plump and healthy babes.

The round and slim trunk of the cocoanut tree rising up gracefully, with artistic curves, through the air to a great height, and the coronal of its shapely leaves being lighted up, every morning and afternoon, by the golden light of the rising and setting sun, have led a very thoughtful European observer of Man and Nature in India to hit upon the idea that this palm-tree worships God twice daily. That observer is no other than Sister Nivedita (Miss Margaret E. Noble) who says as follows *anent* the cocoanut-palm's worship of God :—" And above it, but at some distance beyond, rise, to the sight of a watcher within the house, the tall green-turbaned heads of a line of cocoanut palms. One behind the other they stand, a procession that faces the light as it rises in the east. An hour passes, and it strikes level against the underside of their upright fronds, and then, for ten minutes or so, an anthem of light thrown back, is chanted to the ascending sun. Then all again grows grey, veiled in the excessive radiance of the tropics, and day wears on. But the morning glory of the palm-trees is not all. The afternoon has come, and at an hour before sunset the eastward-shining beams once more strike level with the great green crowns. This time, however, the sun-rays are caught on the upper surface of low-hanging down-curved leaves, *and so twice every day the palm-trees worship God*; and Hindu eyes, trained to seek and respond to the cosmic spectacle, look out

from secluded dwellings behind enclosing walls to note this, the matins and evensong of light." [1]

[In this connection, the reader's attention is drawn to the famous Praying Palm-tree of Faridpur in Eastern Bengal, about which the eminent Indian scientist Sir Jagadis Chandra Bose, M.A., D. Sc., K.C.I.E., delivered a lecture, in January 1918, at the Bose Research Institute in Calcutta. It is said that when, in the evening, the bells are rung and the conches blown in the temples in the neighbourhood of this tree, *it bows down its crown of feathery fronds as if in the act of worshipping the deities;* and, in the morning, it again raises the same. Dr. Bose explains the origin of this curious phenomenon by saying that, in the evening when its temperature increases, it bows down its coronal of leaves and, again in the morning when its temperature decreases, it raises the same.]

The same beauty of the gracefully rising trunk of the cocoa-nut-palm has also been noted and recorded by another European lady who says: "The most graceful of all Eastern trees is the palm—the sea-loving cocoanut palm. Its slender stems are thrown up in artistic sweeps towards the sky, no two making the same curve, and its crown of foliage spreads out into a bouquet of fronds, arranged by nature with a skill that exceeds the cunning of the human hand. When the sun has set and night is approaching, the fire-flies swarm out and carry their scintillating lamps to their play-ground among the fronds." [2]

১২. খো কুল কুজনি, গাছর খাগাত্ কুজনি।
পাইলে হকলে খায়, জেঁরা হয় হাতত্ যায়॥
উত্তর—তেঁতুল।

[1] *Studies from an Eastern Home.* By the Sister Nivedita (Margaret E. Noble). London: Longmans, Green and Co. 1913. p. 14.

[2] *On the Coromandel Coast.* By F. E. Penny. London: Smith, Elder & Co. 1908. p. 67.

१२. जिह् जिह् पाता, वों वों डान्न ।
फन्के या बेंका, बिचि केया ज्ञान ॥
उत्तर—तेंतुन्न ।

Translation.

12. (What is that tree whose boughs, when agitated by the wind, make) a soft soughing sound, (and the leaves) at whose extremities become closed (towards the evening),

(Whose fruits, when) ripe, are eaten by everybody,

(And) being naked, go to the market ?

Answer.—The Tamarind (*Tamarindus indica*—Order *Leguminosæ*).

13. (What is that tree) whose leaves are thin and feathery, and whose boughs, (when agitated by the wind, make) a soft soughing sound,

Whose fruits (or pods) are much curved, (and whose seeds) are very red ?

Answer—The Tamarind.

Note.

I have translated the words कुन्न कुन्नि and कुन्नि in riddle No. 12 *supra* as meaning "*making a soft soughing sound*" and "*becoming closed towards the evening*" respectively. The words जिह् जिह् and वों वों in riddle No. 13 have been translated by me as meaning "*thin and feathery*" and "*making a soft soughing sound.*"

The second line of the riddle No. 12 refers to the fact that the pods of the tamarind are, first, denuded of their pericarps and then sent to the market for sale.

The fact that the pods of the tamarind are curved (referred to in the 2nd line of riddle No. 13 *supra*) has also been mentioned in the following Ho riddle wherein the curved tamarind fruits have been likened to the curved horns of cattle:—

"There is a house wherein all the cattle have curved horns."

Answer—"A Tamarind Tree."[1]

The leaves of this tree are popularly believed to give forth an acid exhalation. It is for this reason that the natives of India do not sleep under its shade. This aversion is based on a substratum of truth, for Mr. Gamble says: "The leaves of the tamarind corrode the cloth of tents pitched under their shade. This happens in wet weather. The leaves fall on the tents, and in a day or two the cloth is decomposed in holes."

In Southern India, the tamarind tree is believed to be haunted by devils and ghosts. *Anent* this, Mrs. F. E. Penny says: "The presence of the tamarind tree in the garden is not approved of by the gardener. The acidity, which is so marked a feature of its fruit, extends to its leaves, and the moisture dropping from the foliage is said to be tainted also; it poisons the vegetation on which it falls; also it produces decay in tents that are pitched beneath its shade. No native will sleep at night under it, as it is supposed to be a favourite abode of devils. I once carried my little daughter out into the compound at Trichinopoly, and, not noticing where I was going, wandered to a beautiful tamarind tree under which I often sat in the morning. The ayah hurried after me with an urgent entreaty not to take 'baby' there. 'Why, ayah?' 'There's a devil in the tree,' was the reply, given with bated breath and terrified glances at the soft, thick foliage above, and she fled to the house, lest the devil should take possession of her. As a protection against the consequence of my rash act, baby played with bunches of neem leaves the next day. The leaves of the neem or margosa (*Melia indica*) are said to drive away evil spirits; the natives hang them up in their rooms as we hang up old horse-shoes."[2]

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[1] Vide *The Journal of the Bihar and Orissa Research Society* for June 1917, page 277.

[2] *On the Coromandel Coast*. By F. E. Penny. London: Smith, Elder & Co., 1908., pp. 66-67.

The following ætiological legend is narrated among the Mundas of Chota Nagpur to account for the fact as to why the leaves of the tamarind tree are thin and feathery:—

In the beginning of the world, there lived two brothers named Bārndā and Singbōngā who were mighty Nimrods and always carried with them a rapacious hawk, and a club and a basket both made of gold. On one occasion, they, accompanied by their hawk, left their home in search of games. After they had gone a little way, they were caught in a rain-storm and, for the purpose of preventing themselves from being drenched through by the heavy rain, took shelter under an umbrageous tamarind tree which, in those days, possessed broad leaves. Notwithstanding the breadth of its leaves, the tree could afford them but scant protection from the drenching rain. At this, they waxed wroth and struck at the foliage of the tree till the offending leaves were split up into innumerable small fragments It is, on account of this, that, from that day forth, the leaves of the tamarind tree have become so thin and feathery.[1]

१४. उपरयुन् पैन् ताल ।
ताले माइरञ तिन काल ॥
उत्तर—चाकिता ।

Translation.

14. A palm-fruit fell from the upper regions.

The palm-fruit lasted three periods of time.

Answer—The *chāltā* or the fruit of the *Dillenia speciosa* (Order *Dilleniaceæ*).

The meaning of the second line is obscure. I think it refers to the long time taken by the fruits in maturing. I have, therefore, translated the words माइरञ तिन काल as meaning "*lasting three periods of time.*"

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[1] *Vide* the article on *The Divine Myths of the Mundas* in *The Journal of the Bihar and Orissa Research Society* for June 1916.

The chāltā tree (*Dillenia speciosa*) is a large ornamental fruit-tree belonging to the order *Dilleniaceæ*, and bears large round fruits very much resembling green palm fruits. The fruits are of a sub-acid flavour and eaten in Bengal cooked in acid curries. There are many species of it, of which the following five species, namely, *Dillenia aurea*, Sm. *D. indica*, L.; *D. pentagyna*, Roxb.; *D. retusa*, Thunb.; and *D. scabrella*, Roxb.; are cultivated in the Royal Botanic Garden, Calcutta.[1]

१५. झादर्धुन् निकल्ये दुआ ।
मात भरि दिए मुता ॥ उत्तर—कागजि लेबु ।

१६. छोट मोट पहरगोचा,
इचा माछे भरा ॥ उत्तर—लेबु ।

१७. छोट मोट पहरगोचा, इचा माछे भरा ।
टिप माइरले हकल मरा ॥ उत्तर—लेबुर 'खोंया' ।

Translation.

15. A *thuthyā* came out from the jungle,

(And) made water on the whole of the boiled rice.

Answer.—The Lemon (*Citrus medica var. acida*—Order *Rutaceæ*.)

Note.

There are two chief cultivated forms of the lemon or the sour lime, one being a long lime [*Kāghzi* (*Kāguji*) *lebu* (*nebu*) or thin-skinned lemon]; and the other being a round lime [*pāti lebu* (*nebu*)].

16. (What is that which is like) a small and tiny pond full of shrimps ?

Answer.—The Lemon.

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[1] *Vide* the *Alphabetical List of Non-Herbaceous Phanerogams in Cultivation in the Open in the Royal Botanic Garden, Calcutta*. Calcutta: Bengal Secretariat Press. 1913, p. 7.

17. It is a small and tiny pond full of shrimps.
If you press (it with your fingers), all (the shrimps) are killed.

Answer.—The Segment of an Orange (*Citrus aurantium*) or Pomelo (*Citrus decumana*—Order *Rutaceæ*).

Notes.

I have not been able to find out the meaning of the word *shutkyā* (शुट्क्या) in riddle No. 15 *supra*, as the gentleman, who has collected these riddles, has not given the meaning of this dialect-word. It most probably means the name of some animal or bird. The second line of the riddle No. 15 refers to the Indian practice of squeezing out the juice of slices of lemon over boiled rice and, thereby, flavouring the same with a pleasant acid taste and an agreeable odour. This riddle bears a striking similarity to the undernoted Hindi riddle:—

जंगल के तूती ।
भात में मूंती ॥ उत्तर—नींबू ।

Translation.

The common rose-finch [(*Carpodacus erythrina*), which is called *tūtī* in Hindi], of the jungle

Made water over the rice. *Answer.*—The Lemon.

In riddles Nos. 16 and 17, the lemon is likened to a small pond. The cells of its pulp are likened to that small crustacean —the shrimp—which is found in ponds and tanks.

The second line of riddle No. 17 refers to the Indian practice of squeezing out, with the fingers, the juice of a sliced lemon over rice and the like in order to impart a pleasant acid taste to the same. When the lemon is squeezed, its cells, which have been likened to shrimps, getting drained of their juice, become crumpled and flat, and so become like dead.

The word नेबू has come to us from the Arabic *limûn* from which the English word *lemon* has also been derived.

১৮. মা ডিঘলী ছা পাৎলী ।
পুত্ গুল্লগুল্লা ॥ উত্তর—সুআরি ।

Translation.

18. (What is that whose) mother is tall, (whose) children are mad,
(But whose) sons are round in shape ?
Answer.—The Areca-nut (*Areca catechu*—Order *Palmeæ*).

Note.

See my notes on the Sylhet and Pābnā riddles about the areca-nut in my paper on *A Few Riddles Current in the District of Pābnā in Eastern Bengal*, published in Vol. XI. of this *Journal*.

১৯. হেট্ কন্নসী উপর্ ডাল,
পাতা মেল্লে চৌডাল ;
যাদে কন্নসী ফুল্ল ফুটিবি,
হাজার টেকার মূল্ল ধরিবি ।
উত্তর—কালকচু ।

Translation.

19. The jar is below (the ground) ; its branches are above (the ground).
Its leaves are spread out like four shields.
O jar ! if you would bear flowers,
Your price will be one thousand rupees.
Answer.—The Arum, Taro or Scratch-coco.

Note.

The arum (*Colocasia antiquorum*.—Order *Aroideæ*) has large heart-shaped leaves (which have been likened to shields) borne on long foot—stalks—(which have been referred to, in the first line of the riddle, as branches above the ground) which rise from a short farinaceous underground stem or corm (which

has been likened to an underground jar in this riddle). Its corm is used as an important article of food by the Indian people. Its stalks and young leaves are eaten cooked in the form of spinach.

The 3rd and 4th lines of this riddle apparently refer to a quaint Indian superstition, namely that, when the arum flowers, it becomes specially valuable, perhaps, as a medicine. But I have not been able to come across the existence of any such superstition in Western Bengal with respect to the arum. But it is the corms and the seeds of another aroid—the *ol*—the Elephant's Foot or Devil's Spittoon (*Amorphophallus campanulatus*) which are employed as external irritants to relieve rheumatic swellings.

On the contrary, I find that the flowering of the *mānkachu* or arum (*Colocasia antiquorum*) and of the *ol* (*Amorphophallus campanulatus*) is looked upon in Bengal as an evil omen.[1]

Compare the foregoing Chittagong riddle about the arum with the undernoted Ho riddle on the same subject :—"The mother brings forth offspring to the number of ten or fifteen within five or six months ; she holds them all in her lap while the young ones themselves cling to each other.—*Answer.*—The Arum Roots."[2]

Here the offsprings are the immature corms attached to the main corm of the arum.

२०. उपरेचो मेटि, मीचेचो मेटि ।
हेरचे भितर सम् सम् बेटि ॥ उत्तर—हन्नुद ।

Translation.

20. (What is that thing) above (which) is the earth, (and) below (which) is the earth ?

(And) at that place is the beautiful girl.

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I., p. 356.

[2] *Vide The Journal of the Bihar and Orissa Research Society* for June 1917, page 277.

Answer.—The Turmeric (*Curcuma longa*—Order *Scitamineæ*).

Note.

I have translated the words सम् सम् as most likely meaning '*beautiful.*' This riddle bears a close similarity to the undernoted riddle current in Sylhet:—

तले माटी उपरे माटी मध्ये सुन्दरी बेटी ।

उत्तर—हलुद ।

Translation.

Below (her) is the earth; above (her) is the earth; in the middle is a beautiful girl.

Answer.—The Turmeric.

The '*beautiful girl*' referred to in both the riddles *supra* is the underground rhizome of the turmeric (*Curcuma longa*—Order *Scitamineæ*). The turmeric has been likened to a beautiful girl on account of its beautiful yellow colour. The word हलुद is derived from the Sanskrit हरिद्रा which means "*yellow wood.*"

२१. हातीर्थुन् उचत्र ।

माटिर्थुन् नीच ॥ उत्तर—थानु ।

Translation.

21. (What is that thing which is) taller than an elephant, (And) lower than the earth?

Answer.—The Potato (*Solanum tuberosum*—Order *Solanaceæ*).

Note.

The meaning of this riddle appears to be obscure. I cannot make out why the potato is said to be taller than an elephant. Of course, the 2nd line refers to the fact that its tubers lie under the ground.

२२. भागात् थोर गोंड़ात् मेजा ।

भाड़ार वाड़ी गोरां राजा ॥

गोरां राजार पक्त् घर ।

भाड़ार वाड़ी खिताव् चड़ ॥ उत्तर—माटिया भालु ।

Translation.

22. At the extremity is the inflorescence; at the root are the sweepings.

In the *āngār* house is the *gorāng* rājā.

The *gorāng* rājā's house is on the way.

Āngār bāḷī khitāb chaḷa.

Answer.—The Barbados Yam [or the *khām ālu* (*Dioscorea alata* (—Order *Dioscoreaceæ*)].

Note.

The sweepings at the root of this plant are, perhaps, thrown in as a manure. But the references in the remaining three lines of this riddle are very obscure. I have not been able to make out the meaning of the 4th line which has, therefore, been transcribed in Roman characters. The *mātiyā ālu* is called *lāṭār* in Bihar.

२३. राजार पइरत् रानाए ठाइ पाय ।

भार केन् ए ठाइ न पाय ॥ उत्तर—बाकुन्ना वा पद्म ।

Translation.

23. In the king's pond, the king only can stand with his body immersed up to the neck in the waters thereof.

No one else can stand in this way.

Answer.—The Lotus (*Nelumbium speciosum*—Order *Nymphaeaceæ*).

Note.

The first line of this riddle refers to the fact that the stalk bearing the foliage and flowers of this aquatic plant rises out of the water and floats on the surface thereof.

২৪. রাজার পহরত্ রাজাএ হাংচুরিত্ পারে ।
আর কেহ এ ন পারে ॥ উত্তর—কল্মু গাছ ।

Translation.

24. In the king's pond, the king only can swim.
No one else can swim in this way.

Answer.—The *Kalmu* or *Kalmi-Śāk* (*Ipomœa aquatica* —Order *Convolvulaceæ*).

Note.

This aquatic plant is common throughout India but specially plentiful on the surface of tanks and ponds in Bengal. Its young shoots, leaves and roots are eaten cooked by the people in Bengal and Bihar. Its juice is believed to possess emetic properties and, therefore, administered in cases of opium-poisoning.

The first line of this riddle refers to the floating habits of this aquatic creeper.

২৫. ছাগল্ল লুটে, দড়ি হাঁটে । উত্তর—লাউ ।

Translation.

25. (As) the goat plunders, the rope walks forward.

Answer.—The Bottle Gourd (*Lagenaria vulgaris*—Order *Cucurbitaceæ*).

Note.

This climber is largely cultivated in India for the sake of its fruits which are eaten both by the Europeans and Indians. The dried shell of the bottle gourd is used by the Indians for holding water or oil in; while that of the *tumri*—the small

wild form of this fruit—is used for making the stringed instrument called *sitār*, and the wind instrument called *bin*. Its seeds yield a clear transparent oil which is used medicinally. The pulp of both the cultivated and wild forms of this gourd, as also its leaves, possesses purgative properties.

The slim and tender stalk of this creeper has been likened to a rope which continues to grow, although goats and cattle may browse off the leaves thereof and, thereby, denude the same of its greenery.

For the similarity of this riddle to a Ho riddle on the same subject, *vide* my *Notes on Some Ho Riddles* published in Vol. XI. of this *Journal*.

२६. धागा खसुखस्या ।
धरे धुम्धुम्या ॥ उत्तर—धान्न कुमडा ।

Translation.

26. (What is that plant whose) extremity is rough and dry, (And which) bears globular (fruits) ?

Answer.—The White Gourd Melon.

Note.

The White Gourd Melon (*Benicasa cerifera*—Order *Cucurbitaceæ*) is a large climber cultivated in India for the sake of its fruits which exude a waxy secretion which, it is said, can be made into candles. Its seeds yield a pale oil. Its fruit possesses alterative and styptic properties and is popularly employed as an antimercurial. It is also eaten as a vegetable cooked in curries. The fleshy pulp of this gourd is often manufactured into a sort of candied fruit called in Lower Bengal *kumdār morabbā* or *methāi* and elsewhere as *heshmi* or *heshim*.

२७. धागा डलमल्ल पाता कोपिन्नाग ।
फुल्ल ना, फल्ल ना, धरे बारमास ॥ उत्तर—गान ।

২৮. আগা छोटि गोदा चाबिलास ।

फुल नाइ, गोटा नाइ, धरे बारमास ॥ उत्तर—पान ।

Translation.

27. (What is that plant whose) extremities flutter (about in the air), whose leaves are *kopilāsa*,

(And) which bears neither fruits nor flowers, (but) bears (leaves) all the year round ?

Answer.—The Betel-Vine (*Piper betle*—Order *Piperaceæ*).

28. (What is that plant whose) extremities are slim and slender, whose roots are *ābilāsa*,

(And) which bears neither fruits nor flowers, (but) bears (leaves all the year round ?

Answer.—The Betel-Vine.

Note.

These two riddles bear a striking similarity to the following riddle from Sylhet:—

इकेर तले तले भिकमति गाछ ।

फुल नाइ गुटा नाइ धरे बारमास ॥

उत्तर—पान ।

Translation.

Below the roots is Bhikmati's tree.

Although it does not bear flowers or fruits, it bears (leaves) all the year round.

Answer.—The Betel-Vine.

It also bears a close resemblance to the undernoted Hindi riddle about the betel-creeper which has been published by me at page 30 of Vol. VII. of this *Journal* :—

(What is that) which neither bears fruits nor flowers, but which is plucked by basketfuls ?

Answer.—The Betel-Creeper and its Leaf.

The fact of the betel-vine's bearing neither fruits nor flowers but only leaves, has been pointed out in all the three riddles from Chittagong, Sylhet and Bihar as the peculiar characteristic of this plant. This fact is also testified to by its English name *betel* or *betle* which has been derived from the Portuguese *betre* and *betle*, both of which words have again come from its Malay name *vettila* or *veru-ila* which means "*simple* or *mere leaf*."

The habit possessed by the natives of India and the Indo-Chinese countries, of chewing the betel-leaf made up into small packets with the addition of areca-nut, lime, catechu, and sometimes with cardamoms, nutmegs, camphor and other aromatic spices, has been in vogue from the remotest antiquity and was noted by the Venetian traveller Marco Polo in the 13th century, by Abd-er Razzak in A.D., 1442 by Garcia de Orta in A.D., 1563 and by many other early European travellers in India, such as Linschoten, Pyrard, Bernier, Barbosa, Mandelslo, Fryer, W. Hedges, and Hamilton.

I have not been able to find out the meaning of the Chittagong dialect-word *ābilāsa* (আবিলাস), as the collector of these riddles has not given the same.

২৯. একানা-ছাড়া হিদল গাছ এথ হিদল ধরে।
একটা হিদল খাইলে কুর্যা পোঁদ্ চাখোর্ মারে॥
উত্তর—'ধানুয়া' নামক ক্ষুদ্র লঙ্কা।

Translation.

29. The tiny little *hidal* tree bears so many *hidal* fruits.

If a person eats (only) one *hidal* fruit, (his mouth smarts with so much pain caused by eating this acrid fruit that) he slaps his buttocks (in order to relieve the pain).

Answer.—The small variety of Red Pepper, Cayenne or Chilli (*Capsicum annuum*—Order *Solanaceæ*) which is called "*Dhānuyā*" (ধানুয়া) in Eastern Bengal.

Note.

The peculiar characteristic of this plant, namely, the irritating pain in the mouth caused by eating the acrid fruits thereof, has also been pointed out in the following Parsee riddle about the chilli which has been published at page 425 of this *Journal* :—

"Such a stunted little peon *would make the whole village weep.*"

The same peculiarity has also been mentioned in the following Ho riddle :—

"The mother attains full development in about two months and has curly locks. She gives birth to 50 or 60 young ones; and these are green or black when immature, and change colour when they grow up; and, *if you rub them with your fingers, they will quarrel with you.*"

Answer.—"The Capsicum or Chilli Plant."[1]

The italicized portion refers to the fact that, if chillis are rubbed between the fingers, the latter will smart with pain caused by the acrid juice thereof. The 50 or 60 young ones are the pods or fruits which are green when immature, but become red when they ripen.

The capsicum plant appears to have been introduced into India about the middle of the 17th century. Its names such as *chilli*, *lāl-marchā* (or *red pepper*) and the like, which are used in India at the present day, are all of foreign or modern origin. In fact, there are no ancient names for this plant in Sanskrit, Arabic, Persian and the other classical languages of Asia and Europe.

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[1] *Vide The Journal of the Bihar and Orissa Research Society* for June 1917, page 278.

३०. वाड़ीर पिछे फलन्त गाछ ।
गोटा एड़ि पाता खानू ॥ उत्तर—नारिच गाछ ।

Translation.

30. There is a fruit-bearing tree at the back of the house. (Its) fruits are *edi* ; (its) leaves are *khās*.

Answer.—The *Nārich* Plant.

Note.

The *nārich* plant is the *Corchorus olitorius* (Order *Tiliaceæ*). It is a near ally of the Jute plant (*Corchorus capsularis*) which is the *narchā* of Dutt (*Mat. Med. Hind.*, 1900,302). The leaves of the *nārich* are glabrous, and the capsules are elongate and cylindrical. The leaves of the *nārich* are used medicinally and are also known as *nālitā* (a corruption of the Sanskrit word *nādikā*).

I have not been able to find out the meanings of the Chittagong dialect-words *edi* (एड़ि) and *khās* (खानू), as the collector of these riddles has not given the same.

३१. पोषा काले बस्त्रधारी,
योवनकाले उलङ्ग ।
बुढ़ाकाले जटाधारी,
मध्ये मध्ये सुरङ्ग ॥ उत्तर—बांश ।

Translation.

31. (What is that) which, in its infancy, wears cloth,
Which is, in its youth, naked,
Which wears, in its old age, matted locks of hair,
(And which has got), here and there, tunnels ?

Answer.—The Bamboo (the *Bambuseæ* of botanists—Order *Gramineæ*).

Note.

For the similarity of this Chittagong riddle to a Ho one on the same subject, *vide* my *Notes on Some Ho Riddles* published in Vol. XI. of this *Journal*.

The first line of this riddle refers to the shoot of the bamboo which, on emerging from the ground, appears like a great scaly cone enveloped in large embracing sheaths. The second line refers to the culm of the bamboo, which, when it has been fully developed, sheds the sheaths and looks smooth and shiny. The third line refers to the flowering of the bamboo. All the species of bamboo begin to flower when they are in full foliage. But, as soon as the inflorescence expands, the leaves usually fall off. But, when the bamboos are in complete flower, the whole clump thereof or certain portions of it are leafless. The fourth line refers to the internodal parts of the culm, which are hollow.

३२. पत्र काला पुष्प धला ।
सार पेलाइ दिलय् बाघोला ॥ उत्तर—पाटिपाता ।

३३. पाछर नाम थो पाता,
पातार नामथो पाता । उत्तर—पाटिपाता ।

Translation.

32. (What is that plant whose) leaves are black, (whose) flowers are white,
(And which), if manured, puts on a bark ?

Answer.—The plant called *Pātipātā*.

33. The name of the plant is also *pātā*.
The name of the leaf is also *pātā*.

Answer.—The plant called *Pātipātā*.

Note.

The *Pātipātā* (*Clinogyne dichotoma*—Order *Scitamineæ*) is a woody shrub of Eastern Bengal, Assam, Burma and the Malay Peninsula. From the stems of this plant are manufactured the famous *śitalpātis* or "*cool mats*," which, on account of their coolness, are much used, during the hot weather, both by the Europeans and Indians, being placed beneath the bedding sheets. The chief districts, where these mats are manufactured, are Faridpur, Bakarganj, Tippera and Chittagong in Eastern Bengal's Sylhet and Cachar in Assam, and Henzada in Burma.

३४. पाखीर नामे नाम तार षम्बरेर बैरी ।
झाड़िले से न झड़े, सइ दुःखे मरि ॥
उत्तर—भाड़ाइया ।

Translation.

34. What is that whose name is that of a bird and which is an enemy to clothes,
(And) which, on being shaken off, does not fall off? This is the cause of my sorrow.

Answer.—The thorny plant called *bhāḍāiyā*.

Note.

The *bhāḍāiyā* (भाड़ाइया) is a kind of thistle or thorny plant which is also called पथेर बन्धु. It is called *'an enemy to clothes,'* because its prickles or thorns stick on to the clothes of a person passing through lands overgrown with the same. There is also a kind of bird called भाड़इ.

Glossary of Words Appertaining to the Chittagong Dialect of the Bengali Language, as used in the Aforementioned Riddles.

(*Note.*—The letter R and the figures within brackets after the words, indicate the numbers of the aforementioned riddles wherein those words have been used).

आ.

आइल् (R. 10), *n.* The ridges round a field.
आइल् (R. 10), *v.* Came.
आगा (R. 26, 27, 28), *n.* The extremity.
आगाव् (R. 12, 22), *adv.* At the extremity.
आढार बारी (R. 22). Meaning unknown.
आपिड (R. 9), *v.* Can remain seated.
आबिन्नास (R. 27). Meaning unknown.

इ.

इचा माछ (R. 16, 17), *n.* A shrimp.

उ.

उचल (R. 21), *adj.* Taller.
उपरथुन् (R. 14), *adv.* From the upper regions.
उहत (R. 8), *adj.* Bent downwards.

ए.

एक्काना-छाड़ा (R. 29), *adj.* Tiny; little.
एड़ि (R. 30), *adj.* Meaning unknown.
एड़गे (R. 1), *pron.* It.
एथ (R. 29). *adj.* So many.

क.

कन् (R. 1), *adj.* What.
कन्दु गाछ (R. 24), *n.* The aquatic creeper botanically known as *Ipomœa aquatica*.
कान्धा (R. 6). *n.* A tier or layer (of plantains).
कुलकुलनि (R. 12), *gerund.* Making a soft soughing sound.
केंचने (R. 10), *adv.* How; in what way.
केया (R. 13), *adv.* Very; much.
केल्ला (R. 1), *n.* Heart.
कोदवा (R. 2), *n.* The papaw.
कोपिलास (R. 27), *adj.* Meaning unknown.
कोंया (R. 17), *n.* The segment of an orange or pomelo.

ख.

खड़खड़्या (R. 26), *adj.* Rough and dry.
खाद् (R. 30), *adj.* Meaning unknown.
खिवाद् (R. 22). Meaning unknown.

ग.

गुलगुल्या (R. 18), *adj.* Round in shape.
गुष्टि (R. 9), *n.* A family.
गेदवे (R. 5), *v.* Went.
गोंटा (R. 28, 30), *n.* Fruit.
गोरां राजा (R. 22), Meaning unknown.

च.

चड़ (R. 22). Meaning unknown.

चाचोंड (R. 29), *n.* A slap.

चौढाज (R. 19), *adv.* Like four shields.

छ.

छा (R. 11, 18), *n.* Young ones.

छालुच्या (R. 2), *adj.* Covered with bark.

छोट गोट (R. 16, 17), *adj.* Small and tiny.

ज.

जिट जिट (R. 13), *adj.* Thin and feathery.

जोयार (R. 10), *n.* The tidal water.

झ.

झडे (R. 34), *v.* Falls off.

झादरथुट, झादर्थुट (R. 3, 15), *adv.* From the jungle.

ट.

टिप मारट्ले (R. 17). On being pressed (with the fingers).

टेकार (R. 19), *n.* Rupees.

ड.

डाइ पाव (R. 23). Stands with one's body immersed up to the neck in water.

ड्वा (R. 15), *n.* The name of an animal or bird.

ढ.

ढिचळी (R. 18), *adj.* Tall.

त.

तळमळ (R. 27), *v.* Flutters about (in the air).

तालुच्या (R. 2), *adj.* Round in shape like a shield.

तुळनि (R. 12), *gerund.* Becoming closed (towards the evening). The sleep of plants.

तुलुमुलु (R. 1), *v.* Flutters.

ध.

धोड़, धोर (R. 7, 8, 22), *n.* The inflorescence of the plantain-tree.

ब.

बेइख्ते (R. 2), *v.* To look at.

भ.

भला (R. 32), *adj.* White.
भानुया (R. 29), *n.* A small kind of red pepper or chilli.
भुम्‌भुम्या (R. 26), *adj.* Globular or round in shape.

म.

मारिच गाछ (R. 30), *n.* A kind of tree.
मिकल्ये (R. 15), *v.* Came out.
मीच (R. 21), *adj.* Lower.

प.

पइरगोच्चा (R. 16, 17), *n.* A pond or tank.
पइरत् (R. 23, 24), *adv.* In the pond or tank.
पथत् (R. 22), *adv.* On the way.
पाच्चली (R. 18), *adj.* Mad.
पाईले (R. 12). On ripening.
पाटिपाता (R. 32, 33), *n.* A plant botanically known as *Clinogyne dichotoma*.
पाटि (R. 9), *n.* A mat.
पुत् (R. 5, 18), *n.* A son.
पेटत् (R. 5), *adv.* In the belly.
पैड़ो (R. 7). In falling.
पैल् (R. 14), *v.* Fell.
पोच्चा काल (R. 31), *n.* Infancy.
पोंझा (R. 3), *n.* Load; burden.
पोंदत् (R. 3, 29), *adv.* In the rectum; on the buttocks.

फ.

फलन्त (R. 30), *adj.* Fruit-bearing.

व.

वढि	(R. 9), *v.* Can be spread.
वाच्योला	(R. 32), *n.* Bark.
वानाद	(R. 1), *v.* Has created.
विवाने	(R. 4), *adv.* After giving birth to a child.
बुर्‍यो	(R. 29), *n.* The man or fellow.
वेंका	(R. 13), *adj.* Curved.
वों वों	(R. 13), *adj.* Making a soft soughing sound.

भ.

भाडि दित्	(R. 6), *v.* To solve.
भाड़ादवा	(R. 34), *n.* A kind of thistle or thorny plant.
भुयित्	(R. 11), *adv.* Upon the earth.
भोंजा	(R. 3), *n.* Meaning unknown.

म.

माइदुल	(R. 14), *v.* Lasted.
माविर्धुन्	(R. 21). Than the earth.
मिडा	(R. 2), *adj.* Sweet.
मुरया	(R. 15), *v.* Makes water.
मूल	(R. 19), *n.* Price.
मेजा	(R. 22), *n.* Sweepings; rubbish.
मेटि	(R. 20), *n.* The earth.

य.

योवान काल	(R. 31), *n.* Youth.

र.

राता	(R. 8), *n.* A sheath.
रैदे	(R. 5), *v.* Remained.

ल.

लिकलिल्	(R. 3), *v.* Came out.
लेज	(R. 1), *n.* A tail.
लेंडा	(R. 12), *adj.* Naked.

श.

शाफला	(R. 23), *n.* A lotus.

ग.

सम् सम्	(R. 20), *adj.* Beautiful.
सुरङ्ग	(R. 31), *n.* A tunnel; a hole.

ह.

सकल, सकले	(R. 9, 12, 17), *pron.* All; the whole.
सांतुरिब्	(R. 24), *v.* To swim.
हाटत्	(R. 5, 12), *adv.* To the market.
हातीर्थुन्	(R. 21). Than an elephant.
हिडा	(R. 2), *adj.* Dry-looking.
हिजल	(R. 29), *n.* A kind of fruit.
हरा	(R. 6). With; and.
हेट्	(R. 19), *adv.* Below the ground.
हेयदे	(R. 20), *adv.* At that place.

A FEW RIDDLES CURRENT IN THE DISTRICT OF PĀBNĀ IN EASTERN BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 30th January 1918*).

In the *Journal of the Asiatic Society of Bengal*, (*N. S.*), Vol. XIII. (1917), pages 105-125, I have published the transliterations (in Devanāgarī script) and the translations into English, with short notes thereon, of a collection of riddles current in the district of Sylhet in Eastern Bengal. In this paper, I shall publish the transliterations (in Devanāgarī characters) and the translations into English of 9 riddles [1] current in the district of Pābnā in Eastern Bengal. I also intend to furnish short notes thereupon and to point out their similarity with the riddles current in other parts of Eastern Bengal :—

[1] The bare texts (in Bengali script) of these 9 riddles have been published at page 202 of Vol. XIV. (for 1314 B. S.) of the *Bangiya Sāhitya Parishat Patrikā* (The Journal of the Academy of Bengali Literature at Calcutta).

I. VEGETABLE PRODUCTS.

(१) इरि इरि दण्ड छिरि छिरि पात ।
माणिक दण्ड षोलखानि हात ॥
उत्तर—सुपारिगाछ ।

Translation.

(1). (What is that which has a) long and slim stem and thin and feathery leaves ?

The stem (is shiny and bright as a) jewel (and is) 16 cubits high.

Answer.—The Areca-palm.

I have translated the words इरि इरि as meaning "*long and slim*" and छिरि छिरि as meaning "*thin and feathery.*"

Note.

It bears a striking similarity to the following riddle No. 6 of my collection of Sylhet riddles :—

इरि इरि बिन्ना तिरि तिरि पात ।
बाडीर बिन्ना चब्बिश हात ॥
उत्तर—सुपारीगाछ ।

Translation.

The plant (with a) long and slim stem (has) thin and feathery leaves.

The plant of the house (is) 24 cubits (high).

Answer.—The Areca-palm.

Compare both the above riddles with the following riddle about the areca-nut which is current in the district of Chittagong in Eastern Bengal :—

मा डिघ्नी छा पाघ्नी ।
पुत् गुन्गुल्या ॥
उत्तर—सुपारी ॥

Translation.

The mother is tall ; the children are mad.

The son is round in shape.

Answer.—The Betel-nut.

In the dialect of Bengali, which is spoken in the district of Chittagong, the word डिच्चली means '*tall*'; पाच्चली means '*mad*'; and गुल्गुल्या means '*round in shape*'.

The Areca-palm or Betel-nut Palm [*Areca catechu* (Order Palmæ)] is a native of the hot damp regions of Asia and the Islands of the Malayan Archipelago. From the remotest antiquity, the nut of this tree has been used as a masticatory by all the Asiatic races of people. The areca-nut is symbolical of festivity and is, therefore, always used as an offering for the gods. It is also an essential requisite for the ceremony of betrothal.

(२) बेान थेके बार हल्ल टिया ।

सोबार मुदुक माथाय दिया ॥ उत्तर—मोचा ।

Translation.

(2). A parrot came out of the forest,
Wearing a golden crown on its head.

Answer.—The Inflorescence of the Plantain Tree (*Musa sapientum*).

Note.

The inflorescence of the plantain tree containing the flowers and the lake-coloured bracts are conical in shape. The green spike crowned with the inflorescence has been compared to a green parrot wearing a golden crown. The Bengali word मोचा, which means "*the inflorescence of the plantain tree*," is Sanskrit in origin and has been corrupted into "*Musa*" or "*Amusa*" in Arabic which latter, again, has been adopted as the generic name *Musa* of the Plantain family. In the dialect of Bengali spoken in Chittagong, the inflorescence of the plan-

tain is known as the थोड़ which forms the subject-matter of the two undernoted riddles in the Chittagong dialect :—

(क)

उठते सूर्य्यं नमस्कार ।
पैड़ते माटि नमस्कार ॥

उत्तर—थोड़=मोचा ।

(ख)

राङ्गा राता, उहुत् माथा ।

उत्तर—थोड़=मोचा ।

Translation.

(A)

(What is that thing which), while rising, makes obeisance to the sun,
(And), while falling, makes obeisance to the earth ?

Answer.—The Inflorescence of the Plantain Tree.

(B)

(What is that thing which has) red sheaths, and whose head is bent towards the earth ?

Answer.—The Inflorescence of the Plantain Tree.

Both the aforementioned Chittagong riddles set forth the well-known fact that the spike bearing the inflorescence with the flowers and the lake-coloured bracts, at first, rises upwards; and, when it is projected sufficiently out of the trunk, it curves down towards the earth.

II. INVERTEBRATE ANIMAL.

Then I come to the Pābnā riddle about the common snail which is as follows :—

(३) मामाराइ रंपि चाड़े मामाराइ खाय ।
खामरा मेंज्ञे परे दुआर देय ॥

उत्तर—शामुक ।

Translation.

(3). The maternal uncles do (their own) cooking; the maternal uncles (themselves) eat (the food cooked by them).

If we go, they shut the doors of (their) houses.

Answer.—The Common Snail.

Note.

The meaning of the first line is obscure. But the second line appositely sets forth the fact that, whenever anybody comes near a snail, the latter withdraws its soft body with the two horn-like processes inside its shelly covering. The natural characteristics of a snail have, however, been correctly expressed in the following riddle which is current in Chittagong:—

(क)

पानित् थाय माछ नय ।
दुइ शिं ल्हाड़े, मैष नय ॥

उत्तर—शामुक ।

Translation.

(A)

(What is that creature which), though living in water, (yet is) not a fish;

(And which), though wagging (its) two horns, (yet is) not a buffalo?

Answer.—The Snail.

The horns are the two horn-like processes of the common snail which it wags while it creeps about on the ground.

Compare both the above with the undermentioned additional riddle about the snail from Chittagong:—

(ख)

राजारी पोड़ा,
छुइले काइत दइ चित् हइ पड़े ।

उत्तर—शामुक ।

Translation.

(B)

The king's horse,

If he is touched (by anybody), lies down on his side and, (then), lies down on his back.

Answer.—The Snail.

This riddle refers to the habit, perhaps, possessed by the snail of turning on its back when touched by anybody.

III. HEAVENLY BODY.

Then I come to the Pābnā riddle about the great heavenly luminary—the sun :—

(४) एखान थेके छुड़ंजान थाल ।
थाल गेल समुद्रेर पार ॥
उत्तर—सूर्य्य ।

Translation.

(4). From this place I cast a bell-metal platter.
The bell-metal platter went to the other side of the ocean.

Answer.—The Sun.

Note.

In this riddle, the brightly shining sun has been likened, on account of his roundness, to a glittering round bell-metal platter.

The first line refers to the fact that

"————————The bright-hair'd sun
(Who) sits in (his) western tent, whose cloudy skirts,
With brede ethereal wove,
O'erhang his wavy bed—"

is popularly believed to set upon the western ocean. The 2nd line refers to the fact that the sun is popularly believed to rise upon the eastern mountains, as will appear from the following lines of the great Bard of Avon :—

"The morn, in russet mantle clad,
Walks o'er the dew of yon high eastern hill."

IV. THE HUMAN BODY.

Then I give below a Pābnā riddle which is really a play upon the double meaning of the Bengali word নাই (Sanskrit নাস্তি) which means (1) '*the navel*' and (2) '*to have or possess not.*' It is as follows :—

(४) আমারও নাই তোমারও নাই ।
মৈল্লে দিলাম বোকরো নাই ॥

উত্তর—নাই–(নাভি) ।

(5). If we take the first meaning, the translation of the riddle will run as follows :—

"I have also got *the navel*. You have also got *the navel*.

I have solved (the riddle). You should make out the answer to it to be '*the navel*'.

If we, however, take the 2nd meaning, its translation will be as follows :—

"(Is there any part of the human body which) I also do not possess and you also do not possess? I have solved (the riddle). If you have understood the meaning of the word নাই to be '*to have or possess not*,' you have not been able to make out its real meaning."

V. ARTICLES OF HOUSEHOLD USE AND TRADE IMPLEMENTS.

Lastly, I shall discuss the following Pābnā riddles about the articles of household use. The spinning-wheel is the subject-matter of the two undernoted ones :—

(६) ভোন্ ভোন্ করে ভোমরাথো না ।
গন্নায় পৈতা বামুনথো না ॥

উত্তর—নরুন ।

(৬) ভগ্ ভগ্ করে ভক্ষে,
কাল রংএর তক্ষে,

आट हाते युद्ध करे,
ताके बन्दे कोन देवता ?
उत्तर—चरका ।

Translation.

(6) (What is that thing which), though making a buzzing noise, yet is not a bumble-bee ?

(And which), though wearing the Brāhmanical thread, yet is not a Brāhman ?

Answer.—The Spinning-wheel.

(7) (Who is that deity who) makes the sound of "*bhag, bhag*" to (his) devotee,

(And who is seated) upon a black-coloured throne,

(And who) fights with eight hands ?

(What is) the name of that deity ?

Answer.—The Spinning-wheel.

Note.

The first riddle refers to the fact that, when the spinning-wheel is worked, it makes a buzzing noise while revolving. The Brāhmanical thread is the thread wound round the spinning-wheel for the purpose of being spun.

The first line of the second riddle alludes to the droning noise made by the spinning-wheel while it is worked by the spinner. The second line refers to the black wooden board on which the spinning-wheel stands. The third line alludes to the eight wooden spokes of the wheel.

Compare both the above with the following riddle about the spinning-wheel from the district of Chittagong in Eastern Bengal :—

जताए दाने ।
मुड़ा शोयाए ॥
उत्तर—चड़का ।

Translation.

(What is that thing which) is pulled by a creeper,

(And which) sucks through its head ?

Answer.—The Spinning-wheel.

Note.

The meaning of the first line is obscure. But the 2nd line apparently refers to the fact that the machine is fed with thread through its upper part.

Then there is the following riddle from Pābnā about an earthen vessel (कलसी) and the act of filling it up with water :—

(৪) खाड़ पाड़े धरे कात करे पाड़े ।
एक जगार जल आर जागाय पड़े ॥
उत्तर—कलसीते जल भरिया आनयन ।

Translation.

(8) (What is that thing which is) held (by a person) while standing on the bank, (and which is then lowered down and) placed on its side on the bank,

(And which carries) the water of one place to another place where it is spilt ?

Answer.—The act of filling up an earthen vessel (*kalasi*) with water and fetching it.

Note.

The ideas embodied in the foregoing riddle have been more exquisitely expressed in the following one which is current in the district of Chittagong in Eastern Bengal : —

पेंदि ठेंने मुहे खाय ।
कानुते कानुते परत् याय ॥
उत्तर—कलसी ।

Translation.

(What is that thing which) pushes away with its bottom and eats with its mouth,

(And then) weeping goes home ?

Answer.—The Earthen Pitcher.

The bottom of the earthen pitcher is first immersed in water ; and then the vessel is gradually plunged deeper and deeper into the water till its mouth is below the water-level. When the pitcher is filled up with water, it is placed astride the hips and then taken home. Being full, at every movement of the carrier's body, the water is jerked out in little jets from the mouth of the pitcher. Hence it is spoken of as going home weeping.

Last of all, there is the following Pābnā riddle about the carpenter's instrument for planing wood:—

(९) बुक दिये खाय पिठ दिये हागे ।
एमन जन्तु कोथाय थाके ॥
उत्तर—रेंदा (कामारेर यन्त्र ।)

Translation.

(9) (What is that animal which) eats through its breast and eases itself through its back ?

Where does such an animal live ?

Answer.—The Carpenter's Plane.

Note.

The first line refers to the fact that the scrapings of the wood enter through the aperture in the nether side of the instrument, and pass out through the hole in its upper surface.

ANTHROPOLOGICAL NOTES AND QUERIES.

KHASI FOLK-LORE.

THE LEGEND OF THE IEI TREE.

Some eight or ten miles to the west of Shillong town is seen a prominent hill range, a place much renowned in Khasi folk-lore. It is called "The Mountain of the Iei Tree," and is a very romantic spot even in the present day, although divested of its former glory. Its slopes are studded with small villages and cultivated fields, which appear in the distance like a bit of British landscape. At its foot the river Umian—"The Wailing Waters"—curves its dolorous way to the plains, at times leaping wildly over rugged precipices scattering its silver spray in the sunshine, at other times lying almost motionless in the bosom of a valley, reflecting the beauty of myriad trees in its clear depths.

According to tradition, this hill and the land around it was the most fertile in the whole world; broad acres lay under cultivation, and its rich forests yielded the most valuable timber known. It was also famous for the grandeur of its scenery. Nymphs and fairies were reputed to have their haunts in its green glades. Birds of lovely hues lived there and built their nests amidst flowers of sweetest scent. There, happy maidens loved to roam, and there young lovers met and plighted their troth. Such is the description of the mountain of the Iei Tree in the days of the ancients.

On the summit of the mountain there grew a tree of fabulous dimensions—the Iei Tree—which dwarfed even the largest trees in the forests. It was of a species unique, such as mankind had never known; its thick out-spreading branches were so clustered with leaves that the light of the sun could not penetrate them, and the earth beneath its shadow became barren and unfruitful.

The fame of the tree spread abroad and people from far and near travelled to see it, but there was none who dared to cut a twig or to scratch its bark because of the common belief that it was the abode of some powerful and unknown god or demon, to offend whom would be ruin.

The tree continued to grow through many ages, and year by year its malevolent shadow spread further and further and the land became more and more barren and dreary. At last it became a serious menace to the world, and the very existence of mankind was at stake. People could no longer live on the slopes of the mountain, cultivation became impossible, and mankind had become homeless fugitives, fleeing from the ever-pursuing, ever-threatening shadow. The pathways and pleasant nooks, whence of old had echoed the merry voices and laughter of children, were now the lurking-places of dragons, and the prowling grounds of wild and savage beasts, whither no man entered.

A Durbar of all mankind was summoned to consider and devise ways to save the world from the impending doom. After long and solemn deliberations it was resolved to gather a band of the bravest and the strongest foresters to go up to the mountain to hew down the Ici Tree, so as to admit the sunlight once more into the earth. So it came to pass that an army of wood-cutters, with their axes sharpened, sallied forth into the mountain, defying all danger and the possible wrath of the unknown god whose abode they were preparing to destroy.

When they reached the Ici Tree they plied their axes and toiled vigorously till night came on, but the wood was so hard and so tough they only managed to cut a little below the bark that day. They, however, reflected consolingly that the wrath of the unknown god had not been aroused, inasmuch as no misfortune had befallen any of them; so they retired to rest sanguine in the belief that by perseverance and effort their gigantic task would be accomplished in time.

Next morning when they returned to their work, great was their consternation to find that the incisions made by them at the cost of so much labour the day before had all healed up, leaving the trunk of the tree as solid and as unscathed as before they attacked it. Many of the wood-cutters feared to re-approach the tree, being confirmed in the belief that it was enchanted. The remembrance of the peril in which mankind stood, however, drove them to courage once more and to renew their attack, and for another day they hewed laboriously, only to find their work entirely obliterated next morning. As no personal harm befell any of them they determined to continue at their task, but since every cut they inflicted during the day was found healed again on the following morning, the men grew more and more mystified and discouraged, till, the strain becoming beyond endurance, they decided to return to their fellow-men, for they preferred to meet the foreseen doom of the shadowed world than to face the mysterious terrors of that weired mountain.

One day, as the men sat gloomy and disconsolate, a little grey bird—the Khasi wren—known as *Ka Phreit*, came chirruping and twittering close to them and by-and-bye it began to talk to them urging them to keep up their hearts, for she had come to help them. In spite of their despondent and spiritless condition, the wood-cutters could not help being amused at hearing *Ka Phreit*—the smallest of all the birds—so impudently offering her help to the picked foresters of the world to cut down a tree, and they laughed aloud. At this the wren chirruped and twittered with still more ostentation, and came nearer and nearer to the men, saying with a very consequential and confident air "No doubt you are great and wise, but you do not well to despise my help; true I am the smallest of all the birds, but that does not hinder me from acquiring knowledge of the secrets of the jungle, which you also must discover for yourselves before you can cut down the Iei Tree."

On hearing her sage words the men got up and saluted her and begged of her to disclose to them the mystery which had

hitherto baffled them, whereupon *Ka Phreit* informed them that the tree was not healed by any supernatural being as they had imagined but that it was *U Khla*, the big tiger, who came every night to lick the incisions made by them in order to save the tree under whose shadow he was able to prowl in safety for prey.

This news cheered the woodsmen's hearts and without loss of time they began another attack on the Iei Tree. When night fell, instead of carrying away their axes as before, they planted them edge outward in the tree. When the tiger came at night, and as usual began to lick the trunk of the tree, the sharp blades cut his tongue and he went away bleeding and growling, never more to return to interfere with the work of the Khasi woodsmen. Thus, *Ka Phreit*—the smallest of all the birds—helped mankind to save the world from a sad doom, for not long afterwards the Iei Tree was felled, and the sun once more shone upon the earth, bringing gladness and prosperity.—*The Statesman*, (Calcutta), Sunday, 26th May 1918.

ANTHROPOLOGICAL SCRAP.

SURNAMES.

Among the instances of surnames formed from the genitive case (the word 'son' being understood), like *Williams*, *Tompkins*, *Crispi*, in my paper read in October 1917, † I should have included the interesting Urduized-Gujerati surnames in —na, as Seth-na, Vakil-na, Munsif-na, and others.

Of broadly humorous surnames in the Deccan I find two instances in the attachment to a recent Government resolution concerning the Ahmednagar District, viz. *Potdukhe* and *Magar*, surnames of Marathas. Outside the world of pantomime, I imagine, Mr. Bellyache and Mr. Crocodile can hardly be beaten in popular comedy in any English collection of surnames.

A. L. EMANUEL,
SURAT.

† Journal No. 3, Vol. XI. pp. 207–216.

THE JOURNAL
OF THE
ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 31st October 1917 at 6 P.M. (S. T.), when the President, Principal J. N. Fraser, occupied the Chair.

The minutes of the last meeting were read and confirmed.

A. L. Emanuel, Esq., I.C.S., then read his Paper on "Surnames."

A vote of thanks to the author of the Paper concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 28th November 1917 at 6 P.M. (S. T.), when in the absence of the President, Mr. K. A. Padhye, B.A., LL.B., occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following gentlemen were then duly elected members of the Society:—

1. H. M. Masina, Esq., as a Life Member.
2. The Hon. Mr. Justice A. M. Kajiji as an ordinary member from the next year.
3. G. S. Mulgaokar, Esq., as an ordinary member from the next year.

The following Papers were then read :—

1. "Some Peculiar Marriage and Divorce Usages in the Thana District" by J. A. Saldanha, Esq., B.A., LL.B.
2. "The Purificatory Ceremonies of the Parsees—The Bareshnum and Riman." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D., C.I.E.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 30th January 1918 at 6 P.M. (S.T.), when the Vice-President, Rao Bahadur P. B. Joshi, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. Dagadâ-Chowth or Vestiges of Moon Worship in the Bombay Presidency. By S. S. Mehta, Esq., B.A.
2. Riddles current in the District of Chittagong in Eastern Bengal, Part I. By Sarat Chandra Mitra, Esq., M.A., B.L.
3. A Few Riddles current in the District of Pâbnâ in Eastern Bengal. By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers concluded the proceedings.

THE THIRTY-SECOND ANNUAL GENERAL MEETING of the Society was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 27th February 1918 at 6-15 P.M. (S.T.), when the President, Principal J. N. Fraser, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The Thirty-second Annual Report for the year 1917 was then read and the Financial Statements placed on the table for inspection by members.

Proposed by Principal J. N. Fraser and seconded by Father R. Zimmermann:—

That the Report for the year 1917 and the Statement of Accounts as audited and signed by the Auditors be accepted.

Carried unanimously.

Proposed by Principal J. N. Fraser and seconded by Rao Bahadur P. B. Joshi:—

That the Honourable Mr. P. R. Cadell, C.I.E., I.C.S., be elected President of the Society for the ensuing year.

Carried unanimously.

Both the speakers gave expression to the esteem in which the Honourable Mr. P. R. Cadell was held for his knowledge of the people of the country and expressed pleasure at his kindly consenting to accept the office of President.

On the proposition being carried unanimously, the Hon. Mr. Cadell then took the Presidential Chair and thanked the Society for his election.

Proposed by Mr. S. S. Mehta and seconded by Rao Saheb Dr. V. P. Chowan:—

That the following Office-bearers be elected for the ensuing year:—

Vice-Presidents.

1. Rao Bahadur P. B. Joshi.
2. Rao Saheb Dr. V. P. Chowan, L.M. & S.

Members.

1. R. P. Masani, Esq., M.A.
2. Dr. R. N. Ranina, L.M. & S.
3. J. A. Saldanha, Esq., B.A., LL.B.
4. K. A. Padhye, Esq., B.A., LL.B.
5. P. N. Daruwala, LL.D., Bar.-at-law.

Hon. Auditors.

1. R. K. Dadachanjee, Esq., B.A., LL.B.
2. Rao Saheb Dr. V. P. Chowan, L.M. & S.

Hon. Secretary and Treasurer.

Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

Principal J. N. Fraser then delivered his Presidential Address on "What Constitutes a Race?"

A vote of thanks to Principal Fraser both for his Presidential Address and for his work as President last year terminated the proceedings of the meeting.

THE ANNUAL REPORT

1917.

THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(FROM 1st JANUARY 1917 TO 31st DECEMBER 1917.)

The Council begs to submit the following report of the work of the Society during the year 1917 :—

Number of Members.—At the commencement of the year, there were 87 Life, Special and Ordinary members. 1 Life member and 4 Ordinary members were elected during the year. The names of 2 Ordinary members have been removed from the roll owing to their death. Thus 90 members were on the roll of the Society at the close of the year.

Obituary.—The Society has to record with regret the loss by death of the following members :—

Lt.-Col. K. R. Kirtikar, I.M.S. (Retired).

Moshin B. Tyabjee, Esqr., I.C.S.

Resolution of Condolence.

On the motion of Rao Saheb Dr. V. P. Chavan, seconded by Dr. P. N. Daruvala, a resolution of condolence at the death of the late Lt.-Col. K. R. Kirtikar, I.M.S. (Retired), was unanimously passed at the meeting of the 27th June 1917.[1]

Resolution of Congratulation.—A resolution congratulating the Hon. Secretary on his admission to the order of the Companion of the Indian Empire was passed at the meeting of the 27th June 1917.[2]

Meetings.—During the year under Report, nine meetings were held, out of which one was the Annual General Meeting and eight were Ordinary Monthly Meetings.

The Council considered a few suggestions made by the President to create further interest in the work of the Society.

As the result of the deleberation of the Council, it was resolved to open a column for Anthropological Notes and Queries in the Journal.

Communications.—At the 9 meetings the following papers were read :—

1. A North Indian Disease-Transference Charm and its Panjabi and Persian Analogues. By Sarat Chandra Mitra, Esqr., M.A., B.L. (Read on 31st January 1917).

2. The Ancient Iranian Belief and Folklore about the Moon. Some Cognate Belief among other Nations. By Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E. (Read on 28th February 1917).

3. On a case of Human Sacrifice and Cannibalism from the District of Nadiya, Bengal. By Sarat Chandra Mitra, Esqr., M.A., B.L. (Read on 25th April 1917).

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[1] *Vide* Journal, No. 1, Vol. XI, p. 81.

[2] *Ibid*, pp. 81-82.

4. A Note on a New Hindu Sect in Bihar. (With one Plate). By Sarat Chandra Mitra, Esqr., M.A., B.L. (Read on 25th April 1917).

5. Water-Worship in East and West. By R. P. Masani, Esqr. M.A. (Read on 27th June 1907).

6. The 'Haldi Kumkum' Ceremony of Chaitra Month as witnessed in Indore by S. S. Mehta, Esqr., M.A. (Read on 25th July 1917).

7. Notes on some Ho Riddles. By Sarat Chandra Mitra, Esqr., M.A., B.L. (Read on 29th August 1917).

8. Some Proverbs from the Tangail Subdivision in the district of Mymensingh in Eastern Bengal. By Sarat Chandra Mitra, Esqr., M.A., B.L. (Read on 29th August 1917).

9. The Purificatory Ceremonies of the Parsis. The Padiab. The Nan (Snan) by Shams-Ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E. (Read on 26th September 1917).

10. Indian Ophiolatory and the Snake-worship of the Negroes of the West Indies. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 26th September 1917) .. ..

11. Surnames by A. L. Emanuel, Esqr., I.C.S. (Read on 31st October 1917).

12. Some Peculiar Marriage and Divorce usages in the Thana District. By J. A. Saldanha, Esqr., B.A., LL.B. (Read on 28th November 1917).

13 The Purificatory Ceremonies of the Parsees. The Barashnum and Riman. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E. (Read on 28th November 1917).

Journal.—No. 8 of Vol. X and No. 1 of Vol. XI were published during the year.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal and otherwise as usual during the year under report.

Finances.—The invested fund of the Society stood at Rs. 4,800 and the Cash Balance at Rs. 469-1-8 on the 31st December 1917.

THE HONORARY TREASURER'S REPORT

OF THE

ANTHROPOLOGICAL SOCIETY OF BOMBAY

For the year 1917.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December 1916	87	
Add—		
Members admitted during the year 1917 ...	5	
		92
Deduct—		
Names removed on account of death	2*	
		2
Members remaining on the roll on 31st December 1917		90

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

Bombay, 31*st December* 1917.

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* Of the 2 deaths recorded in the report (p. 344), Lt.-Col. K. R. Kirtikar died before his subscription could be collected according to rule 11.

STATEMENT B.

ANTHROPOLOGICAL

STATEMENT

Statement showing in detail :—(*A*) *the amount of Government the actual amount received during the year*; (*C*) *the amount previous year*; (*D*) *the amount not paid owing to death*

	Rs. a. p.	Rs. a. p.
Amount payable during the year.		
A Balance remaining to be recovered from the previous years	.....	130 0 0
Amount payable for 1916 *as under.*		
Government grant for the year 1916-17	500 0 0	.....
Life Members.		
9 Life Members (from whom no further subscriptions are due)	.....	.....
1 New Life Member	100 0 0	
Special Members.		
H. H. the Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Carried over Rs....	715 0 0	130 0 0

SOCIETY OF BOMBAY.

B.

Grant and subscriptions payable during the year 1917 : (*B*) *of subscriptions of the year received in advance during the* (*E*) *the amount of subscriptions remaining to be recovered.*

		Rs. a. p.	Rs. a. p.
	The Actual amount received.		
	Government Grant.		
B	Government grant for the year 1917-18.	500 0 0	
	Life Members.		
	9 Life Members from whom no further subscriptions are due	.....	
	1 New Life Member	100 0 0	
	Special Members.		
	H. H. The Nizam, G.C.S.I., ...	100 0 0	
	The Junagadh State	15 0 0	
	Ordinary Members.		
	59 Members paid subscriptions for the year 1916	590 0 0	
	Payment in Arrears.		
	4 Ordinary Members paid subscriptions for 1916	40 0 0	
	Payment in Advance.		
	2 Ordinary Members paid subscriptions for the year 1918 in the year 1917 ...	20 0 0	
			1,365 0 0
	Carried over Rs. ...	.....	1,365 0 0

STATEMENT

A—continued.	Rs. a. p.	Rs. a. p.
Brought forward Rs...	715 0 0	130 0 0
Ordinary Members.		
74 Members continued from the year 1916	740 0 0	
1 Member free (Honorary Secretary) ...	.....	
1 Member died (from whom no subscription is due)	.....	
4 Members elected during the year 1917.	40 0 0	
2 Members paid subscription in advance for 1918	20 0 0	
		1,515 0 0
Total Rs...	.....	1,645 0 0

Bombay, 31st December, 1917.

B—*continued.*

	Rs. a. p.	Rs. a. p.
Brought forward Rs...	.....	1,365 0 0
Total amount of Grant and Subscriptions received during the year 1917 ...		
C *The amount of subscriptions for the year* 1917 *received during the previous year.*		
1 Ordinary Member paid subscription for 1917 in 1916	.....	10 0 0
D *The amount not paid owing to death*		
1 Subscription of one Ordinary Member who died during the year before payment of subscription	.....	10 0 0
E *Amount of subscriptions remaining to be recovered.*		
1 Ordinary Member for 1914 to 1917 ..	40 0 0	
1 Ordinary Member for 1915 to 1917 ..	30 0 0	
4 Ordinary Members for 1916 and 1917	80 0 0	
11 Ordinary Members for 1917	110 0 0	
		260 0 0
Total Rs...	.....	1,645 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs.	a.	p.
Balance on 1st January 1917 (Rs. 1,445-2-5 with the Bank of Bombay and Rs. 10 in hand)..	1,455	2	5
Government Grant for the year 1917-18 and amount of annual Subscriptions received during the year 1917 as per Statement B...	1,365	0	0
Interest realized on Invested Funds during the year 1917	127	2	0
Amount realized from sale of Journals	9	2	0
Total Rs. ..	2,956	6	5

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

RUTTONSHAW KERSHAPJI DADACHANJI
VITHAL PANDURANG CHAVAN } *Auditors.*

Bombay, 31*st December* 1917.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

ADVOCACY IN INDIAN JUDICIAL COURTS IN PRE-BRITISH TIMES.

By Keshav Appa Padhye, Esq., B.A., LL.B.,
Vakil, High Court.

(Read on 20th March 1918).

The subject of my to-day's Paper is whether the institution of Advocates or Pleaders existed in India prior to her conquest by the British. I use the word 'Advocate' in its technical sense, *viz.*, professional pleaders in Courts of justice and advocacy meaning, pleading in support of a party in a Court of law according to the legal principles and procedure recognised by a particular country.

Now it is a universal principle that the permanence and prosperity of a King depend upon the maintenance of pure administration of justice. It is the first and foremost duty of every King to deal out fair and impartial justice to his subjects according to law and usage. For this purpose he delegates his powers to fit and competent persons from amongst his subjects. He is again assisted in his deliberations by assessors or jurors who are carefully selected for the purpose. This is called the constitution of the Courts. The duty of the Court is to administer justice according to the law of the country.

The notion that every law is a command of the Sovereign, so fully developed in the analysis of Austin, was never associated with the Hindu's idea of law. The Hindu regards his laws as commands, not from any Political Sovereign, but of the Supreme Ruler of the Universe—commands which every Political Sovereign is most imperatively enjoined to obey. As obedience to the law implied only obedience to the Divine will, the thought never entered the mind of a Hindu King, however despotic, that he could, if he chose, alter or abrogate any of the existing laws. The institutes of Manu were held in high reverence because they were believed to have been based upon the Vedas (वेदार्थोपनिबन्धृत्वात् प्राधान्यं तु मनुस्मृतेः). Hence the beaten track marked by Manu was scarcely departed from by the writers on Smrities, unless a change was warranted by the different usage orcustom in vogue in a particular country.

The King or the Chief Justice, who was assisted by assessors, examined the parties appearing before them, investigated the materials placed before them by the parties by their evidence, documentary or oral, and delivered judgment according to law. The procedure about the trial of cases is elaborately given in Manu, Yajnavalkya, and Narada Smrities. The institutes of Manu, Yajnavalkya, Brihaspati and Narada lay down elaborate rules about the quality and quantity of witnesses to be produced by the parties in support of their contentions. But nowhere is a provision made for the appearance of parties by their agents or relatives who would assist them in case they were unable to plead their cause owing to timidity or diffidence. Moreover no facilities are afforded to parties to cross-examine the witnesses to test their veracity. Everything was left to the strong common-sense of the trial Court or to the religious susceptibilities of the witnesses. No stranger was allowed to speak. Each party was to lead his own evidence according to his light unaided by a person conversant with the law of the country and who would place the party's case before the Court in a systematic way and expose the defects of the other side. In fact, the institution of advocates or pleaders was unknown to Hindu Law.

This proposition can well be illustrated by the judicial trial described in the well-known drama Mricchakatic, i.e., (Play of a clay chariot) which depicts the state of society of that time. This trial corresponds in all essential features to the rules laid down in Narada's chapter on "the plaint." Narada, according to the view of well-known scholars, lived in the 5th or 6th century A.D. The whole of the 9th chapter of Mricchakatic drama is devoted to the trial of Charudatta (चारुदत्त) the well-known Brahmin citizen of Ujjayani who stood charged at the instance of शकार the brother-in-law of the ruling King with the murder of Vasantsena who had fallen in love with him. The prosecution was led by Shakar, the accuser, who was disappointed in his attempt to induce Vasantsena to transfer her love from Charudatta to him. Charudatta, in obedience to the summons of the Court, appeared in person and denied the charge. This trial gives us a clear insight into the constitution of the Court, the strict observance of the procedure laid down in the Smrities of Manu, Narada and Yajnavalkya and the state of society of that time. The Judge, who was assisted by assessors, shows his scrupulous regard for fair and impartial justice and tries his best to presume innocence on the part of the accused. The sentiments put in his mouth about the duties of the Judge are simply admirable. The Judge was compelled to convict the accused when strong circumstantial evidence came before him though accidentally. The Judge, following the injunction of Manu that no Brahmin should be hanged, recommended him to the King for mercy. The King, whose brother-in-law the accuser was, threw out the recommendations and passed capital sentence on the accused. We are not concerned with what followed

The broad fact is that the accused conducted his defence in person. There was no legal assistance to him. The powerful advocacy of an Advocate or Vakil could have smashed to pieces the chain of false evidence placed before the Court by the prosecution. This trial which furnishes a solitary instance of its kind in the Sanskrit literature, presents a contrast to the privilege enjoyed by a person charged with murder in British

Courts. The accused is entitled to have legal assistance as of right from the Crown.

No administration of justice can even be perfect without a thorough analysis or sifting of evidence, on the strength of which it has to base its judgment. The cross-examination of witnesses is a powerful weapon in the hands of advocates to find out truth.

Nobody can question the abilities of the presiding Judges in our present law Courts. But without the assistance from the Bar they will not be able to maintain the high standard of judicial administration.

During the times of the Peshwas and the Moguls it is said that the parties were allowed to appear through Mukhtyars. The name of Ram Shastri Prabhune as a fair and impartial Judge is no doubt a house-hold word in the Dekkan, but such individual cases rather accentuate the necessity of legal assistance to the general public.

The institution of advocates was held in high esteem from early times. The name of Demosthenes is associated with Greece; and that of Cecero with Rome. Meyer narrates the relation subsisting between the advocate and the public:—

"He who has devoted himself to that profession which is as difficult as it is honourable; who receives in his chambers the most confidential communications; who directs by his counsel those who come to ask his advice and listen to him as though he was an oracle; who has the conduct of causes the most important; who constitutes himself the organ of those who claim the most sacred rights, or the defender of those who find themselves attacked in their persons, their honour or their fortune; who brings forward and gives efficacy to their demand, or repells the charge brought against them; he, I say, who does all this, must necessarily require the support of the public by his knowledge, his talents, his morality; he ought to endeavour to win the confidence and good-will of his fellow-citizens."

Tacitus similarly says :—" If all our thoughts and actions are to be directed with a view to expediency, what can be more safe than to practise that profession whereby being always armed, you will be able to afford protection to your friends, assistance to strangers, and safety to those who are in peril."

Cecero is still more emphatic in his eulogy of the profession. Says he :—" What is so king-like, so munificent, as to bestow help on those who supplicate our aids, to raise the oppressed and save our fellow-citizens from peril ?"

Sir John Davys bears quaint but eloquent testimony to this profession. "The profession of the law is to be preferred before all other human professions and sciences as being most noble for the matter and subject thereof and most meritorious for the good it doth produce in the commonwealth. For what is the matter and subject of our profession but justice ; the lady and the queen of all moral virtues ? and what are our professors of law but her counsellors, her secretaries, her interpreters, her servants ? Again, what is the King himself but the clear fountain of justice and what are the professors of law but conduit-pipes deriving and conveying streams of justice into all the subjects of its several kingdoms ? He further goes on to say that if we must honour physicians, much more must we honour, for the same cause, the professors and ministers of the law. For, neither do all men at many times nor any man at all times stand in need of the physicians. But all men, at all times, in all places, do stand in need of justice and law and of the interpreters and the ministers of law which give life and motion into justice."

But in no country has the office of an advocate been made the theme of eulogy as in France. D'Aguesscan has called the profession of an advocate as old as magistracy and as necessary as justice.

We cannot, however, find in the infancy of civilization any formal recognition of the necessity of the office of an advocate as a distinct calling or profession. In those remote ages, when the transactions of life were of the simplest character and

education had not wrought such wonderful difference in the use of intellect as now exists between man and his fellow-man, it might well be thought that the surest mode of eliciting truth between contending parties was to bring the accuser and the accused face to face and let each tell his own story with such proofs as he could adduce without allowing another to interfere. In an earlier account of a trial which Homer has given us in his description of the Shield made by Hephaestus at the request of Thetis for Achilles, the parties are represented as pleading themselves before the Judges.

Diodorus Siculus tells us that the ancient Egyptians forbade advocates in their Courts on the ground that they darkened the administration of the laws. The constitution of legal tribunals in Egypt very much resembled that of the ancient Indian Courts as described in the institutes of Manu, Yajnyavalkya, Narad and others. The King provided all the Judges with ample maintenance but a much larger proportion fell to the share of the President who wore round his neck, suspended by a gold chain, a small image made of precious stones. The name of the image was Truth and whenever the Judge put it on, that was the signal for the commencement of the trial. The whole of the laws of the Egyptian realm were contained in eight books which were placed before the Judges for ready reference and the proceedings were all conducted in writing. The procedure observed in Egyptian Courts about bringing on record the pleadings of the parties has a close resemblance to Indian procedure. The law took care to allow sufficient time to each party to reply to the pleading of his adversary and to the Court to consider its judgment. The President delivered his judgment by placing the image of Truth upon the written pleading of the party in whose favour the Court had found.

The profession of the advocate has flourished most amidst free institutions and under popular governments as we see from a perusal of the history of Rome and Greece. Popular institutions are essential to enable the advocate to achieve his highest riumph. For it is obvious that the chief gift and attribute of

his art is eloquence and this must be trained and practised in a very different school from that of despotism. The two great orators Demosthenes in Athens and Cecero in Rome, gained their immortal fame under the republican form of government and in the midst of popular tumults. The institution of advocates flourished remarkably in France though under adverse circumstances because the Emperors of France never interfered with the private rights of the people. England which occupies the unique position of ancient Rome and Grecian Empires, has produced a galaxy of advocates who have brought the administration of justice to its highest perfection.

The foregoing observations would show that the litigants in ancient Indian Courts laboured under great disabilities, such as absence of cross-examination of the witnesses of the adversary and of legal assistance for placing his case in a systematic manner. In the absence of such safe-guards, it is idle to suppose that the administration of justice was perfect.

Further of the several grades of Courts which existed during the Maratha Empire, the tribunal of first instance and the two successive Courts of appeal were Courts of Arbitration and not constituted Courts of law; so that litigation very often came to a close before coming to the King or his Chief Judge.

It is often said that there was no need of advocates or pleaders in olden times, since the people showed great regard for truth. But the opening verses of Narad and Brihaspati Smrities give a lie to this supposition.

Brihaspati says:—"In former ages men were virtuous and devoid of mischievous propensities. Now that avarice and malice have taken possession of them, judicial proceedings have been established."

The institution of pleaders and advocates is purely a western institution. By Regulation II of 1827, Indians were allowed to practise as Pleaders in the Bombay Presidency though in the island of Bombay the institution of Advocates practising in the Supreme Court appears to have existed earlier

Though the Judicial Courts always recognise the assistance which they receive from the Bar, the Revenue Department is not always ready to avail itself of their assistance in the administration of certain branches of law such as the Vatan Act, Land Revenue Act, &c.

In conclusion, since the establishment of the Anglo-Indian Courts, judicial decisions have not only become a source of the Hindu Law, but have been the chief agency by which changes have been effected in that Law. One distinctive progress which Hindu Law has undergone in the Courts is the development of the distinction between legal and moral injunctions and the separation of the religious element in the law from the civil.

THE PARSEE PURIFICATORY CEREMONIES —PURIFICATORY PROCESSES IN DAILY LIFE.

By Shams-ul-Ulma Dr. Jivanji Jamsheedji Modi, B.A., Ph.D., C.I.E.

(*Read on 20th March 1918*).

In my two preceding Papers on Purification among the ancient Parsees, I spoke about the purification of persons infected or supposed or suspected to be infected. To-day, I will speak about the purification of things infected, or supposed or suspected to be infected, and of the purificatory processes or customs observed in daily life.

Purification of a house.

Not only is purification necessary for a man who has come into contact with a dead body, but it is necessary in the case of the house where such a death has taken place and in the case of things that have come into contact with such a dead body. In the case of the house, it is enjoined, that, after the removal of the dead body, the house may be purified, or, to speak in modern

terms, may be disinfected or fumigated, by burning in it the wood of trees like *urvâsana*, *vôhugaona*, *vôhu-kereti* and *hadhâ-naepata*.[1] The smoke of the burning wood of these trees was believed to have possessed a disinfecting result. In the case of removable houses, such as tents and huts, it was enjoined that they may be removed from the place where death took place and then disinfected as above.[2]

Purification of things that have been defiled.

Besides the house, there are other inanimate things, which also get defiled, and they, in their turn, are likely to be the medium of infection. So just as men require purification, these things also require purification, though that purification is of a simple nature. The following are the injunctions of the Vendidâd for the purification of these things:—In the case of the bedding of the deceased, if it is spoilt by any excretions of the deceased, it must be rejected altogether. If it is not so spoilt, it may be disinfected with cow's urine and used again.[3] If the bedding consists of things made of leather, there must be three washings with cow's urine, three rubbings with some disinfectant clay and finally three washings with water. It must be then exposed in the air for three months before being used again. If the bedding consists of linen things, all the above cleanings and washings must be made six times and the exposure in the air must last for six months.[4] If wooden things, fodder and grain and culinary utensils[5] have come into contact with dead bodies, a

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[1] Vendidâd, VIII, 1-2. These Iranian plants seem to have had the same properties as the hyssop of the Bible (Old Testament Numbers XIX, 18.)

[2] Vendidâd, VIII, 3. Cf. the Old Testament Numbers XIX, 14-18, "When a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days . . . . . And a clean person shall take hyssop, and dip it in the water (i.e. "the water of separation" made of the ashes of a red heifer) and sprinkle it upon the tent."

[3] Vend. VII, 12-14. [4] Ibid, 15.

[5] Ibid, 28-35; 73-75. Cf. Old Testament Numbers XIX, 15 where open vessels in the tent where a man died, were taken to be unclean.

certain portion of these, that may have come into direct contact with the impurities, shall be rejected, and the rest must be purified and exposed in the air before being used.

Some purificatory processes in daily life.

In the consideration of the principle of purification, one fact must be borne in mind, and that is, that, according to the old Iranian idea, which to a great extent may be considered the modern hygienic idea, not only does death spread uncleanliness but whatever goes out of the body spreads uncleanliness. So the following things are unclean and require a kind of purification :—(*a*) Breath or saliva from the mouth. (*b*) Nails of the fingers or toes, when separated from the body. (*c*) Hair when cut from the body. (*d*) Issues both from males and females.

(a) Uncleanliness of breath or saliva. Pollution of drinking from the same cup.

If a person drank from a cup or vessel, touching his lips with the cup or vessel, no Zoroastrian must drink from that cup until it is washed with water. This is enjoined to avoid the risk of catching the germs of any disease which the first drinker may be suffering from. These germs may have passed with his saliva to the sides of the cup.[1]

Glass or metallic cups from which one person has drunk, touching his lips with it, must be washed and purified. It is after this washing that another person can safely drink from

[1] The following paragraph in a Medical Journal shows that the above injunction is very useful from the point of health: "An educational "journal contains a warning against the common drinking cup in school, "as a means of infective contact. The children should be instructed to "provide themselves with individual drinking cups. Parents must be "given to understand, that if the child does not have a drinking cup, it "will not be possible to drink in school. The mouth of every consump-"tive contains the germs of the disease, and t. e transference of these "germs from the sick to the healthy child by means of the common "drinking-cup is the easiest accident possible."—*Good Health*, September 1905.

it. In the case of cups made of clay, the clay being porous and so likely to imbibe germs of disease, it is believed, that they are not likely to be sufficiently free from danger even after washing. Porcelain being glazed, though there is little risk in porcelain cups, still custom has enjoined that the priests, observing the Bareshnûm, who are expected to observe all forms of purity, must not eat or drink from them, as from clay, and wooden vessels or cups.

The breath or the saliva being unclean, it is a Parsee custom, that when a priest goes before the sacred fire or when he says his prayers with the *myazd*, or the sacred offerings like fruit, flowers, &c., before him, he is to put on a *paiti-dâna* or *padân* over his face,[1] so that the sacred fire or things may not be polluted. Again for this reason, the Parsees are not to extinguish the fire or a lamp by their breath, i.e., by blowing over it.[2]

(b, c) The pollution of nail and hair.

When nails are pared or hair cut, they must not be thrown at haphazard but they must be buried carefully in the ground. The Vendidâd (XVII) enjoins, that they must be buried in a dry place at some distance from the house in a well-dug hole. It further enjoins that they should be buried with the recital of a certain formula of prayer. According to the modern practice, it is the priests only—and of those also very few—who bury the nails with the recital of the Bâj. The hair are rarely buried but they are carefully cast aside. When the head

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[1] This custom is alluded to in the Pahlavi commentary of the Vendidad (Padâm-i vini ayônâh) i.e., the padâm must properly be over the nose. (XVIII, 1).

"This principle appears not to have been peculiar to the Zoroastrian Aryans, for the Slavonian priest in Arkona was enjoined to go out of the temple, whenever he wanted to draw breath 'lest the presence of the god should be defiled by contact with mortal breath.'" (Darmesteter, S B. E. IV, 1st ed., p. 168, n. 7)."

[2] The Revayets; Strabo Bk. XV, chap. III, 14. The Tazike still observe this custom.

is shaved or the hair cut, it is usually the practice, and that even among the laity, to bathe after the process.[1]

(d) Pollution after issues.

Issue makes the person, whether male or female, unclean. Not only the person, but those who come into contact with him or her, before he or she has purified himself or herself with a bath, gets unclean. In the case of a male, wet dream or sexual intercourse makes him unclean and he must bathe before he mixes with others. This practice is still observed generally. In the case of priests, wet dreams vitiate the efficacy of certain religious ceremonies in which they may be engaged. Sexual intercourse necessitates a bath for women also. The monthly issue or discharge requires greater restrictions on the part of women.

The menses, and uncleanliness (Vend. XVI). The Dastânistân or the place for the women in their monthly course.

According to the Iranian views of cleanliness and uncleanliness, whatever emanates from human body is dead and likely to do harm to the living. So, as said above, nails of hands and feet, hair, when issuing or separated from the body, are unclean. Women's menses fall under the same category, and fall under the heading of things that are under the influence of Ahriman, or the Evil Spirit. They are harmful to the health of the living and harmful even to the women if not properly guarded and taken care of. So, the first care is to provide proper places for women under this condition.

It appears that in ancient Irân, just as every village or a street in a large town had a separate *margzâd*, *i.e.*, mortuary, where people took their dead from their houses, for the perfor-

[1] It is likely that some other ideas are latterly attributed to the custom of burying the nails and hair. *Vide* my paper on "Two Irânian incantations for burying hair and nails" (*Journal* of the Anthropological Society of Bombay, Vol. VIII, pp. 557-72. *Vide* my "Anthropological Papers," Part I, pp. 340-354).

mance of the necessary funeral rites and ceremonies before their removal to the Towers of Silence, so every village or street had also a Dastânistân,[1] or, a house for the women in menses. It was not convenient in every house to provide proper accommodation for them, so, a common house in the village or street was provided. It was enjoined that such a place should be about 15 *kadams* (about 13 yards) distant from household fire, water and places of worship and 3 *kadams* (about 2½ yards) distant from places frequented by men. (Vend. XVI, 2).

Isolation. Its period.

They were not to touch anything. Anything that they touched became unclean. If they had their children with them, and if these children were to be taken out of their Dastânistân, their hands were first to be washed, and their whole bodies to be washed with water. If a person touched a woman in her menses, he became unclean. If he did that by chance or unintentionally, he was to purify himself by a bath with *gaômez*, i.e., urine and water. If he did that intentionally, he was to be punished and that punishment increased in proportion as his fault was for the first or the second time and so on (Vend. XVI, 14-26). If a person had sexual intercourse with a woman in menses, that was a heinous offence deserving great punishment. The 18th chapter of the Vendidâd enjoins the performance of several good acts of righteousness in expiation of this most heinous of crimes.

The ordinary period of menses was thought to be three days in the least and nine days at the most. She was, under no circumstances, to stop the issue when in the ordinary course of menses. If she stopped the issue by any artificial means, for example, by the use of medicinal drugs, it was a sinful act, as it was likely to affect her health. When she found that she was free from further issue, she must wait one day more

[1] The word dastân (menses) comes from Av. **dakhshta** meaning a sign. Chithra (चित्र), another Av. word for menses, also means a sign, a seed.

before she purified herself. If, after nine days, the woman did not find herself free, she must consider, that that was not her usual monthly course, but was some other illness. Such an extraordinary issue was supposed to be the work of Åhriman or the Evil Spirit (Vend. I, 18-19).

Women in menses were to be given only a certain quantity of food, lest any increase of it may cause greater flow or stronger issue. The Vendidâd speaks of two *dânarès* (*i.e.*, about 1,400 grains) of corn and two *dânarès* of animal food. The persons giving them food are to do so from a distance and not to touch them. They were to take their meals in utensils made of metal and not of clay or wood, because the latter, being more porous than the former, are likely to secrete the impurities and thus likely to do harm to the health of those who later on used these utensils again. Again, they are not to use their naked hands for eating, but they are to put on *dastânchs* (gloves) or *kisschs* (*i.e.*, glove-like bags) over their hands and then to eat by means of spoons.

Purification from menses.

On the day after that on which the issue stops, she has to purify herself by a bath before coming into contact with other persons and things. The Vendidâd enjoined, that she was to bathe or wash herself with *gaômez* and water on three *magas* or pits like those mentioned in the purification ceremonies of the Bareshnûm. Her bedding and outer clothing also were to be washed and cleaned. Those who came into contact with her had also to wash themselves. It seems, that in the times of the Vendidâd, some expiatory ceremony was performed by the women in menses after their purification, *e. g.*, that of destroying a particular number of little noxious creatures that were thought capable of doing harm to mankind. It seems, that at first, this expiatory ceremony was enjoined in the case of extraordinary issues which were the result of the work of the Evil Spirit. The woman's carelessness for her health or indifference for th e

ordinary laws of health was, as it were, the work of the Evil Spirit. So, some punishment or expiation was necessary for such carelessness. Then, latterly, by some unknown process or for some unknown reason, the expiation was extended even to the cases of ordinary menses.

The Pahlavi books on menses.

Among the Pahlavi books, the Bundehesh (III, 7) speaks of menstruation as the work of Âhriman. The Shâyast-lâ Shâyast (Chap. II, 17, 96) considers the things used by a woman in menses as unclean. Things with which she is in contact just at the time when she knows that menstruation has begun, do not become unclean. For example, if she is on a carpet, and there feels or knows for the first time that she is in menses, the carpet does not become unclean (Chap. III, 2). Similarly, whatever objects that be on her body just at that time,—her necklace, earrings, garments, &c.,—are not unclean if immediately removed; (Chap. III, 4) but if they are not removed immediately, or if they are taken in, or put on afterwards they become unclean. Her look vitiates the purification of the *pâdyâb* and consecrated things. When the issue stops, she must at least wait for one day before she bathes and purifies herself. Things that pass through her hand may be considered clean after being washed with *gaômez* and water.

The Persian Sad-dar (Chaps. XLI and XLVIII) also speaks of the above and similar other injunctions. The injunctions of the later writings are more strict. Dastur Darab Pahlun, in his Persian farziût-nameh, gives the following injunction, based on what he calls Pahlavi zend and Pazend writings. (1) On finding the symptoms, the woman is to change at once her ordinary clothings. (2) She is to seek a sequestered place and keep herself away from or not see water, fire, holy man, the sun, moon, sky, mountains, stars and trees. (3) Whatever she sees, suffers harm or diminution (*jurm* جرم) (4.) While eating, she must put on, on her hands, a piece of old cloth (*raku* رکو) and eat with a spoon; while drinking,

she must not let a single drop of water fall over her body. (5) She must thus keep herself aloof for from three to nine days, and then wash herself with *gaomez* and water. (6) If she has unwittingly failed to observe any of these regulations, she is to say a *patit* or repentance prayer. Dvazdah hamâsta [1] is the proper atonement for her faults in this matter. She may recite that or ask a priest to recite that on her behalf. On the subject of all these notions, Prof. Darmesteter says: "The origin of all these notions is in certain physical instincts in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion. But they took in Persia a new meaning as they were made a logical part of the whole religious system." [2]

The present practice.

At present also, Parsee women generally observe most of the above practices. There are no separate Dastânistâns or houses for menses in Parsee towns or streets, but generally a sequestered part of one's own house is chosen for the purpose. The down-floor of the house was thought to be the proper place. But nowadays, in a crowded city like Bombay, the down-floor, instead of being a quiet and healthy place, such as that contemplated by the early injunctions of the Vendidâd, is generally quite the contrary. So, some women in menses pass the period of menstruation on their upper floors, but in an isolated way. Every family has a separate iron cot for the occasion and a separate bedding, &c. They are supplied their meals from a distance by others and they neither come into contact with others, nor they touch other things or do household work. The very rigorous isolation enjoined by the later books is not observed, but anyhow, some kind of isolation and separation is maintained by the generality of women. In the matter of taking food, very few use spoons

[1] S. B. E. IV (1880), Introduction, p. XCII.

[2] This ceremony which nowadays consists of 12 times (dvazdah دوازده) 12 recitals of Zams is performed by priests.

now, though upto about 25 years ago, that was generally the case. In the matter of purification, they observe the bath enjoined by the early books, but the Vendidâd injunction of bathing over the three *nagas* is not observed at all. A separate place of bathing for women in this condition is generally provided in Parsee houses. No expiation ceremonies as those hinted in the Vendidâd are observed now, but, up to twenty-five or thirty years ago, women after their purification by a bath got a Patet, or an atonement prayer recited by a priest, with a hope that if any injunctions enjoined to be observed in the matter of isolation may not have been observed, the fault may be pardoned.

Similar injunctions of the Leviticus.

Issues or discharges caused ceremonial impurity among the ancient Hebrews and Christians also. (Leviticus, XV). A difference was made between short issues, the result of sexual intercourse, or wet dreams and "running issues." In the former case, an ordinary bath brought about purification. In the latter case, a strict isolation was enjoined, and persons or things, that came into contact with the person, his bed, or his things, were held unclean. Earthenware that came into such contact was to be destroyed and wooden things to be "rinsed in water." Even after the close of the running issue, the person was to remain isolated for 7 days, and, on the eighth day, he had to seek an atonement, "the atonement for her before the Lord," at the hand of a priest and to make offerings. As to the "contacts" or the persons who had come into contact with the persons who had issues or discharges, they also became unclean. Water was a purifier in their case, and in addition, time itself was a purifier. If such unclean persons or things were left to themselves "until the even", they got purified, as if by the action of the moving purifying air.

In the case of women also, we find restrictions similar to those of the Parsees (*Leviticus*, 18 *et seq*). Sexual intercourse necessitated a bath for both. In the case of her menses,

she had to remain apart for 7 days. Persons and other things had to be kept apart from her. All her things were unclean. She was to be taken as clean at the end of the seventh day, after the issue ceased. On the eighth day, she had to go, with offering, through an atonement at the hand of a priest. Her children, who remained with her during the state of her above uncleanliness, had also to be purified. The Deuteronomy (XXIII) also speaks of these issues and their uncleanliness. It appears that the laws of the Hebrews were to a certain extent more strict than those of the Persians. For example, persons who had *polluta nocturna* were asked to pass the succeeding day out of the Hebrew camp and to return by evening.

Pliny on menstruation.

We find a reflex of the notion of the ancients on this point, as given by Pliny in his Natural History (Bk. VII, chap. XIII)[1] in the later regulations as summed up in the abovementioned Farziat-nameh (فرضیات نامہ). Pliny says: "It would indeed be a difficult matter to find anything which is productive of more marvellous effects than the menstrual discharge. On the approach of a woman in this state, must (*i. e.*, wine pressed from the grape) will become sour, seeds which are touched by her will become sterile, grafts wither away, garden plants are parched up, and the fruit will fall from the tree beneath which she sits. Her very look, even, will dim the brightness of mirrors, blunt the edge of steel, and take away the polish from ivory. A swarm of bees, if looked upon by her, will die immediately; brass and iron will instantly become rusty and emit an offensive odour, while dogs which may have tasted of the matter discharged are seized with madness, and their bite is venomous and incurable. In addition to this, the bitumen . . . . . which is peculiarly tenacious and adheres to everything it touches, can only be

[1] *Vide* Bostock and Riley's Translation (1858) Vol. II, pp. 150-52.

divided into separate pieces by means of a thread which has been dipped in this virulent matter. It is said that the ant, even an insect so extremely minute, is sensible of its presence, and rejects the grains which it has been carrying and will not return to them again." Pliny says in another chapter (Bk. XXVIII, ch. 23), "Young wives . . . . . are injured immediately by the touch of a woman in this state; and both rue and ivy, plants possessed of highly medicinal virtues, will die instantly upon being touched by her. Much as I have already stated on the virulent effects of this discharge, I have to state in addition that bees, it is a well-known fact, will forsake their hives if touched by a menstruate woman; that linen boiling in the cauldron will turn black, that the edge of a razor will become blunted, and that copper vessels will contract a fetid smell and become covered with verdigris, on coming in contact with her. A mare big with fosl, if touched by a woman in this state, will be sure to miscarry; nay even more than this, at the very sight of a woman, though seen at a distance even, should she happen to be menstruating for the first time after the loss of her virginity or for the first time while in a state of virginity . . . . . Fire itself even, an element which triumphs over every other substance, is unable to conquer this. . . . Indeed, so pernicious are its properties, that women themselves, the source from which it is derived, are far from being proof against its effects; a pregnant woman, for instance, if touched with it, or indeed if she so much as steps over it, will be liable to miscarry."

The later Parsee writings attribute many of the above-said noxious effects referred to by Pliny to the menses of women. The injunctions of the Vendidâd do not go to such an extent.

FURTHER NOTES ON A CASE OF HUMAN SACRIFICE AND CANNIBALISM FROM THE DISTRICT OF NADIYÀ, BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 24th April 1918.*)

In my previous paper published in this *Journal*, Vol. XI., pp. 40-47, I have given a version of this case of human sacrifice and cannibalism from the district of Nadiyâ in Bengal, and discussed it on the basis of an account thereof which appeared in the weekly newspaper *Nârad* of Chapra. In this paper I shall publish the official account of this case and show that the main facts thereof, as stated in my previous paper, are borne out by this official version.

In the postscript to my previous paper, I stated that, in his letter No. 1789 J. G. dated the 14th August 1917, the Magistrate of Nadiyâ wrote to me to say that I should apply to the Sessions Judge of Krishnagar, Nadiyâ, for a copy of his judgment in the case of ritual murder which forms the subject-matter of that paper and of these additional notes. Accordingly, on the 25th August 1917, I wrote a letter to R. E. Jack, Esq., I.C.S., Sessions Judge of Krishnagar, and requested him for a copy of his said judgment. In compliance with my request, he has very kindly sent me, under cover of his memo. No. 3180 dated the 29th August 1917, a copy of the undernot .i extract from his "Heads of Charge to the Jury" in the case of *Emperor vs. Jugal Bâgdînî*, as this case of human sacrifice and cannibalism is officially designated in the records of the Sessions Court at Krishnagar :—

"FACTS."

"1. The 2 little children of the accused Jugal were last seen entering the main hut of Kishto's *bârî* with Jugal, her mother Anumatî and Haribolâ Sardâr, a *Sanyâsî* who was living in the same *bârî*. Jasodâ, sister of Jugal, accompanied them as far as

the verandah. Subsequently, Jugal, Anumati and Haribolâ came out and washed their hands and faces. Anumati went to the bazar and purchased some spices; and, then, some meat was cooked and eaten by Jugal, Anumati, Haribolâ and Jasodâ and also offered to Bhâdurî, wife of Kishto, brother of Jugal. Bholâi, another brother of Jugal, came the same evening and enquired for the children. Jugal said they had been missing since the morning when they had gone out to play in the *pârâ*. Neither she nor the other inmates of the *bâri* seemed to be concerned about the loss of the children; and this excited the suspicion of Bholâi who called some villagers and, subsequently, reported the matter at the thânâ. The inmates of the *bâri* were sent for; and Jugal made a statement at the thânâ. The Sub-Inspector came with her back to the village; and she pointed out a place in the main hut of Kishto's *bâri* where she said the boys were buried; and, on digging up the spot, the bodies were recovered. The head of the elder boy Hârân was severed from the body, and the throat of the younger boy Mohanta was cut. The doctor's evidence shows that they died of these injuries and that the flesh was removed from various parts of their bodies after death by a sharp cutting weapon."

"EVIDENCE."

"2. Jugal was sent up to Court and made a confession there which was recorded by the Honorary Magistrate. She now denies that she made such a confession, but does not say that any pressure was used to make her confess."

"3. The confession-statement in the Lower Court, and statement of Jugal in this Court were read over. The retracted confession is not evidence against the other accused; and you must not take it into consideration at all in considering the case against them. The statements also of one accused should not be regarded as evidence against the other as they are not made on oath, and there is no opportunity for cross-examination."

"4. Jugal admits that she killed the children; and her statement is corroborated by the fact that she pointed out where they less were buried."

"5. The evidence against the other accused consists of the statement of Bhâdurî, and evidence as to their conduct about the time of the occurrence and shortly after. (I read all the important parts of the evidence of Bhâdurî and Suren and some other parts of the evidence showing the conduct of the accused). In her cross-examination, Bhâdurî states that she did not actually see the accused entering into the hut with the boys. She has explained her statement in re-examination. She says she was at a distance of 30 or 40 cubits. She says that Anumatî and Jugal searched for the children in the village and said that they could not find them; and, as regards Anumatî, this evidence is corroborated by Sâtu who says that Anumatî enquired from him about the children. Jugal says that she did not search for the children. Bhâdurî says that the *Sanyâsî* asked her to give her son to him, and she refused. There is evidence showing that the *Sanyâsî* was on terms of the closest intimacy with Anumatî and Jugal and that they had the greatest respect for him, amounting to reverence. He was also much respected in the village. Bhâdurî says that there was a quarrel regarding the *rath* between the *Sanyâsî* and the villagers, but this is not corroborated by the rest of the evidence. There are statements in Bhâdurî's evidence tending to show that the children were offered up to Kâlî; and it has been argued that, if this is true, it would show that the *Sanyâsî* had nothing to do with it. As his keeping a *rath* would show that he was a *Baishnab* and could have no part in the worship of Kâlî. But Jugal herself says that they were offered to Jagat Guru or Bhagabân and says nothing about Kâlî. It has been argued in favour of the *Sanyâsî* that his conduct in remaining there when he could easily have escaped after the murder shows that he had no part in it. It has been argued that, had the others known of the death of the children, they would not have left the new *Sâdhû* in the house. How-

ever, it was the bâri of Kishto who was not in the same mess as the accused."

"6. No reliance should, I think, be placed on the statement of Bânwâri and Satis as to the two fruits. The evidence is discrepant, improbable and not corroborated. Also Bânwâri is admittedly hostile to the *Sanyâsi* and a man of loose character."

"7. (Statements of the *Sanyâsi*, Anumati and Jasodâ in the Lower Court and in this Court were read over,) I point out that the evidence against Jasodâ is weaker than that against Anumati or the *Sanyâsi*; and it is for the consideration of the Jury whether the facts proved against Jasodâ and Anumati amount to abetment. As against the *Sanyâsi*, there are his evidently great influence with Jugal, his request to Bhâduri for her son, and Bhâduri's evidence as to his presence at the time of the disappearance of the boys in the hut in which the bodies were found buried, and the evidence showing that he partook of the meat."

"8. Jugal has not herself pleaded insanity; but that plea has been raised for her. You have seen her demeanour when examined. The only evidence at all indicating insanity is a statement by one of the witnesses that, when the bodies were disinterred, she was at one stage laughing and crying alternately. This might show mental derangement at that time; but there must be evidence from which you can conclude that she was incapable of knowing, at the time she killed the boys, that she was doing what was wrong. (I read section 84 I. P. C. and point out that the law presumes that a person is sane until the contrary is proved, that there must be positive evidence of insanity and that the onus is on the defence to establish the fact of insanity). I also point out that it would be most unsafe to admit a defence of insanity upon arguments merely derived from the character of the crime; and that the accused's conduct alone cannot furnish a safe basis to support the theory of insanity and that,

even if the accused Jugal acted under an impulse of religious enthusiasm or hallucination, that would not exonerate her if she knew, at the time, that she was doing what was wrong. The fact that the bodies were concealed and that she said that the children had gone astray, might, perhaps, indicate that she had such knowledge. Finally, the prosecution are not bound to prove the motive for the crime."

"(Sd). R. E. JACK."

"Sessions Judge."

"13—3—17."

From a careful perusal of the foregoing extract, the following important facts connected with this case will appear :—

(*a'*) That the name of the Bâgdî woman, whose children were sacrificed, is Jugal Bâgdînî;

(*b'*) That the name of the so-called spiritual preceptor, at whose instigation and with whose abetment, the said children were sacrificed, is Haribolâ Sardâr, and not Haripada as stated in my previous paper ;

(*c'*) That Haribolâ Sardâr is described as a *Sanyâsî* and is said to have owned a *ratâ* or car in which a deity is placed and dragged out in procession on the occasion of a festival ;

(*d'*) That Jugal (the mother of the sacrificed children), and her mother Anumatî had the greatest respect, amounting to reverence, for Haribolâ ; and that their co-villagers also respected him much ;

(*e'*) That the elder boy Hârâṇa was killed by decapitating him, and the younger boy Mohanta by cutting his throat ;

(*f'*) That flesh had been taken away from various parts of the sacrified children's bodies by means of a sharp cutting instrument ;

(*g'*) That the flesh of the sacrificed children had been cooked and partaken of by the *Sanyâsi* Haribolâ;

(*h'*) That the two children Hârâṇa and Mohanta were killed by way of sacrifice to the goddess Kâlî or, as their mother herself stated, to Jagatguru or Bhagabâna.

I shall now proceed to answer the four questions (*a*), (*b*), (*c*), and (*d*), propounded by me in my previous paper, by the light of the facts deduced from the foregoing official account of this case.

For facility of reference, I am quoting the aforesaid four questions below over again :—

(*a*) Were the children killed by way of offering as a sacrifice to some deity, that is to say, was the murder of the two children a case of human sacrifice ?

(*b*) Did the subsequent cooking and eating of the murdered children's flesh constitute an act of cannibalism ?

(*c*) Is the woman's spiritual preceptor, dressing himself in the guise of a *Sanyâsi*, a harmless Hindu ascetic, or a much-dreaded *Aghori* ?

(*d*) Had the spiritual preceptor's promise to resuscitate the murdered children, by the exercise of his thaumaturgic power, any connection with his act of cannibalism ?

I answer the question (*a*) in the affirmative, as this point has been satisfactorily proved by the fact (*h'*) *supra*.

I also answer the question (*b*) in the affirmative, as this point also has been substantiated by the facts (*f'*) and (*g'*) *supra*.

I answer the question (*c*) by saying that the so-called *Sanyâsi* Haribolâ Sardâr is not a harmless Hindu ascetic, but is a much-dreaded *Aghori*. By way of supplement to what I have already remarked in my previous paper on this point, I may add that a *Yogi* abandons the world and desires to obtain union with the

deity. The way by which he seeks to attain his object is to concentrate his thought intensely by fixing his eyes on some given point, or by resorting to various kinds of postures. He ordinarily recites the name of the deity over and over again. He usually contemplates the tip of his nose, which causes him to squint. He also regulates his breath. By doing these acts, he hypnotises himself and falls into a trance, in which state, it is believed, he is in direct communion with the deity. Under the influence of this trance, he is said to be capable of obtaining the gifts of levitation, clairvoyancy, clairaudiency, and prophecy. He is under the illusion that he is able to make himself invisible, transport himself through space, bring the dead to life again, and attain to command over material matter.

By practising some of the Yoga-ceremonies, a *Sanyâsi* obtains some amount of sanctity. But if he chooses to persist in the performance of the ceremonies of Yoga, he may promote himself to the rank of a *Yogi*. A *Sanyâsi* resides wherever he chooses to do so, or, in the company of his disciples, leads a roving life according to his pleasure.

But a *Yogi* or *Sanyâsi* neither performs such a horrible rite as a human sacrifice, nor indulges in cannibalistic orgies. Haribolâ Sardâr cannot, therefore, be placed under the category of a *Yogi* or *Sanyâsi*. As I have said before, he is a terrible *Aghori*.

As regards the question (*d*), it is to be regretted that the foregoing official account does not throw any light whatever on this point. Therefore, I am constrained, for the reasons already stated by me in my previous paper, to answer this question also in the affirmative.

THE GADDIS OF CHAMBA AND KANGRA.

By Captain H. Wilberforce-Bell, F.R.G.S., F.R.Hist. S., M.R.A.S.

(*Read on 24th April* 1918).

I fear several months have passed since Dr. Modi asked me to contribute a paper, for the Anthropological Society of Bombay, on that little known race of people who live in the Western Himalayas, the Gaddis. But the needs of the times and the exigencies of the service have prevented my being able to accede earlier to his request. Also I fear the results of my researches are somewhat inadequate, for when dealing with an illiterate and superstitious people one must have time and patience above all things. Nowadays the war takes up all our energies, and indulgence in our hobbies must needs give place to sterner necessities.

I have endeavoured to obtain my information on the lines laid down for us by Sir Denzil Ibbetson in "Ethnographic Questions." The Gaddis (गद्दी) are a pastoral and agricultural people, little known excepting to those who meet or have met and lived among them in the Western Himalayas. Their habitat is of small dimensions, and they are a very small community. They call themselves a settled people, and as distinct from being nomadic this is true. But they are not truly settled, for at the beginning of each winter they migrate in large numbers with their flocks of sheep and goats from their mountain homes and graze them in the southern portion of the Kangra, and the northern parts of the Hoshiarpur districts of the Panjab, (principally in the *tehsils* of Nurpur and Dera Gopipur), returning to their mountains before the hot weather sets in. During the winter months they can be seen in the grazing districts in large numbers, and between them and the Gujar habitants—the pastoral people of the plains—there is little love lost. From the Gujars they differ entirely. Gaddi men and women are very fair, and to see blue eyes among them is

not at all uncommon. The Gujar, on the other hand, is usually of far darker complexion, and he is apt to be quarrelsome, whereas the Gaddi is by nature most peaceful.

The home of the Gaddis is of small extent. It lies in the mountainous country between the City of Chamba, and the Palampur *tehsil* of the Kangra district. This tract is not more than 100 miles long by 40 miles broad, and is nearly everywhere more than 4,000 feet above sea level. The grass-covered slopes within this area are dotted with their flocks and herds, and their houses are to be found wherever there is good grazing, and water is plentiful.

Of the history of the Gaddis very little is known. I have talked with some who called themselves "Jaths". Many of them show distinct traces of Greek or Scythic descent. Their bards, however, say that they are a mixed race. They declare that in the reign of the Emperor Aurungzeb the Khatri tribes of Barson (बरसेन); Chugenu (चूगेनू); Bankheri (बंखेरी); Mogu (मोगू); Kalan (कलान); and Jadhain (जधैन), from the plains around Lahore migrated to the Bharmor district of Chamba, and settled there, intermarrying with the then inhabitants of the country, and so becoming the people they now are. They cannot, however, say how many generations have passed since then. I would doubt the accuracy of this legend. It is true that it is quite possible that religious oppression in the days of Mahomedan dominion in India drove many Hindus into the hills and valleys of the Himalayas, and the Gurkhas are evidence of a similar migration. But the Gaddis give the impression of being hill men of far older date, and as no written records exist of their descent, their origin will probably never be satisfactorily settled. Against their being of old and unmixed stock, there is, of course, the fact of their small numbers. But they are a sturdy, simple, and healthy race, living in a bracing climate, and dwelling almost entirely in the open. Their houses are low and two-storied, made of stone, wood, and slates. The family members live above, and animals in the lower storeys.

The Gaddis are divided into seven main castes. The two higher castes are Brahmans and Khatris, while the lower castes are :—

Bahdis (बाहडी) or Carpenters.
Sipis (सिपि) or Weavers.
Riharas (रीहारा) or Gold and Silversmiths.
Dhogris (धोगरी) or Blacksmiths and Coolis.
Halis (हाली) or "Chamars"—removers and flayers of dead animals.

They believe themselves to have been always farmers and shepherds, and this is the occupation of the higher castes. Each caste is divided into sub-divisions, which are not named after any animal, plant, or implement. Some, however, are named after the villages they originally inhabited.

The BRAHMAN sub-divisions are nineteen in number. They are :—

Bhat (भाट); Jawanal (जवानल); Lange (लंगे); Met (मेट); Joko (जोको); Fatrelu (फत्रेलु); Khapre (खपरे); Sondhete (सोंधेट); Bagran (बगरान); Tonju (तोंजु); Marantu (मरांतु); Ponkhenu (पोंखेनु); Dangnu (डांगनु); Bhagelu (भगेलु); Khangrenu (खंगरेनु); Bardan (बरदान); Jiokhu (जीयोखु); Mandrolu (मंदरोलु); and Danan (डानां).

The KHATRI sub-divisions number forty-two, and are :—
Barsen (बरसेन); Rehlu (रेहलु); Thapleg (थपलेग); Gasne (गसने); Senuri (सेनुरी); Lalhal (लालहाल); Mogu (मोंगु); Baran (बरान); Gahri (गहरी); Marthan (मरथान); Sohdu (सोहदू); Totan (टोटां); Sahnu साहनू); Bhasre (बसरे); Parkhan (परखान); Karru (करक); Chopetu (चोपेटू); Gaintu (गैंटू); Sukheti (सुखेतिये); Bhayan (भयान); Daphar (डफ्फर); Baru (बरू); Galotu (गलोटू); Khole (खोले); Rane (राने); Parnel (परनेल); Bhondu (भोंदू); Guant (गुआंट); Phagan (फगन); Tapkan (टपकान); Bhyantu (भयांटू); Deor (देओर); Chugainu (चुगैनु); Tarparu (तरपारू); Phatu (फतू); Rolet (रोलेटे); Khabren (खबरेन); Ghalokru (घलोकरू); Baren (बरेन); Narghain (नरघैन); Chhurain (छुरैन); and Aghreti (अघरेटे).

The sub-divisions of the lower castes are as follows :—

(i) BADIS. Dhasele (धसेल); Dhagri (धगरी); Tatole (टटोले); Khatan (खत्तान); Baran (बरान); Chobdreti (चोहदरेटे); Phonkrere (फोंकरेरे); Dharar (धरार); Phalan (फलान); Narele (नरेले); Tarapre (तरापडे); Pasinu (पसीनु); Ghandelu (घंडेलु); Barar (बरर); Trengar (तरंगड); Badhren (बधरेन); Jolahe (जोलाहे); Bhangeru (भंगेरू); Thapan (थपान); Gandrete (गंडरेटे); Naketu (नकेटू); Dabru (दबडू); Kangu (कांगू); Sohete (सोहेटे); Lohar (लोहार); Naghna (नघान); Laharko (लाहारकी); Mulhan (मुलहान); Nibe (नीबे); Kontrete (कोंटरेटे); and BHAGOTARU (भगोत्तरू).

(ii) SIPIS. Lohar (लोहार); Phale (फले); Banetu (बनेटू); Duan (दूधान); Hale (हाले); Makrotaru (मकरोटरू); Ghistan (घिस्तान); Ghisran (घिसरान); Khandal (खंडाल); Bhamri (नगरी); Dhichan (ढीचन); and Bahri (बाहरी).

(iii) RIHARAS. Matrual (मतरूआल); Sagoru (सगोरू); Raharu (रहारू); Machhan (मछन); Higlen (हिगलेन); Rajotu (रजोटू); Atralu (अतरालू); and Khobru (खोबरू).

(iv) DHOGRIS. Saraji (सराजी); Jailte (जैलते); Tanogu (तनोगु); Sardel (सरदेल); Choharke (चोहारके); Naralu (नरालू); Langne (लंगने); Baselar (बसेलर); and Tarkhan (तरखान).

(v) HALIS. Bainsi (बैंसी); Chhoretu (छोरेटू); Toran (तोरन); Teli (तेली); and Kude (कूदे).

Marriages are allowed within the castes only, but are not allowed within close relationship, and within the caste sub-divisions. There is no prohibition of intermarriage based on social status, nor so long as the rules of relationship and caste are observed is there any prohibition on secular, geographical, or religious grounds. Marriage is adult only, and man and wife do not cohabit before the marriage ceremony has been performed. This ceremony is similar to that of other Hindus in the Kangra district, and the binding essential part in it consists of four movements (called " Lain " (लेन),) made by the bride and bridegroom round a " Hawan ".

The Gaddis practice polygamy, but polyandry is not allowed Widows, however, may remarry and in the absence of any brothers of the late husband, they may marry again only within the caste sub-division of the husband. The form of remarriage is known as "*Jhanjrara*", and is the same as that used by lower caste Hindus in the Kangra district. Its binding portion is similar to that of the initial marriage. Divorce is not permitted, and the Hindu law of inheritance only is followed.

All castes of the Gaddis are Hindus, and "Shiva" is especially worshipped by them, the Gaddis believing that the mountain range round which they live is the home of that God. "Devi" is also specially revered, and twice annually all good Gaddis worship at Sikh "*Gurdwaras*" or temples. At these latter, the offerings made are of money or grain, which are received by the Sikh priests, or "*Granthis*". To the former, offerings of goats, bread and rice are made, and taken by the Brahmans, who are employed for all religious and ceremonial purposes. These Brahmans, however, are not received upon terms of equality by others of their order.

When a Gaddi dies his remains are burnt; and the ashes, if possible, thrown into the Ganges. The "*Kirya Karam*" ceremony for the remembrance of the dead is performed, as in the case of other Hindus, but childless ancestors are not propitiated, and the "*Kirya Karam*" of those who have died a violent death is performed at Kurakshetra. The "*Shraddh*" ceremony also is performed.

To a certain extent the Gaddis are agriculturalists, and any convenient piece of ground on the mountain sides is cultivated for food. In the agricultural system they occupy the same position as others in the Kangra valley, and most of them are Zamindars. Some are day labourers, and expect to receive nowadays payment in cash at the rate of from four to five annas a day. None can raise himself above his caste or craft by any abstention. Of animal food Gaddis eat goats, sheep, fish and fowls only. The higher castes and the Brahman can eat "*kach-*

hi " and " *pakki* " with each other, also they may smoke and drink in company. But they do not do so with the lower castes.

The Gaddis' dress is admirably adapted to their country. It consists of a rough and thick " *puttoo* " long coat, which is bound round the waist by " *puttoo* " kamarband and cord. Its lower part thus becomes a kilt which ends just above the knee. As they do much climbing this is the only possible form of clothing to wear. They are usually seen carrying " *massaks* " full of rice, which is carried on the back, and held by a broad band passing the forehead and over the shoulders. In the waist is usually a " *pan* " cutter of brass, and both men and women wear jewelry. The men usually have a large enamel " plaque " hung round the neck, and pieces of turquoise are a favourite and common article of wear. The Gaddi is a cheerful person, always ready to tell something about himself and his village, and his humble ambitions. From frequent intercourse with the plains he can usually talk and understand Hindustani. But his mother-tongue is a dialect not to be understood by any but one of his race. In appearance he is short, and very sturdy. He is not overclean, perhaps, and for this the coldness of his highland home is some excuse. The Gaddis suffer much from goitre, that common complaint of hillpeople, but it appears to inconvenience them very little.

The character of the Gaddis is the outcome of a simple life and a simple faith. They are simple-minded, honest and trustworthy, and are very hospitable. The majority of them are quite illiterate, and they cannot boast of a single educated man nowadays among their number. They are not soldiers, though one or two of them have enlisted in Dogra regiments during the present war. I know of one only, who lost his life in Mesopotamia in 1916.

One could spend a very pleasant holiday in Kangra and Chamba studying the Gaddi and his dialect, and it is to be hoped that when the war is over some scholar of languages and people may find opportunity to record his tongue, so that it may not fall into the limbo of the forgotten.

THE BOMBARDMENT OF PARIS FROM A DISTANCE OF 60 MILES, SUPPOSED TO BE A MYSTERY. AN INSTANCE OF A SOMEWHAT SIMILAR MYSTERY IN THE ANCIENT HISTORY OF PERSIA.

By Jivanji Jamshedji Modi, B.A., Ph.D.

(*Read on 24th April 1918.*)

At the commencement of the present offensive against the British and the French armies by the Germans on or about the 23rd March 1918, the enemy began bombarding Paris from a distance of about 60 miles. This is an extraordinary feat, even of the modern artillery which has, as it were, advanced by leaps and jumps in the preparation of long-range cannons. *The Times of India* of 25th March, while summarising the substance of the telegrams from London; said :—"The enemy is shelling Paris suburbs with a long-range 240 millimetre gun, firing every quarter of an hour. Hitherto no explanation has been received of the long-range shelling of Paris which is a mystery as the nearest point on the front is usually regarded as being sixty miles distant." A telegram published in our papers here on the 26th March said : "Twenty-four shells were discharged in the bombardment of Paris. Theories are alternatively advanced that (*a*) projectiles are mechanically constructed so that they gather fresh force subsequent to discharge from the gun (*b*) or that an infinitively more powerful explosive is employed than hitherto has been known." A telegram dated "London, March 25" said : "There is much speculation as to the nature of the gun bombarding Paris . . . The damage done is insignificant compared with that done by bombs from Gothas. The ex-Premier, M. Painleve, considers that the Germans have invented a process for trebling the speed of the projectile with a view to causing a moral effect.

as shells of such velocity cannot have powerful material effect. It is expected in London that the gun may be tried against the shores in England." Then a telegram dated "Paris, April 8th" said: "An official statement says that the bursting of one of the long-range guns is confirmed from a sure source. It occurred on the 25th March and a lieutenant and nine men were killed." Another telegram informed us that the German Emperor congratulated Krupp for making such a powerful cannon.

We gather the following facts from all the above telegrams:—

1. That the present feat, of the artillery firing a shell to a distance of about 60 miles, is held to be a "mystery."

2. That there are various speculations about the feat. Some attribute it to a new mechanical arrangement and others to a new powerful explosive, the result of some chemicals.

3. That the effect of such a long-range shot is lost at the other end.

4. That the cannon after several powerful shots is likely to burst killing the gunners who used it.

The news of this extraordinary feat of modern artillery has reminded me of an event in the ancient History of Persia, with this difference, that the extraordinary feat of the ancient Persians was in archery. The arrow then took the place of a shell or cannon-ball. The object of this paper is to describe that event. In both cases, we find how real events assume the forms of "mysteries", even shortly after their occurrence, and how historical facts pass into semi-historical or mythological some time after their occurrence. In connection with this matter, I may refer my readers for some further particulars to my paper, entitled "Archery in Ancient Persia. A Few Extraordinary Feats" read before the B.B.R.A. Society on 24th January 1918.[1]

[1] *Journal, B.B.R.A. Society*, Vol. XXV, No. I, pp. 175-186.

The Avesta while invoking Tishtrya, the star-Yazata of the brilliant Sirius, the dispenser of rain in ancient Iran, compares its swift motion to that of one Erekhsha, "the swiftest Iranian archer, the swiftest archer among all the Iranians (who threw the arrow) from the Khashotha mountain to the Khanvant mountain."[1] As first pointed out by Prof. Nöldeke[2] and then by Prof. Darmesteter,[3] this Erekhsha of the Avesta is the archer Aresh of the Arab historian Tabari. According to this historian, King Minochehr of the Peshdadian dynasty of Persia had a long war of about 10 years with Afrâsiâb, the King of Turân, the cause of the war being a boundary question. The Turanian tribe of Afrâsiâb was genealogically related to the tribe or tribes of the later Huns."[4] The Iranian king was besieged in the fortress of Amol in Tabaristan. After a long siege, the two kings came to terms and entered into a treaty, one of the terms of which was, that the Iranian king was to ask one of his best, swiftest, and strongest archers to shoot an arrow from a peak of the Demavand, a mountain of the Alburz range, to which Mount Caucassus also belonged. A line to be drawn from the place where the arrow fell was to be the boundary-line between the countries of the two kings. The Iranian king asked his famous archer Aresh, the Erekhsha of the Avesta, to shoot the arrow. Aresh went over the peak and shot the arrow with all his force and the arrow went on flying and flying till midday and fell at a place more than a hundred miles away. This feat thus added a large portion of the country to the dominions of the Persian king.

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[1] Tir Yasht, Yt. VIII. 6 and 37.

[2] Zeitschrift der Deutschen Morgenländischen Gesselschaft (1881), p. 445 et seq.

[3] Études Iraniennes, Tome II, p. 220.
Vide my paper on "The Early History of the Huns and their Inroads in India and Persia." *Journal B.B.R.A.S.*, Vol. XXIV No. 3. *Vide* my Asiatic Papers, Part II, pp. 293-349.

[4] According to the Pahlavi Bundhesh this fort was in Pâdashkhvârgar in Tabaristan.

As said by Ousley (Travels in Persia, Vol. III, pp. 333-34), this extraordinarily marvellous feat has been attempted to be explained by several Persian writers in various ways. Some said, it was magic; some said, it was due to the assistance of an angel; others said, that the arrow expressed figuratively the skill of the Persians in archery. Arab writers like Tabari (Zotenberg Partie I ch. 68) and Mirkhond (David Shea, p. 175), doubted the incident, but still described it, saying that "though so remote from probability, it has been invariably recorded in the text of all historians." Albiruni (Chronology, Sachau's Translation, p. 205) also refers to it.

The points of similarity in the two incidents, the ancient Persian and the modern German, seem to be the following :—

(*a*) The ancient Persian extraordinary feat is spoken of as a divine thing (chiz-i kuhdai) reminding us of the use of the word "mystery" in the present case of the feat of the modern German artillery.

(*b*) Again, we find, that well-nigh the same thing was said of the arrow of Aresh, as it is said now of the German cannon-ball, *viz.*, that the distance to which the arrow went was due to the fact of there being some chemicals in the arrow, which drove by their force the arrow further and further. According to Ousley,[1] it is the famous Daulat Shâh, who "informs us that the arrow was so contrived as to contain a chymical (chemical) mixture of quicksilver and other substances, which when heated by the sun augmented the original force of projection in such a manner that it reached to Merv."

(*c*) Again, the cannon or one of the cannons, which bombarded Paris from an extraordinary distance, is said to have burst as the very result of the

[1] Ousley's Travels in Persia, Vol. III. pp. 333-34.

extraordinary force it put forth. The same was the case with Aresh. We read the following in Albiruni: "There was a genius present called Isfandarmadh; he ordered to be brought a bow and an arrow of such a size as he himself had indicated to the arrow-maker, in conformity with that which is manifest in the Avesta. Then he sent for Aresh, a noble, pious and wise man, and ordered him to take the bow and to shoot the arrow. Areshstepped forward, took off his clothes, and said: 'O King and ye others, look at my body. I am free from any wound or disease. I know that when I shoot with this arrow I shall fall to pieces and my life will be gone, but I have determined to sacrifice it for you.' Then, he applied himself to the work, and bent the bow with all the power God had given him; then he shot, and fell asunder into pieces. By order of God the wind bore the arrow away from the mountain of Rayan and brought it to the utmost frontier of Khurasan."

(*d*) In the version of the story as given by Albiruni, who refers to the Avesta, we find, that, as there is somebody behind the gunner of the big cannon, viz., Krupp, who ordered the gun to be made, so, there was somebody behind the archer who shot the arrow, viz., Isfandarmadh, a genuis, who ordered the bow and the arrow to be made. Krupp is, as it were, the German Isfandarmadh or Isfandarmadh was the Persian Krupp.

There is one other explanation of Aresh's extraordinary feat which, on its surface, seems to be probable. It is given by Tabari. I translate from Zotenberg's French Translation: "Some persons maintain that this arrow, by virtue of the good fortune of Minocheher, just struck a vulture in the air and that this bird fell and died on the banks of the Jihoun; that they after-

wards found the arrow and carried it to Tabaristan." We learn from this, that the arrow, thrown with an extraordinary force, had spent its force after its long but ordinary flight and that, while falling, it wounded a bird which fled to a distance and then died of its wound. Thus the probable cause of the arrow falling at an extraordinary distance was, that it was carried to that distance by a bird which it had wounded.

We read in the above version of Albiruni, that Aresh "bent the bow with all the power God had given him." Prof. Bartholomae has adopted as a motto for his translation of the Gathas the words "Wie du kannst so wolle" putting them under the figure of an archer drawing his bow with all his strength, as found on some Iranian monuments. Both the monumental figure and the words may be taken as suggested by the above story.

The modern Parsees of Bombay observe, even now, a holiday, known as the Jashan-i Tirangân. It occurs on the day Tir, the thirteenth day of the month Tir, the fourth month of the Parsee year. This festival day is connected with the above story of the event in the reign of Minocheher.

The Mujmal-al-Tawârikh speaks of an Aresh Shivatir. Here the name Shivatir is the Persian form of Shepâk-tir, which is the Pahlavi rendering of the word *khshviwishur* in the Avesta. Firdousi often refers to the feat when he speaks of the Tir-i Aresh, i.e., the arrow of Aresh.

Ousley compares the above story of Aresh's arrow to that of "the golden arrow of such classical celebrity which wafted Abaris through the air." This classical story also has been the subject of much learned conjectural explanation. This Abaris was a Hyperborean priest of Apollo and he came from the country round the Caucasus. I think this Abaris may be the Iranian Aris, especially because the Iranian Aris also had performed his feat on a mountain belonging to the Caucasus range.

Of course, one may say, that the present German artillery feat is a real historical event and the ancient Iranian archery feat is well-nigh a mythological feat. But, we must remember, that there are many historical events, which time and later generations have turned into so-called mythological events. The present artillery feat on the very morning after its occurrence has begun to be called a " mystery " and various " speculations " have begun to be made about it. The present is a world-war, involving the whole world into its net and spreading misery all round. Suppose the result is equally large, and, in the end, through victory or long exhaustion we have a peace, which may be called a world-peace. Both sides, seeing the disastrous effects of the long world-war, preserve the world-peace, say, for some generations. The result will be that the devilish art of constructing such distant-range guns falls into oblivion. Then a century or two hence, people, not seeing such guns, or possibly even the pre-war guns before them, will take the present actual real event to be more than a mystery, a piece of mere imagination on the part of the writers of the present day. Speculations have from now begun to be made, and more may follow adding other elements to the actual present-day elements. But at the bottom of all these the historical event must rest. It seems, that round the original historical event of an extraordinary feat of an archery in ancient Persia, several stories have been woven, and what was historical has passed into the sphere of mythological. Before our very eyes, history begins to pass into mythology. Historical personages are being deified, and it is possible, that in a few generations, they may be considered as semi-gods and then as gods. I think, that students of Anthropology will then have as much work as we have now, to unearth the so-called mysteries woven round their names and round the events connected with their names. As Ousley says, a number of ingenious explanations have been given for the extraordinary archery feat, which, as referred to in the Avesta, seems to be simple. By the time we come to the generation of Alberuni who refers to the Avesta in the matter

the number of explanations have increased. One ingenious writer has suggested, that the mistake of taking the fort of one Amoul to be that of another Amoul has brought about the result of an enormous distance which cannot be believed.

A NOTE ON THE CROSS-PALANQUIN PROCESSION.

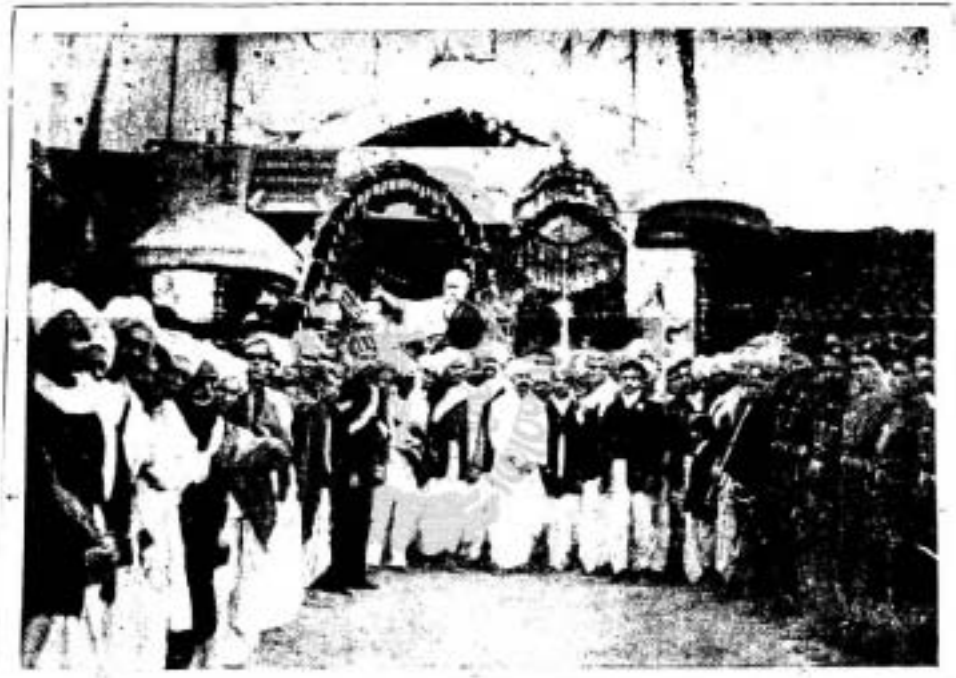
(Sanskrit. तिर्यगंदोलन Kanarese ಅಡ್ಡ ಪಲ್ಲಕ್ಕಿ and Marathi. आडवी पालखी

By Rao Bahadur R. C. Artal, I.S.O.

(*Read on 26th June 1918*).

HISTORICAL OR LEGENDARY ORIGIN.

1. In the Sacred Literature of the Veerashaivas or Lingayats, it is stated that Râvana, the famous king of Lanka or Ceylon, who was a Shaiva by faith, had made a vow to establish three crores of Lingas, but that he was killed by Râma before he had time to fulfil his vow completely. He had, it is said, established, before his death, two crores of Lingas, but he secured a promise from his brother Vibhishaṇa who was installed as the king of Ceylon by Râma that he would carry out his vow completely by establishing the remaining one crore of Lingas. Meanwhile Vibhishaṇa had learnt that Rêṇukâcharya, one of the five founders of the Veerashaiva or Reformed Shaiva faith, was residing on the Coromandel Coast most probably at Kumbhakoṇam and it is said that he approached the Âchârya and requested him to pay a visit to Lanka and establish one crore of Lingas in order to redeem his promise he had given to his brother Râvaṇa just before his death. Shri Reṇukacharya accepted the invitation and accordingly Vibhishaṇa carried the



CROSS-PALANQUIN PROCESSION

Achârya to Lanka with great pomp in a cross-palanquin procession, with seventy-two badges of honour or special privileges as mentioned below :—

ಮಹಾಶ್ವರ ವಿರುದಾವಳಿಗಳು. **महाश्वर विरुदावळिगळु.**	List of 72 badges of honour or special privileges.
१. किंकिणि युक्त पादकेंडेयु.	1. Tinkling trinket for the foot.
२. तिर्येगांदोलन.	2. Cross-palanquin.
३. पंचकलश.	3. Five jars in the names of five founders (Pancha-charyas) of the Veerashaiva Religion.
४. राजगुच्छ.	4. Royal tassel.
५. नेगळिन मुख.	5. Alligator-muzzle.
६. नडेज पपूर.	6. A litter with a canopy over it.
७. उभय पंकगळु.	7. A pair of fans or pankhas.
८. श्वेत छत्र.	8. A white umbrella.
९. आमागिरी.	9. An ornamented parasol borne over Rajas, &c. in procession.
१०. भूचक.	10. An umbrella of universal sovereignty called भूचक. Hence we have the word Chakravarti.
११. मैल्परवु. (उभय मोर्चेल),	11. A pair of fans or fly-whisks made of peacock's feathers.
१२. उभय कनक चामर.	12. A pair of bushy tails of the Tibetan Yok with golden handles.
१३. सुवर्ण वेत्रद्वय (रजत),	13. A pair of gold staves.
१४. उभय वेतालिक.	14. Two bards, minstrels or servants of Vetala.
१५. पुष्पवृष्टि.	15. A shower of flowers.

ಯಾಪ್ಪತ್ತೆರಡು ಬಿರುದಾವಳಿಗಳು. **बहात्तर विरुदावळिगळु.**	List of 72 badges of honour or special privileges.
१६. उभय चौरी.	16. A pair of chowries or bushy tails.
१७. उभय सोटगळु.	17. A pair of silver clubs.
१८. लिंगदवीररु.	18. Champions of the God Phallus.
१९. उभय वेदि (बेदि).	19. Two penegyrists or heralds.
२०. हिडितेजिगळु (कोत्तल कुदुरे गळु.)	20. A pair of led horses.
२१. नंदिध्वज व्यासहस्त सहित.	21. Bull banner with the arm of Vyasa fixed on it.
२२. ब्रह्मकपाल.	22. The skull of Brahma.
२३. त्रिशुल.	23. Trident.
२४. माया मस्तक द्वय.	24. Two faces of Mâyâ or Illusion.
२५. मुख तोरण.	25. A lintel with faces at the ends.
२६. तळिर तोरण.	26. A festoon made of young green leaves.
२७. धवल शंख द्वय.	27. A pair of white conches.
२८. जांगटे.	28. A gong.
२९. घंटा.	29. A bell.
३०. उभय हगलदीवटगी.	30. A pair of day-torches.
३१. गरिकोलु.	31. A staff with peacock's feathers.
३२. चंदगाबी. (उडाल पावड.)	32. A silk or reddish cloth with golden borders, used as a fan in regal, nuptial and other processions.
३३. गदा.	33. A mace.
३४. चक्र.	34. A discus (a weapon used by Vishnu to indicate the rotation of the sun).

ಯಪ್ಪತ್ತೈರಡು ಬಿರುದಾವಳಿಗಳು. बहात्तर विरुदावळिगळु.	List of 72 badges of honour or special privileges.
೩೫. ಖಡ್ಗ.	35. A sword.
೩೬. ಉಭಯ ಕಿರಂಗಿಗಳು.	36. A pair of cannons.
೩೭. ಚತುರಂಗಬಲ.	37. The four powers or divisions of an army, namely, Elephants, Cavalry, Chariots and Infantry.
೩೮. ವಜ್ರಾಂಕುಶ.	38. An adamantine goad.
೩೯. ಜರಿಪಟಕಾ.	39. Gold-laced streamers.
೪೦. (ಧವಲ ಪತಾಕಾ).	40. A white small flag.
೪೧. ಡೆಂಕಾ.	41. A large kettle-drum called Dunks.
೪೨. ನಿಶಾನಿ.	42. Flags.
೪೩. ಸೂರ್ಯವಾದ್ಯ.	43. A tabor, round like the sun.
೪೪. ಚಂದ್ರವಾದ್ಯ.	44. A tabor having the form of the half-moon or crescent.
೪೫. ತಾರಾವಾದ್ಯ.	45. A stringed musical instrument.
೪೬. ಡಮರುಕ.	46. A kind of drum shaped like an hour glass called "Damaruka".
೪೭. ಮೃದಂಗ.	47. A tabor.
೪೮. ರುದ್ರವೀಣಾ.	48. A lute with two or three dried sore gourds called Rudra Vina.
೪೯. ತಾಳೆ.	49. Cymbals.
೫೦. ತಪ್ಪಡಿ.	50) A large tambourine
೫೧. ತಂಬಟ.	51) beaten with sticks.
೫೨. ರಣಭೇರಿ.	52. An instrument of martial music.
೫೩. ಸಾಮಸಂಭಾರ.	53. The instruments or apparatus of village musicians.

ಯಪ್ಪತ್ತೆರಡು ಬಿರುದಾವಳಿಗಳು. **बहात्तर विरुदावलिगल्लु.**	List of 72 badges of honour or special privileges.
೫೪. शृंगवाद्य.	54. A horn.
೫೫. ಒಂಟಿಯ ಮೇಲೆ ನಗಾರಿ.	55. A kettle-drum mounted on a camel.
೫೬. ನವಪತ್ತ (नौबत).	56. A large kettle-drum called "Nobat".
೫೭. ದೇವ ದುಂದುಭಿ.	57. A large kettle-drum called "Deva-Dundubhi".
೫೮. ಕರಣಿ (करणा).	58. A large brass trumpet called "Karani".
೫೯. चिन्नकाळी.	59. A small trumpet usually blown in pairs by one person called "Chinna-kali".
೬೦. ಹೆಗ್ಗಾಳಿ.	60. A large metal horn, called "Heggali".
೬೧. तुत्तूरि.	61. A long trumpet.
೬೨. ಚೌಘಡಾ.	62. An assemblage of four kettle-drums beaten by two men, called "Choughada".
೬೩. यशःपटः.	63. A double drum or drums of Victory.
೬೪. ಕಾವೀಜಂಡೆ. (भगवा झेंडा).	64. A staff surmounted with cloth dyed with red ochre.
೬೫. ಗಜ್ಜರಿ ಕೋಲು.	65. A pole to which hollow jingling rings are atached.
೬೬. निःस्साल.	66. A kettle-drum called "Nissal".
೬೭. ನರ್ತಕ.	67. Dancers.
೬೮. ಗೀತ.	68. Singing.
೬೯. ಕಂಕಾಳ.	69. The back bone of Vishnu.
೭೦. ಚಂದ್ರಾಯುಧ.	70. A moon shaped weapon.
೭೧. ಪರಶು.	71. A kind of an axe called "Parashu".
೭೨. ತೆಂಗುವ ಚಲವಾದಿ ಘಂಟಿ.	72. A hanging bell of Shaiva or Veershaiva Chalavadi.

2. It appears that these privileges are the creation of the Tâmilian Kings who ruled, in the south of India, *i.e.*, Tamilian Country, and they were much coveted by the high priests, kings, feudatory chiefs and noblemen. And this view derives its support from the fact that in the year A.D. 192 Bhaskar Iravi-Varmmar made a grant to Joseph Rabban, a Jew, "of Anjuvannam, the (right to levy) tribute in money and in kind the revenue of Anjuvannam, the light by day (ಹಗಲು ದೀವಿಗೆ) the spreading cloth, the palanquin, the umbrella, the Vaduca-drum, the trumpet, the sandals for the feet, ornamental arches, awnings (ಉಪಾಕೆಗ ದುಮಾಲು) and presents carried on poles balanced on the shoulders *along with the seventy-two privileges of a nobleman.*" (*Vide* pp. 60, 61 of "Tamilians 1800 Years Ago" by V. Kanakasabhai.)

3. From the above it would appear that the seventy-two privileges known as ದುಪ್ಪತ್ತೆರಡು ಬಿರುದಾವಳಿಗಳು in the Karnatak and Tamil Country, are of great antiquity, especially in Southern India, and the cross-palanquin is one of the seventy-two privileges, its object being to prevent anything else passing on the road while the procession is going on. Most of these privileges are enjoyed by Shri-Shankar Bhârati Swâmi of Shringeri (in the Mysore territory) the High Priest of the Shaiva Brahmin community and also by the High Priests of the Veershaiva community, *i.e.*, Lingayats. Shri-Shankar Bhârati Swâmi claimed the exclusive right to the use of the abovementioned privilege and hence a dispute arose in A.D. 1836 between the two rival religious heads, *viz.* Shri-Shankar Bhârati Swâmi and the High Priest of the Lingayat community.

SHRI-SHANKAR BHÂRATI SWÂMI OF SHRINGERI CLAIMED THE EXCLUSIVE RIGHT OF GOING IN PROCESSION IN A CROSS-PALANQUIN.

4. The right of being carried in public procession in a palanquin borne cross-wise, was enjoyed by the Lingayat high priests of Chitaldurga (in the Mysore territory), Hubli, Dumbal and

Gadag (in the Dharwar District) and the Panchacharyas, viz., (1) Renukarâdhya, (2) Marularadhya, (3) Ekoramaradhya, (4) Panditarâdhya, (5) Vishvârâdhya, the founders of the Lingayat or Veerashaiva faith long before the introduction of the British rule and also in the early period of the British rule in the Southern Maratha Country and in the Karnatak. On 17th May A.D. 1836 Shri-Shankara Bhârati Swâmi brought a suit against Shidhalinga Charanti Swami of Murusâviramatha, that is three thousand Mathas, of Hubli in the Zilla Court of Dharwar. He claimed the exclusive right of being carried cross-wise in a palanquin on ceremonial occasions in virtue of a grant from the ruling power to a predecessor of his in Office and alleged that it had not been enjoyed by any one except the Swami of the Samsthana of the Smarthava sect of Brahmins, and laid his damages at the sum of fifteen thousand rupees for the injury sustained by him by reason of the respondent's assumption of the right in question.

5. On the 24th October 1836, the Zilla Court of Dharwar delivered its decree which after stating the nature of the action, proceeded thus :—

"The Court is of opinion that to grant any one the exclusive privilege of going in procession in a palanquin carried cross-wise and forbid all others to do so would be justified only by the most conclusive evidence of the former's right. He should have produced a sanad and have proved that immemorial usage had been in conformity to sanad. On reviewing what has been placed on the record in this suit, the plaintiff has never asserted that there is any *sanad extant*, or that there ever has been. In interrogatories presented to the Court by the parties for transmission to Chintâmanrâo Saheb of Sangli, there is some inquiry as to whether there are any 'Dakhala' (proofs) in this case but it is this very expression which has elicited the Political Agent's objections. The evidence adduced by the plaintiff, as to his enjoyment of the privilege, is deficient, both in substance and quality, and by no means amounts to proofs;

and the Court is of opinion the testimony produced by the defendant, is as strong in his favour in this particular." Hence the Court decreed that the plaintiff had not established his right, either by documents or by prescription, and accordingly disallowed his claim, and directed him to pay all the costs of action.

6. On the 21st November 1836, Shri-Shankar Bhârati Swâmi, the plaintiff, petitioned the Zilla Court for a new trial, stating that on diligent search a shasana, or grant inscribed on copper, had been discovered which conferred upon the plaintiff the exclusive right to the privilege claimed. The Court having demanded twice the production of the shasana, on the 29th November ordered as follows :—

"There seems to be no reason at all for a new trial, therefore the prayer of this petition is not complied with."

7. The plaintiff afterwards produced to the Court two shasanas on copper when the Court made the following order :—

"That no one can understand the shasanas in question and it is also not known what language they are written in, and without an authentic translation they cannot be received."

8. From the decree of the Zilla Court of Dharwar Shri-Shankar Bhârati Swâmi appealed to the Sudder Devanny Adawlut of Bombay. It may be noted here that the two inscriptions on copper produced before the Zilla Court are dated A.D. 1244 and 1296, that is, between five and six centuries ago, by the reigning princes of Madhya Desh and Dakshati Bang granting a Gooroo certain privileges.

9. The appellant tendered the copper shasanas to the Sudder Court as evidence of his title, but being in the Nâgari character they were transmitted by the Sudder Court with a precept to the Zilla Court of Dharwar for translation.

10. The alleged effect of the sanads was that of a grant to Vidyaranya (A.D. 1331 to 1386) of the privilege of going

through the country in a palanquin carried cross-wise. (*Vide* page 474, *Mysore Gazetteer*, Volume I., by L. Rice.) Before proceeding further the Court called upon Shri-Shankar Bhârati Swâmi to prove that this privilege had been enjoyed since the date of the sanads by Vidyaranya's heirs, or more correctly the successors of Shankarâchârya (*Mysore Gazetteer*, Vol. I., pages 473 to 478). The judges also made the following remarks:—

"In the original trial before the judge at Dharwar the appellant failed to prove any part of his case. On learning what the judge considered indispensable, *viz.*, a specific sanad, he professed to have such a grant; and after much delay, and long subsequent to the decree against him certain inscriptions on copper were produced which the judge refused as unintelligible." J. B. Simson, Esqr., the senior Puisne-judge, further remarked:

"I submit that the evidence thus tardily and suspiciously adduced should at least be most cautiously admitted and that in most cases these circumstances would go far to prevent its admission at all.

"Thus far as to form, which is palpably against the appellant; the substance of the sanads appears to me, but little more in his favour. Then, again, I see nothing to satisfy me that the copper plates themselves are genuine, thus I should reject them on the very threshold." (*Vide* pp. 205, 206, Moore's Indian Appeals, 1841-1846).

11. After making some further remarks regarding the shasanas brought forward by the appellant, the Sudder Court pronounced the final judgment on 23rd February 1838 which affirmed the judgment of the Zilla Court of Dharwar with costs.

12. Shri-Shankara Bhârati Swâmi then appealed to the Privy Council against the Bombay Sudder Court. Their Lordships, after reviewing at great length the evidence adduced in the case, felt themselves under the necessity of advising that the case should be remitted to the Sudder Dewâni Adâwlut for

a new trial, each party paying his own cost of this appeal and all other costs to be in the discretion of that Court at the conclusion of the suit. Their Lordships "Beg to express a wish that the Judges of the Court will, in the first instance, consider whether the action is maintainable, the allegation of the appellant in point of fact being proved, and if they are of opinion in the affirmative, that they will carefully inquire into the custody and genuineness of the sanads. Should these documents be forged the appellant must fail; for whether the existence of a sanad might be presumed from the immemorial exercise of the privilege when he rests his case upon the sanads actually produced by them he must stand or fall. If the Court is satisfied that the sanads are genuine and that the privilege is conferred by them, the next inquiry will be whether the appellant is to be considered the successor of the grantee, and there has been enjoyment under them. Lastly will come the right of the respondent. If that be negatived *prima facie* by proof of non-exercise or interruption, the onus will be cast upon him of strictly establishing it. Their Lordships trust that the Judges will use the necessary means for having witnesses of high rank who would object to taking on oath, examined without oath, according to the regulation now in force upon that subject and having the interrogatories so framed as to elicit the truth from them without offending their dignity. The rights of the parties may thus be at last, satisfactorily settled, and the character of our Indian Government for the enlightened administration of justice effectually upheld."

Accordingly the Sudder Court of Bombay, on remand by the Privy Council, reviewed the evidence on the record and passed the following resolution on the 6th February 1845 :—

"The Court having considered as required by the decree of Her Majesty in Council whether the appellant is entitled by law to maintain this suit, is of opinion that he is not so entitled, and decides to dismiss the appeal with costs in this Court on the parties respectively." (*Vide* the *Indian Law Reports* Vol. II

pp. 473-476, Bombay Series.) And the decision would appear to have been acquiesced in, and the case was carried no further.

13. A careful perusal of this case from the beginning to the end would show that some of the Judges of Bombay and of the Privy Council strongly suspected the genuineness of the two copper sanads as they were not produced before the Zilla Court in time; and that they were quite justified in so doing, is proved beyond doubt by the historical facts brought to light since A.D. 1836. It was alleged by Shri-Shankara Bhârati Swâmi that the two copper shasanas which he produced after the disposal of the suit on 24th October in 1836 in favour of the Lingayat High Priest, were granted to Vidyaranya, the 11th or 12th Gooroo in the order of succession from the time of Shri-Shankaracharya, by one of the kings of Vijayanagar. But it is a well-known historical fact that this famous Kingdom of Vijayanagar was founded in A.D. 1336 (*Vide Kanara Gazetteer* p. 96, *Belgaum Gazetteer*, pp. 362, and 363, *Bijapur Gazetteer*, pp. 396, and 397 and also *Dharwar Gazetteer*) by Harihar I, Hukka Hariyappa who ruled from A.D. 1336 to 1350 (*Vide* p. 346, *Mysore Gazetteer* Volume I) and Bukkaraya I, who succeeded Harihar I and ruled from 1350 to 1379, and it is also equally well-known that Shri-Vidyaranya who succeeded to the Guruship of Shringeri in A.D. 1331 and died in A.D. 1386 was the first Minister of the Vijayanagar Kingdom. (*Vide Mysore Gazetteer*, Vol. I., p. 474.) Now, the two shasanas produced by Shri-Shankar Bhârati Swâmi are dated A.D. 1244 and 1296 (*Vide Moore's Indian Appeals*, 1841, 1846, p. 206) and in view of the historical fact above stated, one is led to the inevitable conclusion that the two shasanas, produced by the Shringeri Swâmi, must have been utterly spurious. And Shri-Shankara Bhârati Swâmi was no doubt led to do so because the District Judge had remarked in the judgment that, no sanad, in support of the exclusive privilege claimed, had been produced.

14. It is an established custom in connection with Hubli Mursâvirmath that a successor to the Gurushp of this Matha

cannot go out on his first religious tour in his "Diocese" without being carried in a cross-palanquin in the public streets of Hubli. Hence on every such occasion Shri-Shankara Bhârati Swâmi strongly objected through his agents to such a ceremony to be held at Hubli. Thus fresh litigations were started on every such occasion and both the parties had to appear before the District Magistrate, Dharwar, and every time, after protracted inquiry, permission was granted to hold the procession, and on the last occasion an order dated 2nd November 1905, was passed by Mr. M.C.Gibb, I.C.S., the then District Magistrate of Dharwar in favour of the Lingâyat Swâmi.

15. In September 1911, Shriman Maharaja Niranjan Jagadguru Jayadeva Murugha Rajendra Mâhû Swâmi of Chitaldurg in the Mysore territory, the High Priest of the Lingâyat Community, at the invitation of the Lingâyats of Bâgalkot in Bijapur District, desird to pay a visit in a palanquin carried cross-wise in procession after having obtained the permission of the Bijapur District Magistrate. But the Brahmins of Bâgalkot and other places objected strongly to the cross-palanquin procession and consequently a slight disturbance took place on the 12th September 1911 which was gravely exaggerated in some of the vernacular papers conducted by the Brahmins. After a thorough inquiry the Bombay Government, with a view to prevent any further disturbances of the sort, were pleased to issue a Press Note dated 2nd *November* 1911 which is quoted in full below: (*Vide* supplement to the *Bombay Gazettee* official papers, dated 9th November 1911, page 742.)

JUDICIAL DEPARTMENT.

Bombay Castle, 2nd November 1911.

Press Note.

The Governor-in-Council regrets that a slight disturbance which on the 12th September 1911 occurred in Bâgalkot in the Bijapur District has been gravely exaggerated in some of the

vernacular newspapers. It has been asserted that the Lingayats paraded the Vyasantola, defiled Vithoba's Temple, carried, in spite of the District Magistrate's express prohibition, their Swâmi's Palanquin cross-wise through Bâgalkot and committed on the Brahman residents numerous and unprovoked assaults. From the reports of the local authorities the Governor-in-Council is satisfied that the Vyasantola was not paraded and that Vithoba's Temple was not defiled. It is further not correct that the District Magistrate prohibited the cross-palanquin procession. On the contrary, he informed a Brahman deputation that he would not do so, and in refusing to forbid it he exercised a wise discretion. For the Brahman Swâmi is always carried through Bâgalkot in a cross-wise palanquin and there is no reason why this privilege should be reserved for one community. Lastly the few individuals who did receive injuries seem to have provoked them by wantonly meddling with a lawfull procession. Complaints have moreover been lodged and will, in due course be dealt with by the authorities.

"By order of His Excellency the Hon. the Governor-in-Council"

(Signed) C. A. KINCAID,

"*Secretary to Government.*"

Since the issue of the Press Note Shriman Mâharaj Niranjan Jagadguru Jayadeva Murughârajendra Mahâ-Swâmi toured in the Poona, Satara, Sholapur, Belgaum and Dharwar Districts: and His Holiness was taken in every place visited, in a cross-palanquin procession without any objection on the part of Brahmins, some of whom even took part in the procession. The Lingayat High Priests now enjoy undistrubed, the honour of going in procession in a cross-palanquin, and this is entirely due to the wise course adopted by Government in issuing the Press Note quoted above. Thus the longstanding dispute regarding the cross-palanquin procession has been settled once for all.

16. From the judgment of the Privy Council it would appear that there has been a confusion between Vijayanagar and Anegundi. The latter was destroyed by the Mohomedans long before the founding of Vijayanagar. The old Vijayanagar is situated on the Northern bank of the river Tungabhadra and Anegundi on the Southern bank. The former is in the Madras Presidency while the latter is in the Nizam's Dominion. The Vijayanagar Kingdom was founded by Hukka and Bukka 12 or 13 years after the destruction of Warangal in 1323 (or 1326!) by the Mohomedans. Anegundi Kingdom was in existence in 1323 and Hukka and Bukka, after the destruction of Warangal it is said, first accepted service under the Raja of Anegundi, and subsequently, in 1336, founded the Vijayanagar Kingdom with the help of Vidyaraṇya who became their Minister and who had succeeded to the Guruship of Shringeri Maṭhâ in A.D. 1331 that is to say, about five years prior to the establishment of the Vijayanagar Kingdom and died in A.D. 1386 Under these circumstances, it is true to say that the two sanads or shasanas of A. D. 1244 and 1296 are not at all genuine as surmised by the District Judge of Dharwar and some of the Judges of the Sudder Dewani Adawlut of Bombay. It is also quite plain that they were freshly prepared with hot haste and in a most clumsy manner, evidently in utter ignorance of the historical facts connected with the foundation of the Vijayanagar Kingdom. Further there is an interval of 92 and 40 years between the two shasanas produced and the date on which the Vijayanagar Kingdom was established. Shri Vidyâranya was consecrated in A.D. 1331 and he died in 1386. Under any circumstance, Shri Vidyâranya must have been 36 years of age at the most when he succeeded to the Guruship of Shringeri Maṭhâ and at the best calculation he must have been born in or about A.D. 1296 when the Vijayanagar Kingdom was not in existence at all. (*Vide* Note, 1, *Mysore Gazetteer*, Vol. I., page 345.)

17. A copy of a photo of the Vyasantola procession held at Gada-Ingalaz in the Kolhapur territory on 30th June 1911

accompanies. His Holiness seated in the palanquin is Shriman Maharaja Niranjan Jayadeva Murugha Rajendra Maha Swâmi of Chitaldurga in the Mysore territory.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 20th March * 1918 at 6-15 p.m., (S. T.) when the Hon. Mr. P. R. Cadell, C.I.E., I.C.S., occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following resolution recording the sense of grief of the Society at the death of Principal J. N. Fraser was passed:—

"The Society records its deep sense of grief at the death of Principal J. Nelson Fraser which occurred on the 12th March 1918. Principal Fraser was for one year the Vice-President and for one year its President and as such and as a member for a number of years took a deep interest in the work of the Society. Even outside the Society, he sympathised with its work by spreading a knowledge of its aims and objects. The Society deeply deplores the loss of his death."

---

* As the last Wednesday of the month of March was the Hindu Holi holiday, the meeting was called a week earlier.

The following papers were then read :—

1 "The Advocacy in Indian Judicial Courts in Pre-British Times." By K. A. Padhye, Esq., B.A., LL.B.

2. "The Parsee Purificatory Ceremonies—Purificatory Processes in Daily Life." By Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 24th April 1918 at 6 p.m., (S. T.) when Rao Saheb Dr. V. P. Chavan occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "Further Notes on a Case of Human Sacrifice and Cannibalism from the District of Nadiya, Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L.

2. "The Gaddis of Chamba and Kangra" By Captain H. Wilberforce-Bell, F.R.G.S., F.R. Hist.: S., M.R.A.S.

3. "The Bombardment of Paris from a distance of 60 miles supposed to be a Mystery. An instance of a somewhat similar mystery in the ancient History of Persia." By Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph. D.

A vote of thanks to the authors of the Papers concluded the proceedings.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 26th June 1918 at 6-15 p.m., (S. T.) when Rao Saheb Dr. V. P. Chavan occupied the Chair

The minutes of the last meeting were read and confirmed.

The following Papers were then read:—

1. "Revised Ethnography of the Kanarese District in the Bombay Presidency."* By J. A. Saldanha, B.A., LL.B.

2. "A Note on the Cross-palanquin Procession." By Rao Bahdur R.C. Artal, I.S.O.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

* This Paper along with its other two parts will be published together as a whole Paper in a subsequent number of the *Journal*.

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OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

(1918)



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THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

DEIFICATION OF LIGHT AMONG ANCIENT NATIONS, EASTERN AND WESTERN.

By S. S. Mehta, Esq., B.A.

(Read on 21st July 1918).

The idea that light is deified by many nations struck me so vividly once long ago when I saw a Parsi lady reciting some holy words of prayer after lighting the lamp of her room, that I could not help comparing it with the usual custom of Hindu ladies to render similar devotion to the same phenomenon in the evening. It is, again, not the evening time alone, but morning as well that is dedicated to the worship of light.

(Apart from the figures of speech that are used to bring out expressions like :—" light is life " and so on, the phenomena of light and darkness must have been coeval with animal life ; and human knowledge is closely connected with the light of nature. For a very long time, human beings in different places regarded light as a substance. The Australian myth, to begin with the remotest place of the West, in which direction the Solar disc droops down every evening to be ultimately drowned into the bowels of the Earth through oceanic waters, takes the Sun as the cause of light ; but it is thought of as a fire or fiery substance. The belief of the Australian myth in

sleep and idleness to be darkness and activity—knowledge to be light has its self—evident reason. Many Australian tribes believe, that long ago, darkness prevailed all over the world, until the Sun was created—or rather, until the Sun was released. It was an emu's egg that was thrown up to the sky, which gave a great light. Some of these tribes hold that until the magpie props up the sky and sets free the Sun, there is the reign of darkness. Again, in Oceania, it is maintained that heaven and earth are close together, and until they are separated, their offsprings are in perpetual and universal night. Life and Light are represented by Tama Mirte-ra—the great son of day. A creation Epic of these tribes gives a sort of description in the following words:—

The word became fruitful,
It dwelt with the feeble glimmering,
It brought forth night,
The great night, the long night,
The night to be touched, the night unseen,
The night ending in death."

Moreover, among the Eskimos, it is believed that men came out of the Earth, lived in perpetual darkness and knew no death. Then there came a flood which destroyed all but two old women, one of whom desired both light and death. Death came and with it, sun, moon and stars. Many a myth can be discovered in some of the Miltonic poetry to show that as long as there was no motion, there was darkness, and also no creation or existence of life. A certain Eastern legend may be said to have held that darkness died and light was born—and with it all life. So, death came with light.)

Another widespread myth among the Eskimos is that of the brother, who, in the time when darkness covered the earth, ravished his sister. The sister, in her anger of the brutal conduct, pursued him to the sky with a brand. He became the Moon, and she the Sun, ever pursuing the Moon except in

winter, when she remains in her house and there is darkness. The stars are in this case, sparks from the brand. So much for the Eskimo.

(Now, let us turn to the Chinese Myth ; it states :—In the beginning all was darkness. From a great mundane egg which divided into two, came Poon-koo-wong, who made the Sky out of the upper and the Earth out of the lower half. He also made the Sun and the Moon. Chinese philosophy is known to be speaking about *T'aikih, the most ultimate*, which produced the cosmic souls Yang and Yin, male and female—warmth and cold or light and darkness. In Japan, an old myth in the Kojiki as I find in an authoritative book of reference, speaks of a time when heaven and earth were not separated and the In and Yo (= Yin and Yang) not yet divided. All was chaos and in fact darkness.)

Next, in American Indian Myth, *e.g.*, among the Arunta, the sun is female, the moon is male. In a similar way, among the Andaman Islanders, the Sun is called the wife of the Moon. Again, in the Norse mythology, Night and Day are mother and son, (i.e., the Moon is the mother and the Sun is the son) set in the Sky by All Father, who gives each a horse and a chariot to drive round the earth. The Sun, in fact, has a chariot. (Hindus have one of their legends to relate that the Sun has a chariot equipped with but one wheel, and over his endless path of journey, his lame charioteer drives his seven horses yoked to the chariot. The Sun is regarded as male and the Moon too is declined in the masculine gender, as a rule having no exception—Ushas—the dawn—the rosy coloured morn of the well-known English poet—is regarded as female, by Vedic seers ; but with this part of the subject, I may deal in the sequel.)

(As it presumably appears from the above, darkness in many places and among many nations was looked upon as intimately connected with death and evil powers. Light and life are allied

to each other. Even lightning is worshipped in some quarters It is well-known that the goddess of lightning was adored by Buddhists; and she was appointed to accompany the God of thunder on his expeditions to prevent his making a mistake. Lastly, the God of fire is another of the gods connected with light. It may be noted, moreover, in passing that the Buddhists deify light in the Bodhi-Sattva as Marichi-deva; and the Chinese represent her with eight arms—in two of her hands she holds up emblems of the Sun and the Moon. But in connection with this, it can be observed that fire—the God of fire—is described in the Vedas to have seven tongues—which came in later ages to be worshipped as goddesses—Kâli, Karâli, Vijayâ, Jayâ, Nava; Sulohini Chaiva Sudhûmravarṇâ Sphullingini Vishvaruchirhi *devi*, lelahyamana iti sapta jivhâ." i काली कराली चिजवा जया नवा, सुलोहिनी चैव सुधूम्रवर्णा। स्फुलिंगिनी विश्वरुचिर्हिदेवी लेलाह्यमाना इति सप्त जिव्हा॥

During the Vedic period, only two goddesses have a marked individuality—Ushas the dawn, and Sarasvati, the river goddess and latterly, the goddess of speech—Speech is always regarded as internal light flashing out.

The 11th verse of I, 123–states :—

"Radiant as a bride decorated by her mother, thou displayest thy person to the view. Auspicious Ushas! remove the investing darkness; no other dawns, but thee will disperse it."

This Ushas is considered to be the Eos of the Greeks and the Aurora of Latins. Philologists hold that Arjuni is the Greek Argynoris, Brisaya is Briseis and Dahanâ is Daphne. Saramâ is phonetically equivalent to the Greek Helena. Saranyu, the mother of Yama and of the Aśvins, is the Greek Erinys and Ahanâ is the renowned goddess Athena.

At this stage it will not be amiss to cite the truth without citing the author's words:—

It is related in a legend of the Rig Veda that Saranyu ran away from her husband, Vivasvat, and then gave birth to the

twin Asvins. A similar—or rather the same—legend is to be found among the Greeks who believed that Erinys Demeter ran away from her husband much in the same manner and gave birth to Areion and Despoina. The idea is common to both the legends; for, the dawn disappears—Ushas—as the day and night advance. The worship of Light and the form of light is pictured in a figurative manner but the whole sketch cannot be presented here. Suffice it to state here that as in this legend, in another place also in the Rig Veda, many allusions to the sun pursuing the dawn as a man pursues a woman are found and similarly, the Greek Apollo pursues the Greek Daphne, "until she is metamorphosed"—*i.e.*, the dawn disappears. Some verses quoted at this stage will not be deemed out of place:—"Far extending, many tinted, brilliant Ushas! We know not thy abode, whether it be nigh or remote—Daughter of the Sky! accept these offerings, and perpetuate our welfare. She, the young, the white-robed daughter of the sky, the mistress of all earthly treasure, dawns upon us, dissipating darkness! Auspicious Ushas! shine upon us to-day on this spot. Following the path of mornings that have passed, to be followed by endless mornings to come, bright Ushas dispels darkness and awakens to life all beings unconscious like the dead in sleep."

$$\left.\begin{matrix} 21,\ 22 \\ (I.\ \ 30 \end{matrix}\right\};\ \&\ \left\{\begin{matrix} 7,\ 8 \\ 1,\ 113 \end{matrix}\right.$$

"As Mr. M. Barth remarks, the Vedic gods are masters close at hand, and require a due performance of duty by man. He must be sincere towards them for they cannot be deceived. There are no indications in the Rig Veda of any temples reared by mortal hands, and consecrated as places of worship. On the other hand, every householder, every patriarch of his family lighted the sacrificial fire in his own home, and poured libations of the soma juice, and prayed to the gods for happiness to the family."

Now, Uranus is Varuna or the sky and Prometheus is the Vedic Pramantha, the fire which is produced by friction. Fire is light transferred from the Sky to the Earth. Fire was considered an object of worship among all ancient nations, and in India, Persia and some other places, fire was held in great and profound veneration. Among the Hindus sacrificial fire received the highest regard. In fact, no sacrifice could be performed without fire; and it was the god Agni that was known as the invoker of other gods. Muir in his Sanskrit Texts says:—Agni is the god of fire, the Ignis of the Latins; and the Ogni of the Sclavanians. Cox in his Mythology of Aryan Nations remarks:—"We have Promethens answering to Pramantha, Phoronus to Bharanya and the Latin Vulcanus to the Sanskrit Ulka. Thus, with the exception of Agni, all the names of the Fire and the Fire-gods were carried away by the Western Aryans."

Agni or fire-god is the form of light on the Earth and as such he was worshipped by all the Aryans. Yâska, the author of Nirukta, classifies all Vedic gods thus:—"Agni, or fire as th God of the Earth; Indra, the God of the firmament; and the Sun the God of the Sky." In the Reg Veda, Agni is worshipped not only as the terrestrial fire but also as the fire of the lightning and the sun, and his abode is the invisible heaven. I shall rest content with quoting the following words:—"The Bhrigus discovered Agni in Heaven, Matariśvan brought him down and Atharvângiras, the first sacrificers, first installed him in this world as the protector of men." In the Satapatha Brahmana it is said: "Mâdhava the Vidcha carried Agni Vaiśvânara in his mouth. The sage Gotama Râhûgana was his family priest. When addressed by the latter he made no answer, fearing lest Agni might fall from his mouth."

Thus (it will be easy to see that Light in some form or other was an object of worship among the ancient races both in the East and the West. Mitra and Varuna, the two gods almost inseparably associated by the Vedic Aryans at the

time of prayer, are held to be representing the day and the night. Taittiriya Brahmana 1, 7, 10, 1 states: the day is Mitra's and the night is Varuna's. These two are invoked along with Agni :—"I invoke first Agni for our welfare; I invoke also Mitra and Varuna for help; I invoke Night who gives rest to the world; I invoke the divine Savitri—the Sun to our assistance. In the Rig Veda X, 123, 6, the Sun is called the golden-winged messenger of Varuna; and just as the same luminary is said by Hesiod to be the eye of Jupiter, he is in the Rig Veda called the eye of Mitra and Varuna.) In Rig Veda X, 11, 1 Agni is compared to Varuna in omniscience—which attribute Varuna possessed pre-eminently; and it will not be strange if the same idea finds a parallel in Psalm CXXXIX, 1-4; and also St. Matthew XVIII, 20. (Now, at this stage, it is necessary to note that Mitra corresponds to the Mithra of the Zend Avesta. In fact, this god—day—was known to the Aryan race before the Iranian branch separated from the Indian. Mithra was worshipped in Persia prior to the age of Herodotus, as noticed by Windischmanu, basing his argument on the common use of names like Mitradates and Mitrobates. Herodotus, moreover, talks of Mitra as a goddess; and Plutarch and Xenophon describe the Persians as swearing by the God Mithra. Plutarch goes a step farther and observes that Zoroaster conceived of Mithra as standing intermediate between the deities Oromazes—the representative of light—and Areimanivs—the representative of darkness and ignorance.) The following is quoted from Max Müller's Oxford Essays p. 41 as relating to Varuna who corresponds in name of Ouranos of the Greeks :—"Uranos in the language of Hesiod is used as a name for the Sky; he is made or born that he should be a firm place for the blessed gods. It is said that Uranos covers everything and that when he brings the night, he is stretched out everywhere embracing the Earth. This sounds almost as if the Greek myth had still preserved a recollection of the Etymological power of Uranos. For

Uranos is the Sanskrit Varuna, and is derived from a root *var vri* to cover;" &c., ...

Varuna and Prithvi are as husband and wife ; and so are Uranos and Gaia, in the theogony of the Hesiod ; and Varuna is the progenitor of Dyaus as Uranos is of zeus. Thus it will be clear to perceive that the Sky and the Earth or the Heaven and the Earth, Light and Darkness, are phenomena that are the objects of apotheosis among the civilized ancient nations, who represent these phenomena in figurative language in a very admirable manner.

We next advert to certain festivals performed in worshipping fire, both in the East and the West. (There is a practice which can be well designated as a reminiscence of ancient times, prevailing in Southern India and it has its parellel in the fire customs of European countries. Pongol is a feast of Ingathering when the Sun enters the Tropic of Capricorn, and when every street, nay, every lane has a bonfire, which is an offering to the Sun God through fire—his terrestrial representation. In the first place this corresponds to the Holi festival of Northern and Western India in the early part of spring, as already pointed out in one of my previous Papers. The village priest is expected to pass through it ; and the people generally leap over the ashes to avoid the trouble of disease and prevent it as well. This sort of vernal festival of fire is celebrated in China too, in the province of Fo-kien, particularly. The Journal of the Asiatic Society of Bengal Liii Part I at page 60 and Mr. W. Crooke in his Popular Religion and Folklore state that this worship of fire is derived from an ancient custom and it is celebrated with a feast in honour of the Sun who renews vegetation in the month of April. It is very interesting to read the details as described in certain places, but root-base in all of them is no other than a devoted worship of Light, celestial or terrestrial or both. The ceremony of passing the image of the deity across the fire is another essential feature that appears in many parts of India and has a parallel in the straw effigy of

Kupalo across the midsummer bonfire of Russia. Inspired devotees pass through the fire both in India and Europe and China and Japan in Asia. In 1854, the Madras Government instituted an enquiry into this custom, but their finding ultimately was that it was not attended by danger.) The fire walk is performed in Japan as a religious rite twice a year. As witnessed and described by the wife of an American Naval Officer in 1903, it is really very interesting and even inspiring; but the conclusion drawn goes to show that fire is regarded as the spirit of evil and so the Shintoists go through this fire-walking as a kind of outward and visible sign of inward spiritual grace. The fire walk prevails in Fiji, in Tahiti, in Trinida and in many other places of America. The Hottentots have this custom prevalent among them, but it is accompanied by more elaborate rites. The Nandi and Zoulus of British East Africa attach great importance to fire worship in this form by applying fire to sick cattle to get rid of their disease. Indians of Yucatan, like many other races, walk over hot embers to avert calamities.

Mr. Frazer, in his Balder the Beautiful, informs us that similar rites were performed in more places than one in classical antiquity. He says —"At Castabala, in Cappadocia, the priestesses of an Asian goddess, whom the Greeks called Artemis Perasia used to walk barefoot through a furnace of hot charcoal and take no harm." Again, in Italy there was a sanctuary of a goddess Feronia where the same rite was performed; and it was held in high reverence by Latins and Sabines; but according to Virgil and Pliny, the rite was performed in honour of Apollo. Even the lady of a pious household prays to God through the medium of the lamp she herself lights. The man prays to God through the declining Sun; and the woman does so in her vernacular—

દીવા દીવા દીપ્તિકાર	Divâ divâ diptikâr
કાને કુંડળ મોતીહાર	Kâne kundala motihâra
દીવા દેખી નમસ્કાર.	Divâ dekhi namaskâra.

O lamplight, full of resplendence, with your ear adorned with a ringlet and a pearl decoration, may I bow to you at your sight !

The Parsi lady, however, prays in the following terms, which seem to have phonetic similarity and probably similarity of sense also with the corresponding Sanskrit prayer :—

અજ્યહમા ગુનાહ પતેત પશેમાનુમ
અજ્ય¶ હરેવસતીન દુશ્મત¶ દુજ્યખત દુજ્વરેશેત
મેમપગેતી મનીદ અૉ એમ ગેાફ્ત
અૉ એમ કદ અૉએમ જસ્ત
અૉ એમ યુન યુદ એસ તેદ.

ANTHROPOLOGY OF MODERN CIVILIZED MAN.

By Arthur MacDonald, Esq., Washington, D. C., Author of "Man and Abnormal Man." [1]

(*Read on 31st July*, 1918.)

In the organization of a university many years ago, one of the questions which arose, was whether to class anthropology under psychology, or psychology under anthropology. Inasmuch as the psychological department of the university was the predominating one, anthropology was made a subdivision of psychology. Though the question may not be vital, university politics should hardly be the guide in such matters.

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[1] "Man and Abnormal Man", Senate Document, No. 187, 58th Congress, 3rd Session, 780 pages, 8b, Washington, D. C. This document includes investigations upon children, genius and insanity, hypnotism, criminology, education and crime, and statistics of crime, suicide, insanity and other forms of abnormality, with extensive bibliographies.

But anthropology has long been established as a science, while psychology has not as yet produced a sufficient body of truths to be called a science in the rigid sense, though it has made great progress in application of scientific methods in its work. Like sociology, psychology is called a science by courtesy, but this does not lessen its value, for some of the most promising branches of inquiry have not yet reached the scientific status, though they are of great service to the community. Yet the older and better established subject should be the basis. The word anthropology itself is also more directly applicable to man. In fact, all branches of science that deal directly with man's body and mind should be under the head of anthropology. As the modern development of psychology has been mostly in its connection with anatomy and physiology, this brings it very close to anthropology in a fundamental way.

The anthropology of modern man, as distinguished from that of ancient, savage and prehistoric man is very recent. A proof of this is the fact that the first scientific study ever made of a human being was conducted upon Zola by some twenty French specialists in anthropology, psychology and medicine. This was published in 1897.[1]

Even the word "anthropologist" in the sense of a student of mankind as it is to-day, is scarcely heard. It may seem strange that anthropology has been occupied so little with the study of modern man.

MODERN MAN MORE ACCESSIBLE TO INVESTIGATION THAN ANCIENT MAN.

Whatever the reasons for this, it is due time, that anthropological study be directed much more to man as he is now, for he is fully and directly accessible to investigation, whereas

[1] The author has made a summary of this study of Zola in his work entitled, "Juvenile Crime and Reformation, Senate Document, No. 532, 60th Congress, 1st Session." (See pages 230-254.)

ancient and prehistoric man is much less so. It is almost an axiom of scientific method, that the most directly and fully you can study the material, the more trustworthy the conclusions.

SYNTHETIC TRAINING REQUIRED.

One difficulty in developing this modern phase of anthropology, is the necessity of extensive preliminary training, because not only anthropological knowledge, but medical courses and especially experience in psycho-physical laboratories are required to be adequately equipped for such work; that is, a synthetic training is called for.

CRIMINAL ANTHROPOLOGY.

It is especially in criminal anthropology that much recent and direct study of modern man has been pursued. Penal and reformatory institutions are specially suited for scientific investigations on account of the uniformity of conditions which surround the inmates, as compared with the heterogeneous and variable environment of persons living in freedom. Also the great majority of the inmates are normal, it being their abnormal (sometimes criminal) surroundings that have brought them to such institutions. Therefore, the study of these mostly unfortunate people is mainly an investigation of normal human beings and the results of such studies will apply to more in general. The relatively few really abnormal inmates can be distinguished from the others. It is unfortunately true that some are made more abnormal by long-continued unscientific treatment in institutions which are supposed to exist for the improvement of mankind.

LABORATORIES FOR HUMANITY.

As institutions for the abnormal and unfortunate classes are supported by public funds, there is no reason why they should not be utilized for humanitarian scientific study, the main object of which is not only to improve prison discipline and prepare the inmates to be better citizens, but to prevent others

from going wrong by knowledge gained through the direct study of the individuals themselves. Thus, one function of these institutions will be that of humanitarian laboratories for the good of the community.

ANTHROPOLOGY AND WAR.

War is like the shaking of the tree in the hurricane: everything falls down—fruit; good, bad and rotten—dead limbs and worms—all is stripped off—the social organism is shaken to its very foundation and rent asunder—all things are laid bare—human nature yields itself up.

From the anthropologic standpoint, war is not only abnormal but a sociological monstrosity, belonging under the head of teratology, a science which treats of monsters. The monstrosity consists in militarism and navalism, driving out humanity. War is probably an anthropological necessity, and if this present war had not come now, it would have probably started later, and have been still more terrible.

One of the objects of criminal anthropology is to lessen a present crime *between* nations (war), as well as crime *within* nations by knowledge gained through study of causes, and just as the spread of education and knowledge gradually liberated the intellect, so as to undermine the ideas upon which religious wars were based and eventually stopped, so a similar process of enlightenment may be necessary to cause political wars to cease.

ANTHROPOLOGY USEFUL TO EVERYONE.

As a further illustration of the benefit from anthropological study is the extensive use of the Bertillon measurements and finger-prints system, which might be mentioned. As soon as false and morbid sentimentality can be dispelled, and the *absolutely impersonal nature* of anthropological inquiry understood, these and other systems of identification can be made of practical value to all people. For instance, banks, life insur-

ance and other institutions could establish personal identity easier and better. You would not have to trouble your friends to go to the bank to identify you. There would also be fewer soldiers and citizens with nameless graves.

NO HONEST MAN NEED FEAR TO SUBMIT TO SCIENTIFIC STUDY.

Every one who intends to be an honest and worthy citizen need have no fear of a law-compelling an adequate record for the identity of all persons. If one be conscious of some weakness, that might cause him to go wrong, the feeling that his identity is fully recorded, will have a most salutary effect. It would doubtless keep many from falling. For few persons would knowingly commit an offence if they thought they would probably be caught. In short, the most thoroughly anthropological methods are utilized for the study of mankind, the better.

To make the investigation of man more accurate, the time may come, when many and eventually all persons will be willing to be examined by responsible and official experts, and after death dedicate their bodies to the study of humanity. If one had before him the anthropological history of his ancestors one, two or three generations back, giving in each case the height, weight, lung capacity, color of hair and eyes, cephalic index, measurement of pain and other sensibilities, mental ability and moral status, trade or profession, different diseases from childhood up and age at death; if these and other data concerning our ancestors were accessible, we might then be able to really know and understand ourselves, and as a result live more rational, successful and happy lives.

If necessary, stringent laws could be made againt any misuse of the records. The eventual benefit to mankind of such facts would be inestimable. It would remove the stigma of our ignorance of human beings as contrasted with our more accurate knowledge of animals.

SPECIAL POINTS TO BE NOTED IN THE STUDY OF MAN.

In the scientific investigation of man as he is to-day, the rigidity required by the older sciences, as physics and mathematics, cannot be followed, for modern inquiry must depend much upon psychology and sociology, which, as we have seen, are not sciences in the strict sense of the word.

While, as a general rule, the probable truth of a conclusion increases with the number of cases investigated, in certain subjects where there is great regularity and uniformity, the results based upon smaller numbers may be equally probable.

The public must be cautious against applying general conclusions to individual cases, as is sometimes attempted. Thus children with a larger average circumference of head are brighter than those with a smaller average circumference, but it by no means follows, that James with a larger head circumference is brighter than John because John has smaller circumference of head. For every general truth has many exceptions and we do not know which are the exceptions. If general conclusions are three-fourths true and one-fourth false, they are valuable for they indicate the direction toward which truth is travelling.

AUTHOR'S CONCLUSIONS FROM HIS STUDIES OF MODERN CIVILIZED MAN.

It would take one far beyond the purpose of this article, to consider the many original and varied studies of modern civilized man, which have already appeared. The author, therefore will summarise the results of his own investigations, but will state only those conclusions which, so far as he knows, were new at the time published, and were based upon a sufficient number of cases, to be worthwhile mentioning.

The total number of cases studied by the author is 42,375, being either investigations by him personally, or under his

direct supervision. The author has also made intensive detailed studies of about twenty-five criminals,[1] but they vary so much in age and environment, that no general conclusion can be drawn. Should the reader desire to know the methods employed, the detailed conditions of experiments and nature of instruments used by the author in arriving at his conclusions, he should consult the works of the author referred to in the foot notes.

The following conclusions are divided into nine sections, the first five of which concern mental ability in relation to physical, neurological and abnormal condition of children mainly, and in connection with sociological and racial factors. Section VI refers to a relation between anthropology and disease; section VII to physical anthropology and base ball, and sections VIII and IX to new applications of psychological anthropological study to nations and statesmanship. As already indicated, the general truth of these conclusions depends mainly upon the number and variety of cases studied, the number being given in brackets with each conclusion.

I—CONCLUSION AS TO MENTAL ABILITY AND CIRCUMFERENCE AND SHAPE OF HEAD.

Head measurements are the most important of any, not only because the head encases the brain, but it also is preserved the longest after death and is a strong connecting link between modern, ancient and prehistoric man. The most important measurements of the head are its maximum length and width, which are the bases of the cephalic index. Too many psycho-physical investigations omit the cephalic index and thereby lessen greatly their scientific value.

1. The larger the circumference of head in children, the greater the mental ability, (21,939). Physiologists have long believed this, but it had not been shown

[1] Many of these cases appear in "Criminology," New York, 1894, and in Le Criminel-Type," Lyon et Paris, 1895.

by actual measurements upon large numbers. This also accords with the opinion of zoologists, that the larger the head in animals, the greater the intelligence.

2. Broad-headed (brachycephalic) children are mentally superior to long-headed children (dolicho-cephalics) which is confirmed by the further facts that colored children are more dolicho-cephalic than white children, and also have less mental ability (1165)[1].

These statements accord with the results of research in prehistoric anthropology, that bracycephaly increases as civilization increases.[2]

3. Dolichocephalic university students are less sensitive to pain than the bracycephalic (377).

CIRCUMFERENCE OF HEAD AND NATIONALITY.

4. Children of foreign parentage (2074) have slightly larger circumference of head than children of American parentage, (12,487) but children of mixed (foreign and American) nationality (1912) have smaller head circumference than those of American parentage (16,473).

This appears to indicate an unfavourable result of mixing nationality.

5. Circumference of head is less in children with abnormalities (2,244) than in children in general (16,473).

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[1] Figures in parenthesis indicate number of cases studied by author as has been stated already.

[2] Conclusions 1, 2, 3, 4, 5, 7, and 8, are discussed in "Man and Abnormal Man," Senate Document, No. 187.

Conclusion No. 6 is in Senate Document, No. 400, "A plan for the study of Man," 57th Congress, 1st Session, already cited.

II.—MENTAL ABILITY, PHYSICAL AND SOCIAL CONDITION AND NATIONALITY.[1]

Conclusions as to mental ability in connection with physical and social conditions and nationality are summarised as follows:—

1. American born children (12,487) are superior in height, but inferior in weight to foreign born children (2,074).
2. White children (16,473) are superior to colored children (5,457) in height and sitting height, but inferior in weight.
3. Children of American parentage (12,487) are brighter than children of foreign or mixed parentage (1,912), suggesting that mixture of nationalities may not be an advantage.
4. The lowest percentages of nervousness are found in children of foreign parentage (2,074) and in colored children (5,467).
5. Children of laboring classes (5,890) are more nervous than children of the professional and mercantile classes (6,096).
6. Chattanooga boys (239) are superior in height and weight to Washington boys (7,953).

This agrees with the belief that men of the Southern States are taller than men of the Northern States.

7. Girls (8,520) are brighter than boys (7,953) in their studies, but girls show more (15 per cent.) average ability than boys, suggesting less variability, which from an evolutionary point of view is not advantageous.

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[1] Conclusions 1, 2, 4, and 5, are based upon studies in "Man and Abnorm l Man," Senate Document, 187, 58th Congress, 3d session, 780 pages, 1905. Conclusion 3 is found in Senate Document No. 400, 57th Congress 1st Session, 166 pages.

8. As age increases in children, brightness decreases in all studies, except drawing, manual labour and penmanship, that is, in the more mechanical studies (16,473).

III—SENSIBILITY TO PAIN.[1]

One of the main objects of the study of humanity, is to lessen pain by knowledge gained through the study of pain itself. The following are some results of such study, gained through the use of instruments of precision. This may help toward finding the best method of lessening pain.

1. Children are more sensitive to pain before puberty than after puberty (247). Another independent investigation by the author confirming this, shows that :—
2. Sensibility to pain decreases as age increases (899).
3. The left hand is more sensitive to pain than the right hand (188). This may be due to the greater use of the right hand, increasing its obtuseness or hardihood to pain, and also
4. The left temple is more sensitive to pain than the right temple (2,559).
5. Girls (1,083) are more sensitive to pain than boys (887), and in accord with this
6. Women (188) are more sensitive to pain than men, (142). But this does not refer necessarily to endurance of pain.
7. University women (184) and men (227) are much more sensitive to pain than working women (14). These

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Conclusions 1, 2, 4, 5, 6, 7, 8, and 9, are discussed in Senate Document, No. 400, cited above.

Conclusion 3 is explained in Senate Document, No. 187, also cited above.

last two statements suggest the probability, that sensibility to pain increases as sociological conditions improve.

9. Blondes, born in summer (247) are more sensitive to pain than children born in winter, (259).

IS THERE MORE PLEASURE THAN PAIN IN THE WORLD?[1]

If all the pleasurable and all the disagreeable and painful thoughts, feelings and sensations of all the inhabitants of the world were added in separate columns, and the two results compared, this might give an approximate answer to the question as to whether there is more pleasure than pain in the world.

For the purpose only of illustration and suggestion, the author took a record of a Government clerk for one day in Washington by placing the number of his *positively* pleasant thoughts, feelings and sensations in one column and number of his *positively* unpleasant and painful thoughts, feelings and sensations in another column; adding up these two columns of pleasant and unpleasant states of consciousness, it was found that the Government clerk experienced 521 pleasant thought and 158 unpleasant states of consciourness; that is, say, if the experience of this clerk be considered as a general average there is three times as much pleasure in the world as pain.

IV.—SENSIBILITY TO HEAT AND LOCALITY ON THE WRISTS.[2]

1. Colored children (91) are much more sensitive to heat than white children (1,014). This probably means that their power of discrimination is better, and not that they suffer more from heat.

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[1] Juvenile Crime and Reformation, Senate Document, 532, 60th Congress, 1st Session.

[2] See Senate Document 187, 58th Congress, 3rd Session "Man and Abnormal Man."

2. Bright children (506) are more sensitive to heat and locality on the wrist than dull children (286), but this difference is greater in the case of heat.

3. Children, including colored children, are more sensitive to heat and locality, on the left wrist than right (1,165). This may be due to greater use of right hand, causing obtuseness of feeling.

4. Girls (548) are less sensitive to heat and more sensitive to locality on the wrist than boys (526).

5. Children are more sensitive to heat and locality on the wrist before puberty than after puberty (1,074). In colored children (91) there is little difference. [1]

6. Children of the professional and mercantile classes (388) are most sensitive to heat and locality on the skin than children of the labouring classes (252).

V.—CHILDREN WITH ABNORMALITIES.[1]

1. Boys (1,582) and girls (662) with abnormalities are inferior in height, sitting height, weight and circumference of head to children in general (16,473).

2. Dull children (2,131) are much more defective in hearing than bright children (195).

3. About 10 per cent. of dull (1,214), 8 per cent. of average (3,375) and 1½ per cent. of bright boys (2,899) are unruly; that is, unruliness increases with dullness.

4. Abnormalities in children (2,241) are most frequent at dentition and puberty.

5. Defects of speech are three times more frequent in boys than in girls (8,520).

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[1] See Senate Document 187, 58th Congress, 3rd Session "Man and Abnormal Man."

VI.—ANTHROPOLOGICAL STUDY OF DISEASES.[1]

The conclusions given below are based upon a study of 1,486 College women. The professor of physical culture and the physician in charge assisted the author.

Those (445) having had no diseases are equal in strength, less in weight, but greater in height and lung capacity than those (707) who had one or more diseases, indicative that strength and weight are not necessarily signs of health.

Those (85) who had constitutional diseases were shorter in stature than those (956) who had other diseases.

Those (54) having had typhoid fever are superior in lung capacity and strength, but inferior in weight to those (1,041) having diseases in general.

The cases of infectious diseases (270) are distinctly superior in weight, lung capacity, height and strength to those (1,041) with diseases in general.

Those (89) having had hereditary diseases are inferior in weight to those with diseases in general (1,041).

Hereditary cases (89) are distinctly inferior in weight, lung capacity, height and strength to infectious cases (270).

Digestive cases show less weight and lung capacity, but greater height than cases in general (1,041).

Cases of heart murmurs (185) have greater weight, lung capacity, height and strength than cases of diseases in general, (1,041).

VII.—ANTHROPOLOGY AND BASE-BALL.[2]

There is, perhaps, no group of men in our country with better all round physicial development and agility, than the Major

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[1] See Senate Document 187, 58th Congress 3rd Sess. on "Man and Abnormal Man."

[2] See "A Plan for the Study of Man," Senate Document 400, 57th Congress, 1st Session.

League base-ball players. The following conclusions are based upon an anthropological statistical study of 150 of these players.

1. Players (31 per cent.) less than 5 feet 11 inches in height are better fielders and much better batters than taller men (69 per cent.) and this accords with the further fact that.

2. Pitchers (26 per cent.) are tall and very poor batters.

3. Those who bat left-handed, but throw right-handed (17 per cent.) are shorter in stature than other players (83 per cent).

4. Left-handers (10 per cent.) are taller and heavier than right-handers (90 per cent.) and basemen are heavier than outfielders, but catchers are heaviest and shortstops lightest in weight of all.

5. Nearly twice as many players are born in the country than in the city, and nearly twice as many are born in the summer as in winter.

WORLD'S AND LEAGUE SERIES OF GAMES.[1]

The remaining statements are based upon a statistical investigation of 13 World's Series (74 games) and 3,000 games of the 13 League Series.

6. In the World's Series' games, batting has twice the value of both fielding and pitching combined.

7. Batting is heavier, but less effective, strikes out more frequent, fielding averages higher and batting averages lower in the World's Series than in the League Series.

8. Muffed balls, fumbles, wild thrown and wild pitches indicate much nervousness and want of self-control.

[1] See "Scientific Study of Base Ball" (by author) in American Physical Education Review (Mar. 1914), 22 pp.

VIII.—MENTALITY OF NATIONS.[1]

We may investigate Man, as an individual, or as many individuals, or as an organization. The most significant organization are nations or States, and since it is only in the intellect that man is superior to animals, it may be of interest to present a résumé of a comparative study of the mentality of nations.

The mental status of a community, or nation, may be indicated by the number (relative to population) of literate teachers, pupils in schools, colleges and universities, books in libraries and periodicals and newspapers published.

1. *United States*:—From this point of view, the New England States show the highest mentality in our country, Massachusetts being superior to every State. Maryland leads in the South Atlantic States, Okahoma with Texas in the South Central States and California and Washington in the Western States.

2. *Europe*:—Switzerland, Germany, France and Great Britain lead in mental status in the order named.

In regard to intellectual bent or, as indicated in production of books, France leads in medicine and history, Germany in law, political science and education, Italy in philosophy and Great Britai, in religion.

United States leads all in preference for fiction.

3. *Patho-Social Conditions*:—As to the relations of mentalities to patho-social conditions, countries with the greatest illiteracy have the highest per cent. of murders and high rate of infant mortality and a low

[1] Data given in article entitled "Mentality of Nations" in connection with patho-social conditions, *Open Court*, Chicago, August, 1912, also published in "Nature", London, Nov. 14, 1912, also in "Archives de Pedagogia," Buenos Ayres, May, 1912.

rate of suicide and divorce. But, on the other hand, nations with the least illiteracy show a relatively large number of suicides and divorce.

IX.—THE UNITED STATES SENATE.[1]

Organization ranking next in importance to nations are their legislative bodies. While it is important to study the criminal, pauper and defective classes in order to find out why they failed and to keep others from following them, so it is much more important to investigate genius, talent and statesmanship to learn how these were attained, and assist in reaching them. In short, it is better to know the causes of success than those of failure, to be permeated with optimism rather than infected with pessimism. Since the Senate of the United States is the most important American organization, and since its proceedings are carefully recorded, the author has made it an object for statistical study. While the conclusions which follow apply to a limited time they, however, create a presumption in favor of their general truth.

1. Senators (80) attend yea and nay calls (387) ten per cent. better than they do quorum calls (391).

2. Progressive Republicans (12) attend yea and nay calls more, but quorum calls less than conservative Republicans (34).

3. Mercantile men (17) attend quorum calls more, but yea and nay calls less, than professional men (63).

4. Of all legislation initiated (8,302 bills and resolutions) only 2½ per cent. of private and 10 per cent. of public bills are enacted into law, 24 per cent. of joint resolutions, and 44 per cent. of pension bills

[1] Article entitled "Estudio del Sanado de los Estados Unidos de Americs," published in "La Revista Argentina de Ciencias Politicas," 12 de Enero de 1918. Not yet published in English.

likewise become law; 56 per cent. of concurrent resolutions and 74 per cent. of Senate resolutions are agreed to. In short, only 42 per cent. of legislation started receive any attention.

5. Frequency of remarks on the floor of the Senate increased with degree of education.

6. While Democrats (34) excel Republicans (46) in university education, Republicans are superior in college training.

7. Senators (29) without previous legislative experience are less successful in legislation than those (51) with legislative experience.

8. Strong party men (34) do not allow their political interests to make them less faithful in their Senatorial duties.

ON SOME CURIOUS CULTS OF SOUTHERN AND WESTERN BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 29th August 1918.*)

(I) THE CULT OF THE BĀOYĀLIS OR THE SUNDARBAN TRADERS IN FUEL.

There are current in India many cults which are quite distinct from orthodox Hinduism, that is to say, the worship of Brahmā, Vishṇu and Maheśvara—the three supreme deities of the Hindu Pantheon. These cults are obscure in their origin and not very well known to students of comparative religion. The objects of adoration in these cults are the village-deities and the forest-godlings who do not find a place at all in the

hierarchy of the Hindu gods and goddesses. Among these cults may be mentioned the curious one of the Bāoyālis or the people who traffic in fuel and reeds gathered from the jungles of the Sundarbans.

The extensive tract of country known as the Sundarbans, which is situated to the south of the district of Khulna in Central Bengal and to the south-east of the Twenty-four Parganas, is overgrown with forests of *sundari* (*Heritiera littoralis*) and other fuel-yielding trees, and the reeds and bulrushes known as *nal* (*Phragmites karka*) and *hogla* (*Typha elephantina*). This tract is also known as the *Bādā* (बादा).

A certain class of people earn their livelihood by going to the Sundarbans, cutting and gathering the fuel and reeds, and selling them. This profession is known as "the trade of the Bāoyālis" (बादार बाओयालि व्यवसा). These Bāoyālis or traders wear their hair long and bear on their necks rosaries of *rudrākshas* or the hard tubercled nuts of the Utrasum Bead Tree (*Elæocarpus ganitrus*), and of the stems of the *tulasi* or sacred basil (*Ocymum sanctum*). They abstain from taking oil and fish and live upon one meal of vegetables a day. They exercise a great influence in the Sundarbans; and, without their permission, no one can carry on any business whatever in this tract. They are very much looked up to by the officers of the Government Forest Department.

These Bāoyālis say that, in the deepest recesses of the forests of the Sundarbans, there live (or used to live) two naked *fakirs* named Kānāi and Balāi. They never speak. It is said that none of the traders in fuel and reeds can derive any profit from his trade unless he is favoured by these two *fakirs*.

Nobody can tell how old these two *fakirs* are (or were); nor is anything known of their parentage. The Bāoyālis or traders in fuel and reeds say that these *fakirs* are not really mute but have taken the vow of silence and that they sometimes talk with the chief traders, and teach them the songs known as *nale*.

gita (नक्षेगीत) of which two specimens are given below and which are believed to have been composed by them. They become the disciples of these two *fakirs*. It would appear that learning to sing these songs is indispensably necessary for initiation by the latter.

(१)

१. बुनोबादाडे डाके पाखि जोयारे छोटि खाल ।
२. आयरे आय बान्दिर पुत काउते होगलानल ॥
३. आमरा आगे आगे याइ माये-स्मरण करे ।
४. तोरा आय लोन्ता कुड़ल बेकी हाते करे ॥
५. बसे आछे एकला बने बनो-बिबिर पुत ।
६. आयरे तोरा बादार माझे घोरे नेड़े भूत ॥

Translation.

(I)

1. The birds are calling in bush and brake. The tides are running high in the creeks.
2. O sons of female slaves! come, come to cut the reeds and bulrushes.
3. Remembering the name of our mother-goddess, we go in front.
4. O! come ye all with axes and hatchets and *bekis* in your hands.
5. The son of "The Dame of the Forest" (*Bano-bibi*) is sitting alone in the forest.
6. O shaven-pated Mahomedan clodhoppers! come into the midst of the Sundarbans (*bādā*).

The aforementioned song affords us some glimpses about the deities to which these *fakirs* and their disciples—the *Bāoyālis*—pay devoirs. It mentions the "Mother-goddess" and the *Bano-bibi* or "The Dame of the Forest." These epithets have certainly been used with reference to some "Sylvan Goddess".

who is believed to preside over the gloomy and impenetrable jungle of the Sundarbans, and to protect the wood-cutters and the *Bāoyālis* or the traders in fuel. This goddess must be an incarnation of the terrible goddess Kālī, for it is said that, over the *Bādā* or, at least, over that portion of the Sundarbans which has been reclaimed and are now tenanted by Pods, Chaṇḍāls and Musalmāns, many deities are believed to preside, among which may be mentioned Kālī.

In an incantation which is used by the *fakirs* of the Sundarbans to exorcise away wild beasts, occur the following prayers to five goddesses, namely, (1) Manasā, (2) Kālimāyā, (3) Kālī, (4) Buṛhī Ṭhākurāṇī and (5) Rakshā Chaṇḍī :—

1. "Manasā (Goddess of Serpents).—Hear my prayer. Keep all serpents and other noxious things very distant."

2. "Kālīmāyā (said to be the daughter of Kālī).—O my mother! look thou on me in mercy. Keep far away all injurious things, tigers and bears, from this place."

3. "Kālī.—O Kālī of this world! all things are visible to thee. Have mercy upon us. Hear my cry, and let nothing do us any harm."

4. "Buṛhī Ṭhākurāṇī (wife of Daksha Rājā, the father of Durgā).—I am at thy feet praying and pleading. Injure me not."

5. "Rakshā Chaṇḍī (another name for Kālī),—I pray thee, preserve my life."[1]

A class of Musalmān *fakirs* called the Ghāzis also exercise a considerable influence over the spiritual well-being of the aforementioned villagers.

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[1] *Vide* the article on "*Exorcism of Wild Animals in the Sundarbans*" in the *Journal of the Asiatic Society of Bengal*, Vol. LXXII. (Part III.) for 1903, page 48.

In many other parts of Northern India, similar "Sylvan Goddesses" are believed to preside over the forests and jungles. Among these may be mentioned the Hindu Diana—Champāvatī—and the Banaspati Mā or "The Mistress of the Wood" who, it is believed, protect the herdsmen and the huntsmen who carry on their respective avocations within the gloomy recesses of their sylvan domains.[1]

The fifth line of the foregoing song refers to the "Son of the Dame of the Forest." It is difficult to make out who he is. Perhaps he is some inferior godling who, along with the "Sylvan Goddess," is believed to preside over the Sundarbans. It may refer to the godling Dakshinā Rāy or Dakshinā Ṭhākur who is worshipped in the villages situated on the outskirts of the Sundarbans for obtaining immunity from the havoc committed by tigers among human beings and cattle, and of whose image an illustration has been published at page 105 of Vol. III. of the *Journal* of the Anthropological Society of Bombay. It may also have reference to two other jungle-spirits named Rupapori and Orpori who are mentioned and prayed to as follows in the aforementioned incantation used by the *fakirs* of the Sundarbans to exercise away wild beasts:—

1. "Rupapori (a spirit of the jungles).—I beseech thee to hear me. Keep thy eyes on my companions. Let none of them be injured."

2. "Orpori (a jungle-spirit having wings).—Thou who livest in the air and dost fly about, *thou also art a tiger of the jungle*. I beg at thy feet. Do us no harm."[2]

From the context of the foregoing song, however, it would appear that the two *fakirs*, who are stated to have composed these two songs, and who are mentioned in the third line as

[1] *Vide* my article entitled "*The Worship of the Sylvan Goddess*" in *The Hindustan Review* (Allahabad) for March 1917, pages 185-186.

[2] *Vide J. A. S. B.*, Vol. LXXII., (Part III.) for 1903, page 48.

going in advance of the party of wood-cutters, act as tiger-charmers, and that their presence is believed to charm away the tigers which infest the forests from which the fuel is collected [This is quite in accordance with the established custom. Mr. D. Sunder, Commissioner in the Sundarbans, says: "Between the months of October and May, crowds of wood-cutters come in boats from Barisal, Khulna, Faridpur, Calcutta, and other districts, and enter the forests of Sunderbans for the purpose of cutting timber. *These forests are full of man-eating tigers, and the loss of life that annually occurs from their attacks is so heavy that nothing will persuade wood-cutters to proceed to the jungles without their faqir. He is the one person who is believed to possess power to drive away tigers and prevent them from attacking human beings.* The belief in the power of the *faqir* is so great that wood-cutters and others declare that even crocodiles, which also cause great loss of life and are frequently met with in the jungles, are under his control. It is said that he can make these great saurians rise or sink in water by his charms, and by his exorcism close their mouths and prevent them from doing any harm. *No work is begun in the forests by wood-cutters until the faqir has gone through his charms and incantations, and has performed his pujās for the dispersion of all noxious animals.*" [1]]

In the light of the facts stated above, the expression "Son of the Dame of the Forest" used in the fifth line of the foregoing song would seem to mean "*tiger.*" This interpretation is rendered plausible by the fact that, in the fourth line of the next song, the tiger is also mentioned as standing beneath the trees of the forests visited by the Bāoyālis.

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[1] *Vide* his very interesting article on *Exorcism of Wild Animals in the Sundarbans* in the *Journal of the Asiatic Society of Bengal*, Vol. LXXII., Part III.) for 1903, pages 45-52.

Then I come to the second song, which is as follows:—

(२)

१. मोरग मुरगी रात पोयाले बसे गाछेर डाले ।
२. आमरा दुइ भाइ तोंदेर जन्ये नामि लोना जले ॥
३. × × × × आसमाने उठल बाहार सुज्जि उठल आले ।
४. आयरे बाओयाल निबि यदि, गालिर घोड़ा आछे गाछेर तले॥

Translation.

(II.)

1. At the dawning of day, the (jungle) cocks and hens perch upon the branches of trees.

2. We two brothers descend into the salt water for your sakes.

3. The sky is lit up with a glorious effulgence. The sun has risen above the thatch (of the huts).

4. O Bāoyālis! come if you want (to cut and gather fuel and reeds), for the Ghāzi's horse is standing beneath the trees.

These two songs distinctly set forth the circumstances under which the Bāoyālis carry on their avocations. It would appear that, at the first streak of dawn, these traders, armed with hatchets and axes, and headed by the two *fakirs*, go into the deepest recesses of the forest to cut and gather fuel and reeds. The presence of the *fakirs* is believed to charm away the tigers which infest these regions, as will appear from the fourth line of the second song which says that the "*Ghāzi's horse*," that is to say, the tiger is standing beneath the trees. In the peculiar jargon used by the villagers and wood-cutters frequenting the Sundarbans, the tiger is called "*a Ghāzi's horse*."

Now arise the questions:—(1). Who is the Ghāzi ? (2). Why is a tiger called a "*Ghāzi's horse* ?"

It is said that Ghāzi Sāhib and his brother Kalu were Musalmān *pīrs* or saints who exercised absolute power over all living things, and possessed the ability to encompass whatever they desired, and *that they could command tigers to come to them or to go away. It is further alleged that they used to ride on the backs of tigers and rove about in the jungles. Hence tigers are called "Ghāzi's horses."* In the incantation mentioned above, the following prayers are addressed to these two saints:—

(1). "Ghāzi Sāhib.—Thou hast become a *faqir*. As a *faqir* I fall at thy feet and plead. *Thou hast come to these jungles with* 300 *tigers. I beg thee to shut the mouths of the tigers.*"

(2). "Kalu.—Thou art brother of Ghāzi, and I salute thee in his name, and ask for thy help. If thou shouldst injure me after this salutation, thou shalt die and burn in hell."[1]

These two *pīrs* are so much reverenced by all the Musalmāns and Hindus of this part of the country that, whenever any one of them wishes to go inside any jungle, he, first of all, bows down to the earth, joining together the palms of his hands before his face, and mumbles the words: "In the name of the Ghāzi Sāhib." After performing this little bit of ceremony, he enters the forest, fully believing that this saint will protect him thoroughly.[2]

Similarly, whenever the aforementioned villagers and wood-cutters have to use the words "*to eat*," they use the expression "*to cut*" (কাটা). In the same way, the words "*to be well*" (ভাল) are used for the verb "*to die*." Hence when the generality of the people, who have no concern with the Sundarbans, have to say that so-and-so is dead, they jocosely use the expression: "So-and-so is well [in the sense in vogue in the Sundarbans (বাদাড় ভাল)]."[3]

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[1] *Vide J. A. S. B.*, Vol. LXXII, (Part III) for 1903, page 48.

[2] *Op. cit.*, pp. 48-49.

[3] For much of the information relating to the Cult of the Bāoyāli traders, I am indebted to a Bengali article entitled "*Nirakshara Kavi*

(II) THE CULT OF THE TORTOISE-SHAPED DEITIES OF MIDNAPUR AND BANKURA IN WESTERN BENGAL.

Recent researches have shown that a corrupt form of Buddhism, leavened with Hindu religious ideas, and having a veneer of Hindu rites and ceremonies, still survives, at the present day, in different parts of Bengal under the name of the "Cult of the Deity Dharmaṭhākur" (धर्म्मपूजा). There are extant various works by ancient Bengali authors which deal with this curious cult. In the twelfth century A.D., an ancient Bengali writer named Ramāi Paṇḍit (रमाइ पण्डित) composed a work which sets forth the tenets, *mantras* and other formulæ of this cult, as also the mode of worshipping the deity Dharmaṭhākur. The undermentioned passages in this work show that, even in the 12th century A.D., the Lord Buddha, who was the ante-type of the deity Dharmaṭhākur, was looked upon with veneration by the people:—

(*a*) "धर्म्मराज यज्ञनिन्दा करे।"

or

(*a*) "The deity Dharmarāj speaks of *yajña* sacrifices in deprecating terms."

(*b*) "सिंहले श्रीधर्म्मराज बहुत सम्मान।"

or

(*b*) "The deity Dharmarāj is highly venerated in Ceylon."

(*c*) "पागेते छिलेन प्रभु ललित अवतार।"

or

(*c*) "Formerly the Lord (Dharmaṭhākur) was known as Lalita Avatāra" (one of the names of Buddha).

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* *Grāmyakavitā*" (Illiterate Poets and Rustic Poetry) by Mokshadācharan Bhattāchāryya, which was published at pages 70-93 of Vol. XII of the *Baṅgiya Sāhitya Parishat Patrikā* (The Journal of the Academy of Bengali Literature at Calcutta) for 1312 B.S.

Subsequently the old Bengali authors Mayūrabhatta (मयूरभट्ट), Khelārāma (खेलाराम) who wrote in A.D. 1527, Rûparāma (रूपराम), and Mukundarāma (मुकुन्दराम) also wrote works treating of the worship of the deity Dharma.

The same vestiges of Buddhism are traceable in another ancient Bengali poem—"*The Song of Govindachandra*" (गोविन्दचन्द्रेर गान). In this poem it is stated that Govindachandra, an enthusiastic worshipper of the deity Dharma, asked of Hāḍipā, a priest of the Dharma-cult, the question: "What religion is the best?" The latter replied as follows:—

"बाछा हुन गोविन्दाइ,
अहिंसा परमधर्म्म यारपर नाइ।"

or

"My child Govindāi! Hear me—
The best religion is (that which inculcates) the tenet
'Kindness towards animals is the greatest of virtues.'"

The same Buddhist influence has also permeated another old Bengali poem entitled *Dharmamaṅgala* (धर्म्ममङ्गल) which was composed in A.D. 1547 *circ.* by another ancient Bengali author named Mānikrām Gāṅguli. As usual in Buddhistic works, it begins with the customary invocation to Lord Buddha [बौं नमौ धर्म्मौंच ("I salute the Lord Dharma or Buddha")]. The deity Dharma has also been described therein as शून्यरूपी (*The Formless*) or शून्यमूर्त्ति (*The Bodiless*) and the like. A festival for worshipping him with great éclat was also held on the banks of the river Ballukā. Mention is also made therein of four eminent ministrants of this corrupt Buddhist cult, namely, Ramāi, Kaṃsāi, Nila and Sveta, of whom the first-named is the author of the work mentioned *supra*. But nothing is known of the other three.

In A.D. 1713 the Bengali poet Ghanarāma Chakravarti composed his well-known Bengali poem entitled "*Śrīdharmamaṅgala*" (श्रीधर्म्ममङ्गल). In this work it is stated that, for

some reason or other, the goddess Devī cursed the celestial nymph Ambuvatī. Under the influence of this curse, the latter was born under the name of Raūjāvatī in this mundane world. When she grew up into womanhood, she was married to Rājā Karṇasena. Being childless, the queen prayed to the deity Dharma for the boon of being blessed with a son, and then immolated herself in the presence of his deityship. But, taking compassion on her, Dharma restored her to life and granted her the prayed-for boon. Subsequently she gave birth to a son named Lāusena who, in after-life, became a great promulgator of the Dharma-cult.

All the aforementioned works about the Dharma-cult have been written on the basis of a still more ancient work named *Hākaṇḍa Purāṇa* (हाकण्ड पुराण) which may be called "the Bible of the Dharma-cult." Recent researches have shown that it is not included in the category of the works known as the Hindu Purāṇas. It has been suggested that the word *Hākaṇḍa* (हाकण्ड) may be a corruption of the word सप्तखण्ड or "a work consisting of seven parts." The text of this ancient Bengali work has not yet been recovered.

In Māṇikrāma Gāṅguli's *Dharmamaṅgala*, an excellent edition of which has been published by the *Bangiya Sāhitya Parishat* (The Academy of Bengali Literature) of Calcutta, various names of the images of the deity Dharmaṭhākur have been mentioned, among which may be mentioned *Bāṅku ā Rāya* (बाँकुड़ा राय) of Beldihā, *Kāṅkḍā Bichhā* [कांकड़ा बिछा (or *The Scorpion*)] of Gopālpur, *Dalu Rāya* (दलुराय) of Shyāmbāzār, *Jhak Bhāi* (झक् भाई) of Baitāl, *Ketireśwar* (केतिरेश्वर) of Betār and so forth. Now the names of these deities are not to be met with in any of the Hindu Purāṇas. The forms of many of these images, and the modes of worshipping them, are very curious. For instance, the image of the deity Dharma installed by Lāusena at Maināgaḍh in the Tamluk Sub-division of the district of Midnapur in South-Western Bengal, is tortoise-shaped. Similarly, the nine

images of Dharmaṭhākur which are installed in the shrine of the Dharma-cult at Maināpur in the Vishṇupur Sub-division of the district of Bankura in Western Bengal, and which are known under the appellations of *Yātrāsiddhi* (यात्रासिद्धि), *Svarūpnārāyaṇa* (स्वरूपनारायण), *Saṅkāsura* (सङ्कासुर), *Dalu Rāya* (दलुराय), *Bānkuḍā Rāya* (बांकुड़ाराय), *Kālu Rāya* (कालुराय), *Jagat Rāya* (जगतराय), *Chānd Rāya* (चांद राय), and *Khudi Rāya* (खुदि राय), are tortoise-shaped. All of these images are stated to be of the width of five to six fingers. At several places, the deity Dharmaṭhākur is worshipped with the curious offering of quicklime along with those of other things. Now the offering of quicklime to a Hindu deity is prohibited by the Śāstras.

The Dharmaṭhākur of Maināpur, who is known under the appellation of Yātrāsiddhi, is worshipped by all the Hindus of Bankura under the belief that he is an incarnation of Vishṇu, and is held in greater veneration than his brother-deity of Maināgaḍh. But the most curious feature of the Dharma-cult is that Doms, who dub themselves with the title of Paṇḍit, officiate as priests in the worship of the tortoise-shaped deities of Maināgaḍh and Maināpur. These priestly Doms, who have formed themselves into a separate caste, do not partake of water touched by the Doms who act as scavengers. They consider the Brāhmaṇs only as superior to themselves in social status and have no objection to partaking of rice cooked by the latter. But they consider all other castes as inferior to them and do not interdine with them. They intermarry among themselves and are initiated into priestly functions by performing the ceremony known as ताम्र or the "*Copper Ceremony*." It consists in putting on a copper-ring on the ring-finger of the right hand. The descendants of Ramāi Paṇḍit alone, who has been mentioned above, are entitled to wear this copper-ring and assume the title of Paṇḍit. After performing the "*Copper Ceremony*," the Dom Paṇḍits become entitled to act as priests of Dharmaṭhākur.

Ramāi Paṇḍit is stated to have been the first promulgator of the Dharma-cult and, as already stated, prescribed, in his abovementioned work, the procedure of worship according to which the deity Dharmaṭhākur is worshipped at the present day.

After bathing, the Dom priest begins the worship with all sanctimoniousness. Then he mutters to himself the *mantra* "यः शान्तश्चानादिमध्ये न च करचरणं" and so forth. Thereafter he makes the usual eight kinds of offerings, namely, of पाद्य or water for washing the feet with, and of अर्घ्य which consists of milk, blades of *kuśa* grass (*Saccharum spontaneum*), curdled milk, *āruā* (unboiled) rice, barley and white mustard. After making these offerings, he recites the undermentioned formula which is the principal prayer of the Dharma-cult:—

"ओं निरञ्जनाय विद्महे निरालपुरुषाय धीमहि तन्नो धर्म्मः प्रचोदयात्" !

Then other prayers are recited.

The annual festival (धर्म्मेर गाजन) for the worship of the deity Yātrāsiddhi at Maināpur is held with great éclat. It commences on the *Akshaya Tritiyā* Day ("*The Undecaying Third*") or the third day of the light fortnight of the month of Baiśākh (April-May) and ends on the full-moon day of the same month. Hindus of all castes except the Brāhmaṇs may take vows and act as *sannyāsis* of this deity in the annual festival. The different functions performed at this ceremony bear a close similarity to those of the annual festival held in honor of Śiva (शिवेर गाजन). During the period of the annual festival, the deity Yātrāsiddhi is worshipped by Brāhmaṇ priests only; and Brāhmaṇ women cook his food-offerings. But, at other times of the year when the Dom priests officiate at his worship, only offerings of uncooked rice are made to his deity-ship.[1]

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[1] For much of the information relating to the Cult of the Dharmaṭhākur, I am indebted to an article in Bengali entitled: "*Ramai Paṇḍit Maināpurer Yātrāsiddhi*" (Ramai Paṇḍit and Yātrāsiddhi of Mainā-

The question arises: Why are the images of the deities Dharmaṭhākur at Maināgaḍh and Maināpur tortoise-shaped? Recent researches have shown that, at about the time when King Śrī Harsha and other potentates ruled over Northern India, Buddhism was in a decadent state. The lower classes of the people began to look with disfavour upon the abstract principles of the Buddhist religion. The Buddhist clergy were at their wits' end and set about thinking as to how to stem the tide of corruption and degeneracy that was gradually making inroads upon their orthodox faith. They, therefore, began to devise schemes for popularising the tenets of their religion and infusing new life into it. They also hit upon the expedient of putting a thin veneer of Hinduism, of grafting Hindu religious ideas, rites and ceremonies upon the skeleton of their decadent faith. At the same time, they introduced into their religious functions the performances of dancing and instrumental music, and the practice of singing songs on the occasions of the festivals held in honour of Lord Buddha. The lower classes of the Buddhist laity also began to be treated to feasts and banquets on these festive occasions. On account of the great confusion of religious ideas that prevailed at this time, the worship of the gods and goddesses of the Hindu Pantheon gradually and unconsciously began to creep into the Buddhist faith till, at last, the latter degenerated into a corrupt form which, some scholars say, bore a close similarity to the Tāntrik form of Hinduism. It is very plausible that, at about this time, Lord Buddha gradually degenerated into a debased form under the name of *Dharmaṭhākur* who, in course of time, came to be looked upon as an incarnation of Vishṇu. In fact, the people of Bankura and its neighbourhood venerate the deity *Yātrāsiddhi*—the Dharmaṭhākur of Maināpur—under the belief that he is an incarnation of Vishṇu. Now it is well known

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pur) by Binodbihāri Bidyābinod, which was published at pages 81—96 of Vol. XIII. of the *Bangiya Sāhitya Parishat Patrikā* (The Journal of the Academy of Bengali Literature at Calcutta) for 1313 B. S.

that the Hindu deity Vishṇu, in one of his incarnations, assumed the form of a tortoise. In order to lend a greater colour of plausibility to their belief, the votaries of the Dharma-cult appear to have invested the images of Dharmaṭhākur at Maināgaḍh and Maināpur with the forms of tortoises.

The tradition of the Tortoise-incarnation (*Kūrma-avatāra*) of Vishṇu has given rise to the popular idea that tortoises are sacred animals. It is for this reason that, at several places in India, namely, in two shrines at Puri (in Orissa) and Chittagong (in Eastern Bengal) respectively, mud-turtles of the genus *Trionyx* are kept in a semi-domesticated state as more or less sacred animals. It has been suggested that this idea of sacredness associated with the tortoise may be the survival of ancient totem-worship. But it does not appear to be plausible when we consider the facts that, among the Hindus, the tradition of Vishṇu's transformation into a tortoise has been current since the Paurāṇik Period, and that it is more likely to have given rise to the idea of sanctity usually attached to that reptile.

Mr. V. C. Scott O'Connor says that, outside the eastern gate of the Aracan Pagoda at Mandalay in Upper Burma, there are two large and handsome masonry tanks of greenish-coloured water wherein are kept some sacred mud-turtles (of the genus *Trionyx*) which are fed by crowds of female worshippers who throng the stairways that descend to these reservoirs of water.[1] (*Vide* the photo of the "Pool of the Sacred Turtle" at page 383, and the colored plate of "Feeding the Turtles at the Sacred Tank, Mandalay," facing page 372 of Vol. I. of O'Connor's sumptuously illustrated book.) Now Mandalay is in Burma where Buddhism is the dominant religion; and consequently the Hindu tradition could not have been current there. How then is the idea of sanctity attached

[1] *The Silken East. A Record of Life and Travel in Burma.* By V. C. Scott O'Connor. 2 volumes. London: Hutchinson & Co. 1904. Vol. I., page 386.

to the turtles at Mandalay to be accounted for? The explanation is not far to seek. Now it is well known that Buddhism inculcates the doctrine that "Kindness towards animals is the highest of virtues." It is for this reason, therefore, that the turtles have been kept at Mandalay in a semi-domesticated state in order to allow of their being fed with a view to carrying out into practice the highest Buddhist virtue. It is for this reason that, at the gates of the very same Pagoda in Mandalay, cages full of small birds are sold, which the piously disposed Burmese worshippers buy for the purpose of setting their inmates free with a view to the acquisition of merit.[1] (*Vide* the photo of "The Sellers of Birds at the Gate of the Temple" at page 386 of O'Connor's superb book). From the constant practice of feeding those tortoises has unconsciously arisen the Burmese idea that these reptiles are sacred.

It is, however, in the religious ideas of the Orāons and the Mundās, two aboriginal tribes living in Chhotā Nāgpur, that the suggested theory that the notion of sacredness associated with the tortoise may be the survival of an ancient totem-worship, has found its greatest support. Two wooden figures of tortoises and one of a pig have been discovered in an Orāon village named Amboā—about 2 miles off from Nāgjuā station on the Rānchi-Lohārdāgā Branch of the Bengal-Nagpur Railway. These form the totems of the Bhuiahārs who are descendants of the original Orāon settlers of that village, and who belong to the Tortoise Clan. These wooden tortoises and pig are also supposed to be the emblems of Amboā village and are, therefore, carried by the young men thereof to the periodical dance-meets (or *jātrās*) which are held at different places of the Orāon-land. On the day previous to the holding of the dance-meet, these wooden tortoises and pig are bathed with water, painted with various colours and ceremoniously annointed with

[1] *Op. cit.*, Vol. I., page 386.

vermilion. Subsequently libations of rice-beer are made, and chickens are sacrificed to these totem-deities.[1]

Some clans of the Mundās of Chhotā Nāgpur belong to the *Kachchhapa gotra* or the Tortoise Clan which is gradually being transformed into the eponymous *gotra*—or clan-name *Kāśyapa* which is, as a matter of fact, the clan, or *gotra*-name of some castes of the Hindus.[2]

THE INITIATION CEREMONIES AND CUSTOMS OF THE PARSEES.

By Shams-ul-Ulma, Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

(*Read on 25th September* 1918.)

By initiation, we mean an introduction into a certain religious organization, by the performance of certain rites and ceremonies. Of this kind of initiation, the Parsees have two: (i) The *Naôjote*, which is the initiation of a Parsee child into the fold of the Zoroastrian religion. (ii) The *Nâvar* and the *Martab*, the two grades of initiation into Priesthood. We will at first speak of the *Naôjote* or the initiation of a child into the religion through investiture with a sacred shirt and thread.

Two kinds of initiation.

I. THE *NAÔJOTE*. THE INITIATION OF A ZOROASTRIAN CHILD INTO THE FOLD.

The ceremony of investing a child with sacred shirt and thread is called Naôjote.[3] A Zoroastrian may put on any dress he likes. He may dress as an European, Hindu, Mahomedan or as a

Naôjote. Meaning of the word.

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[1] *The Journal of the Bihar and Orissa Research Society*, Vol. I., Part I. (for September 1915), pages 53-54.

[2] *Op. cit.*, Vol. I., Part I., page 53.

[3] The modern Zoroastrians of Persia call this ceremony *Shir-Kusti*.

person of any nationality, but he must put on the *sudreh* and *kusti*, *i.e.*, the sacred shirt and thread as visible symbols of Zoroastrianism. The word *Naôjote* is made up of two words, Pahlavi naô 𐭭𐭠𐭥 (Avesta nava, 𐬥𐬀𐬯 Sans. नव, P. نو, Lat. novus, Germ. new, Fr. neuf) 'new' and zôt (𐬰𐬀𐬎 Av. 𐬰𐬀𐬎𐬎 nom. 𐬰𐬀𐬎𐬎𐬵 sans. होतृ) *i.e.* one who offers prayers, from zu 𐬰𐬀 (Sans. hu हु) to offer prayers. The initiation is so named, because, it is after its performance, that a Zoroastrian child is said to be responsible for the duty of offering prayers and observing religious customs and rules as a Zoroastrian.[1] The ceremony of Naôjote among the Parsees corresponds to that of Confirmation[2] among the Christians.

The age for this investiture.

Seven is the age at which it is enjoined to initiate a child. According to Herodotus (I. 136) and Strabo (Bk. XV, chap. III. 18), the ancient Iranians commenced the education of their children at the age of five. It seems, that a part of that education was religious education which prepared them for this ceremony of investiture. Plato (First Alcibiades 37) gives the age of education as seven. This then must be the age of the regular

[1] Some, take the word *Naôjote* to be another form of Naôzâd, *i.e.* a new birth, meaning thereby, a spiritual birth. After going through the ceremony, the child undertakes some moral or spiritual responsibility. Hence the word (West. S. B. E. XXIV, chap. V, n. 1, p. 262). The Shâyast lâ Shayast speaks of it as *navid zâdih* (𐬥𐬀𐬯𐬌𐬛 𐬰𐬀𐬎𐬌𐬎 𐬐𐬀𐬌𐬌, Dr. M. B. Davar's ed., p. 72, l. 1, Chap. XIII, 2) or new birth.

[2] "The word 'confirm' is found frequently in both the Old and the New Testaments in various shades of meaning, but with the general sense of *strengthening* and establishing" (Hasting's Dictionary of the Bible). It is worth noting in connection with this meaning, that one meaning of 𐬰𐬀 *zu*, the Avesta root of the word *zaotar* is "to be strong" (Sans. हु, P. زور).

commencement of secular education after the religious investiture with the sacred shirt and thread. The Vendidâd (XV, 45) and the Dinkard (Vol. IV, chap. 170) [1] support Plato's statement. In case a child is not sufficiently intelligent to understand the ceremony and to know its responsibilities, it is permitted that the ceremony can be postponed to any age upto fifteen, at which age the investiture must take place. If the ceremony is not performed and if the child is not invested with the sacred shirt and thread at or before the age of 15, the child is said to be claimed by the Druj [2] as her own. The Vendidâd (XVIII 31, 54) represents the evil Druj as claiming four kinds of men as her own. Among these, the fourth kind is that of persons, who, having past the age of 15, go about without the sacred shirt and thread. The Druj says: "He assuredly is the fourth of my those (*i.e.* above class of) men, he, an ill-behaved man, who, after (the age of) fifteen years, moves about without the sacred thread and shirt." [3] The Sad-dar (Chap. X, 1) says, that "it is incumbent on all Behedins, [4] (whether) males or females, who attain the age of 15 years, to bear the sacred thread, because the sacred thread is the waist-belt of humility and the symbol for preserving obedience to God, may He be honoured and respected." [5] If one moves about without the sacred shirt

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[1] Dastur Dr. Peshotan's edition.

[2] Av. وَارِيَ Sans. दुर्ग lit. one who does harm, deceives, speaks lies. This is personified as a female evil power.

[3] Vend. XVIII, 54.

[4] *i.e.* Zoroastrians. Lit. members of the good religion.

[5] Sad-dar Nasar (Chap. X, 1). Edition of Mr. B. N. Dhabhar, p. 9. According to the 46th Chapter of this book, the period of 15 years includes the nine months of the child being in the womb of the mother. Thus, the latest permissible age for the initiation is 14 years 3 months. *Vide* also the Shâyast lâ Shayast, Chap. X, 13. It also gives the age as 14 years and 3 months (Dr. M. B. Davar's ed., p. 51). S. B. E. Vol. V. (1880) p. 321

and thread after the age of fifteen, he is said to commit the sin of *vashâd dobârishnih* or *kushâd davârashni*.[1]

With the age of the child, at which it is to be invested with the sacred shirt and thread, begins the responsibility of the parents to give a good religious and moral education to their children. It is enjoined, that good religious and moral education should be given to a child at an early age. According to the Pahlavi Ganj-i Shâyagân and the Shâyast lâ Shayast, the parents are held responsible, if they fail in this duty and if the child in consequence commits a bad action. On the other hand, the parents are believed to take a share in the meritoriousness, if the child, by virtue of the religious and moral education given to it, does a religious act.[2]

Sudreh, i.e., the Sacred Shirt. Meaning of the word. Its Structure and Symbolism.

The ceremony of Nañjote consists of the investiture of the child with sacred shirt and thread. Before speaking of the investiture itself, I will first speak of this shirt and thread and of their symbolism.

The shirt is called Sadreh or Sudreh. Anquetil Du Perron says, that the word "sadreh" comes from Zend "*setehr paêschenghé*, which means "useful clothing."[3] Dastur Edalji Darabji Sanjana also derives the word similarly[4], and says, that the word *sud-reh* means "an advantageous path." Dr. West[5] takes the word to be Persian "*sud-reh*" meaning an advantageous path. Some derive the word from Avesta "vastra," meaning 'clothing' and say that the word "*sadreh*" is formed by

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[1] Minokherad II, 35. Vide Ervad Tehmuras's Edition with my Introduction, p. 12, l. 9 (S. B. E. Vol. XXIV, p. 11); Virâf-nâmeh XXV, 6; Patet 10.

[2] Ganj-i Shâyagân, Dastur Peshotan's edition, pp. 25-26; Shâyast lâ Shâyast, chaps. X 22, XII, 15, Dr. M. B. Dawar's ed., pp. 53 and 65.

[3] "...pis (étoffe) utile." Zend Avesta, Tome II, p. 529.

[4] પોશાક રહે (Mojejâti Zarthoshti, p. 10).

[5] S. B. E. Vol. V, p. 286.

dropping the first letter "v."[1] Mr. K. E. Kanga thinks that the word is Arabic سُتْرَة *sutrat*, *i.e.* anything which covers or defends (the body).[2] The Dâdistân-i[3] Dini speaks of it as *pirâhan* (پیراهن Pers. پیراهن shirt). The Pahlavi Vendidad[4] speaks of it as *shapik* (شپیک). It also speaks of it as *tashkuk* (تشکوک)[5]. A Persian gloss of the word is given as *sudreh*.[6]

The sacred shirt and thread are symbolic in their structure. The symbolism is explained not in the Avesta, but in later Pahlavi and Persian books. Some of the symbolism is explained in the Dâdistân-i Dini (Ques. 39, Chap. XL). The Persian Sar-nâmeh-i-râz i Yazdâni also refers to it. The shirt is made up of white cambric, the white colour being symbolic of innocence, and, as such, the symbol of the Mâzdayacnân religion.[7] The Dâdistân i Dini enjoins that the shirt should be pure white[8] and of only one fold[9], not double. The reason for the shirt to be of only one fold is said to be that Vohuman (Bahman) is "one creation" which is the first (ayôk dâm i fartûm).[10] The

[1] The Zend Avesta par Darmesteter II, p. 243 n. 13. As an instance of a similar dropping of "v" "we have the case of ظِرَاب Sans, ग्रा Lat. vir, which has given us the Pers. yal یل *i.e.*, hero."

[2] He wrote of this in a letter to me.

[3] Question XXXIX 1. Ervad Tehmuras's Text, p. 125, l. 2.

[4] Chap. XVIII, 7. Dastur Hoshang's Text, p. 566. Dastur Dr. Hoshang says, that it is the same as Pers. شَبْ‌پی a night shirt (*ibid.* Vol. II Glossarial Index, p. 209.) Anquetil Du Perron (Tome II, p. 529) takes the word to be Chav. In that case, it is the same as Pers. شَبْدِر below, *i.e.*, the garment below the *kusti*.

[5] Pahl. Vend. XVII, 1. Dastur Dr. Hoshang's Text, p. 551, l. 12.

[6] *Ibid*, note 17.

[7] "Spaêta Dâênayâo Mâzdayaçnoish upamanem" (Meher Yasht. Yt. X. 126.

[8] "Darûst sapit" (Ervad Tehmuras's Text, p. 125, ll. 5-6). Ques. 39 S. B. E. XVIII, Chap. XL, p. 133.

[9] Ayôtâk, ayôkardeh. *Ibid.* [10] *Ibid.*

word Vohû-mana being variously used, the signification is not clear, but what is meant seems to be this, that the whiteness of the shirt is supposed to influence for good one's mind. Again, the shirt must not be made up of one continuous piece of cloth but of two pieces sewn together on the sides, so that one piece may be on the right hand side, and the other on the left hand side, thus dividing the shirt into two parts, the front and the back part. These two parts—the front and the back—are said to be symbolic of the past and the future, both being related with each other through the present. It has a hole for the head and reaches down to the knees.

The most important part of the shirt is the *girekâ-bân* (lit. that which preserves the knot), which signifies loyalty to, or faith in the religion. The *Girekâ-bân* is known as the "kisseh-i-kerfeh," i.e., "the purse or the bag of righteousness."[1] It is made in the form of a bag or purse, which rests a little below the throat. It indicates symbolically that a man has to be industrious, and has not only to fill his purse or bag with money, but also with *kerfeh* (righteousness). The Shâyast la Shâyast enjoins,[1] that the sacred shirt should be put next to skin, i.e., there should be no other garment under it.[2] Thus, the *sudreh* is a symbol that reminds one of purity of life and righteousness.

Kûsti or the sacred thread. Meaning of the word. Its structure and symbolism.

The Avesta word for the sacred thread is "aiwyâonghana," lit. to gird round about the body. *Kûsti* is its Pahlavi rendering. The word *Kûsti* is variously derived. (*a*) It may be derived from Pahlavi *kust* (𐭪𐭥𐭱𐭬 P. كشت)

[1] Chap. IV. 7, 8. Amat shâpik dô patmukht ikvîmûnet va kustik madam zak i avpar yidruniyen adinash . . . vanûç. (Dr. Davar's ed., p. 30).

[2] Cf. Jeremiah XIII, 11 where the waist-cloth or the girdle of linen is enjoined always to "cleave to the loins", i.e., to be "worn next the skin," which process of wearing signified "righteousness and faithfulness." (Isaiah XI, 5). The *sudreh*, to a certain extent, corresponds to "the linen ephod" of the priest (I Samuel II, 18.)

meaning "direction or side." Thus, the word *kûsti* may mean "that which points out the proper direction or path." *Sudreh* (the sacred shirt) indicates the advantageous path, and *kûsti* (the sacred thread) indicates the proper direction to proceed on that path. Taking the same derivation, *kûsti* may mean, "a badge distinguishing those who are on the side (*kust*) of (*i.e.*, who believe in) Zoroastrianism." (*b*) Some derive the word from *kosht* (كشت) waist, and say that it is so called because it is put on the waist.[1] (*c*) Again *kosht* also means "limit or boundary," so, *kûsti* may mean "that which keeps us, or reminds us to keep ourselves, within proper limits or bounds." The Sudreh being, as said above, "the advantageous path of righteousness," the *kusti*, which is put over it, is "that which confines us or keeps us within the limits of that path of righteousness." The Avesta word for *kûsti*, viz., *aiwyâonghana*, which literally means "to sit round or to limit," renders this derivation probable. (*d*) Again, some take this word *kûsti* to be *kishti*, *i.e.*, a ship, and say, that it signifies, that, like a ship, it carries us to the safe haven of righteousness. Whatever derivation we take, the *kûsti* symbolizes and indicates a direction in the path of righteousness.

The *kusti* is made up of lamb's wool. The wool is at first combed and then spun into fine thread on a hand-spindle called *châtri*. Two such long threads are prepared on two spindles or *châtris*, and are then twisted into one. This thread is then woven into the *kusti* on a hand-loom called *jantar* (جنتر, sans. यंत्र), the ends of which are movable, so that it can be adjusted to the length required. The twisted thread is passed round the loom 72 times; so, the *kusti* consists of 72 threads, divided into six strands, each of twelve threads. A continuous thread is made to pass, in the process of weaving, through each of the six strands. When the weaving is almost finished, and when about a foot of the threads remain to be woven, the whole thread is removed from the loom and handed to a priest

[1] Haug and West, Glossary and Index of the Virâf-nâmeh, pp. 202-3.

to be cut and consecrated. It is the privilege of the women of the priestly class to weave and prepare a sacred thread, and it is the privilege of a priest to cut and consecrate it.

To consecrate the thread, the priest first performs the *pâdyâb kûsti*. He then recites the *Sraôsh bâj*[1] as far as the word Ashahê. He next recites the *nirang* (the liturgical formula) for cutting and consecrating the thread, followed by the Ashem[2] Vohû and Yathâ ahû vairyô.[3] While reciting the latter, he cuts the *kûsti* into two parts as he utters the word *shyaothnanâm*. On finishing the *Yathâ ahû vairyô*, he utters in bâj (*i.e.* in a suppressed tone) the brief Pazend formula *of sraosh ashô tagi tan farmau*,[4] and then finishes the baj. The women who prepare the *kûsti*, generally get it cut and consecrated by the male priest members of their own families. When they have no such members and have therefore to get it consecrated by other priests, they have to pay a small fee for it. After this consecration, the *kûsti* is returned by the priest to the owner, who now completes its weaving. First, by means of a needle, she turns the *kûsti*, which is hollow, inside out, and then knits by hand the remaining part of the thread. Three tassels (*lari*),[5] each of 14 threads, are formed at each end of the woven thread. The *kûsti* is then finally washed before being used.

The *kûsti*, being prepared from the wool of a lamb, which is considered to be an emblem of innocence and purity, is held to remind a Zoroastrian of the purity of life which he has always to observe. The 72 threads composing the *kûsti*, symbolize the 72 *hâs* or chapters of the Yaçna. The 24 threads, which make up each of the three tassels at each end of the *kûsti*, symbolize the 24 Kardahs or sections of the Visparad, a part of the liturgical prayer; the six strands, each of twelve threads, into

Vide Darmesteter. Le Zend Avesta II, pp. 686-88.

Yaçna XXVII, 14.

[2] Ibid, 13.

[4] Sraosh yasht, Ys. XI, 6 (Darmesteter. Le Zend Avesta II, p. 482. "Vienne Srôsh .... Ormazd.")

[5] Pers. lar لر thin.

which the 72 threads of the *kûsti* are divided at the time of weaving, are said to symbolize the six religious duties [1] of a Zoroastrian; the twelve threads in each of the six strands symbolize the twelve months of the year; the six tassels symbolize the six season festivals (Gâhambârs) of a Zoroastrian year; the hollow of the thread symbolizes the space between this world and the next; the doubling of the thread in the beginning symbolizes the connection between the present corporeal world and the future spiritual world; the turning of the *kûsti*, inside out, symbolizes the passage of the soul from the corporeal to the spiritual world; the final uniting of all the threads into one symbolizes universal brotherhood or union. Though we have not the authority of Avesta books for an explanation of the symbolism of all the parts of the *kûsti*, there is no doubt, that its structure had some symbolic signification from very ancient times. It symbolizes some moral precepts or ideas, just as the *Jandi* or the sacred thread of the Brahmins and the cord worn by the Franciscan fathers round their waists do. The Sudreh and Kusti of the Parsees may remind one of the white garment and girdle of the Essenes, a Jewish sect. [2]

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[1] The enumeration of these duties differ in different Pahlavi and Pâzend books. The Shâyast lâ Shâyasht (Chap. XII 31, Dr. Davar's ed. p. 71, S. B. E. V, p. 351) gives the following list:—(1) the celebration of the Gâsânbârs (Gâhambârs) or the season festivals; (2) the celebration of the Rapitavin or the setting in of summer; (3) Sadôsh (Sraosh) or the performance of the funeral ceremonies for the first three days after the death of one's dear departed ones; (4) Farvardegân, i.e., the religious observances during the last 10 days of a Parsee year in honour of the dear departed ones; (5) the recital of the Kushed Nîâyish in honour of the sun (three times a day); (6) the recital of the Mâh-Niayish in honour of the moon (three times a month).

The Sad-dar (Mr. B. N. Dhabhar's ed. p. 6, Chap. VI 2; S. B. E. XXIV. p. 264), and the Minôkherad (Chap. IV, S. B. E. XXIV, p. 26, Erved Tehmuras's Text. p. 36 Ques. III) give a slightly different list. The Sarâdeh-i-yazi Yazdâni, a much later Persian book, gives a slightly different enumeration. (*Vide* the Persian-Gujarati edition of 1255 Yazdazardi, by Mr. Pallonji Jivanji L. Hâtaria, Persian text, pp. 38-40).

[2] Josephus:—The Antiquity of the Jews, translated by W. Whiston (1811) Vol. III, p. 444. Bk. II, Ch. VIII, 7.

Just as the cross is said to have existed as a symbol from times anterior to Christ, though Christ's crucifixion added to its signification, so, the *kûsti* is said to have existed as a symbol before Zoroaster. It was Jamshed of the Peshdâdian dynasty who is said to have introduced it.[1] Zoroaster is said to have confirmed this previous custom of putting on the *kûsti*, and also directed that it may be put on over a sacred shirt (*sadûmanich vastarg*) and with a recital of religious formulæ (*dînîk niranghâ*).[2] He held it to be a symbol of the necessity of (*a*) obedience to God, (*b*) closing up the door against sin and (*c*) breaking up the power of destruction.

It is enjoined, that, excepting the time of bathing, a Zoroastrian must always bear the sacred shirt and thread. The thread is to be untied and retied during the day on the following occasions:—(1) immediately after leaving bed in the morning;[3] (2) every time after answering a call of nature; (3) before saying prayers; (4) at the time of bathing; (5) before meals. A modern Parsee sometimes neglects to do so on the first and fifth occasions, but he generally does so on the second, third, and fourth occasions. The Dâdistân-i Dînî says,[4] that, from times immemorial, men turn towards light at the time of performing the *kûsti* ceremony as it is connected with a form of prayer.

The first thing that one has to do on these occasions (except the first) is to perform what is called pâdyâb[5] or ablution. It consists of washing the face and other uncovered parts of the

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[1] Dâdistân-i-Dînî Chap. XXXIX, 19 Tehmuras's edition, p. 120, Ques. XXXVIII, 22; Sad-dar Ch. X, 3. Mr. B. N. Dhabhar's ed., p. 9. A passage in the Pahlavi Vendidâd also seems to allude to the fact. In the second chapter, while speaking of Jamshed, it says: אוהרמזד יתאי אי אוי אי אי א

body like hands and feet with pure water and after reciting a short prayer-formula.[1] Then he has to face the sun. If he is within the house and if the sun is not visible, he has to stand facing the east in the morning up to 12 o'clock noon, and facing the west from 12 o'clock to night-fall. At night, he has to face a lamp or the moon. If there is no moon or lamp, he may face the stars. We will, later on, while speaking of the investiture by the priest, describe in detail the process of putting on the *kûsti*.

As to its symbolism the *kûsti* is a kind of belt. Now "*kamar-bastan*" *i.e.*, "to tie the waist" or "to put on the belt" is a phrase which has come to mean "to be ready to serve, to be prepared for a work." So the Dâdistân says, that the putting on of the *kûsti* on the waist,[2] symbolizes one's readiness to serve God.

The knots of a *kûsti*.

While putting on the *kûsti*, one has to fasten it with two knots, one in the front and another on the back. Knots, which signify firmness and resolution, symbolize here resolutions about certain religious and moral thoughts. While forming the first half of the first knot in the front on the second round of the thread, a Zoroastrian has to think that Ahura Mazda exists that He is one, is holy and is matchless. While forming the second half of this first knot, he has to remember that the Mazdayaçnian religion is the word of God and that he must have full faith in it. In the third round of the thread, while forming the first half of the second knot on the back, one has to remember, that Zoroaster is the Prophet of God, that he is our guide to show us the proper path of worship. While

[1] Khshnaôthra Ahurahê Mazdâo Ashem Vohu, *i.e.*, May God be pleased. Piety is the best good and happiness. Happiness to him who, is pious for the best piety.

[2] The *kûsti* of the Zoroastrian scriptures reminds one of the 'girdle' of the Christian scriptures which varied from that of sack cloth (Isaiah III, 24) to that of gold (Revelation I, 13). The Avesta also speaks of the *kûsti* or belt being golden (zaranyô-aiwyâonghanem, Yt. XV, 57). Among the Israelites and the early Christians also, the operation of girding signified energetic action.

forming the second half of the second knot, he is to bear in mind, that he has always to attend to "good thoughts, good words and good deeds."[1]

Symbolic signification of the *kûsti*, as given in the Pahlavi Dâdistâni Dînî.

The **Dâdistân-Dînî** (Chap. XXXIX, Pursishna XXXVIII) dwells at some length on the symbolic signification of the *kûsti*. The purport of what it says is this:—(1.) Firstly, God wishes that man should serve Him and should follow His path. Now, there are certain conventional ways in which a man shows his service or obedience to God. For example, he falls on his knees in his prayers; he lowers his head and bows; he raises his hands towards Heaven. All these ways or rites, which symbolize service or obedience or homage to God, are done occasionally. But the *kûsti* is a standing symbol to signify permanently a man's readiness to serve God. As a kind of *kamar-band* or belt, put on in a solemn way with religious meditation and prayer, it reminds a person of his perpetual obligation to stand in the service of God. Whenever a Zoroastrian sees this *kûsti*, this *band* (بند) or belt on his waist, he has to consider it as a badge of service and to say to himself "I am the servant (bandah بنده) of God." 2. Secondly, a person puts on a badge or belt of service and stands before his superior to receive his orders. Thus, the sacred belt or *kûsti* reminds a man of humiliation before God, and of his readiness to receive His orders. 3. Thirdly, the *kûsti* is a kind of a *band*, *i.e.*, a kind of a shutter. A shutter shuts up a thing, so that neither outside influence may affect that thing nor that thing's influence affect an outside thing. So, by putting the *band* of a *kûsti*, a Zoroastrian, while reciting the words *manashni*, *gavashni*, and *kunashni*, *i.e.*, thoughts, words and deeds, and putting on the knots on the thread, resolves to let no outside evil influence enter into his mind and affect the purity of his thoughts, words and deeds, and not to let that purity of thoughts, words and deeds leave his mind.

[1] Sad-dar, Chap. X.

4. Fourthly, we learn from the Dâdistân-i-Dînî, that the *kûstî* reminds one to have a high ideal of character before his mind. The waist over which the *kûstî* is fastened, divides our physical body into three parts, the higher, the middle and the lower. The upper or the higher part of our body is the seat of heart and brain which typify higher characteristics. The lower part, which contains organs like the stomach which always require something to feed it, typifies lower characteristics of appetite, thirst, lust, &c. So, the *kûstî* being tied on the middle portion of the body, *viz.*, the waist, and acting as a *band* or stopper, must remind us, not to let the lower passions rise above and suppress our higher characteristics.[1]

The ceremony of Naôjote.

Having described the preparation and the consecration of the shirt and thread, and having explained their symbolism, we will now describe the Naôjote ceremony itself, wherein a priest puts over the child the sacred shirt and thread.

Preparation before the Investiture proper, Sacred bath, Ceremonial requisites.

As a qualification of fitness to go through this ceremony, the child is expected to know a few short prayers. Of these, the knowledge by heart of the Nirang-i-kusti (*i.e.*, the prayer for the sacred thread) is indispensiably necessary, because it is required to be recited whenever the sacred thread is to be untied and fastened again on certain occasions during the day of which we have spoken above. This Nirang-i-kusti is made up of the following three prayers:—(1) Kem-nâ-Mazdâ ;[2] (2) Nirang-i-kusti or Ahura Mazda

[1] This statement of the Dâdistân reminds us of what Dr. Drummond, in his "Stones Rolled Away," speaks as the three stories of our body, the upper, the middle and the lower.

[2] This short prayer is a part of what is known as Khordeh Avesta, *i.e.*, the smaller Avesta. It is made up of the following passages of the larger Avesta. (*a*) Yaçna Chap. XLVI, 7. (*b*) Yaçna Chap. XLIV, 16. (*c*) Vendidad VIII, 21. (*d*) Yaçna Chap. XLIX, 10. The prayer consists of an invocation to God for help and an expression of desire to throw off physical and moral evils.

Khodâe ;[1] (3) Jasa me avanghê Mazda, Mazda-yaçnô ahmi.[2] Besides this prayer of Nirang-i-kusti, the prayers, known as Nirang-i-âb-i Zar or Nirang-i Gaômez, Sreah-bâj, and Patet, were at one time expected from a Zoroastrian child to be known by heart for the Naôjote ceremony. But now-a-days, they are not deemed absolutely necessary.

On the day fixed for the investiture, a little before the time of the ceremony, the child is made to go through a sacred bath or a kind of purification known as nân.[3] Upto a few years ago, it was customary, that the child should abstain from any kind of food in the morning until after the investiture. This was considered as a little sacrifice on the part of the child to testify its faith in the importance and value of the ceremony. Upto a few years ago, the ceremony was always performed in the morning, but now it is performed in the evening also, according to the convenience of the parties. The very fact, that it was enjoined, that during the course of the ceremony the officiating priest must recite the dawn (Aush-bâm [4]) prayer,[5] shows, that it was thought necessary that the ceremony should be performed in the morning.

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[1] This is a prayer in the Pazend language. For the texts of this prayer in the Avesta character, *vide* "Khurdeh Avesta in Zend Characters" by Ervad Tehmuras Dinshaw Anklesaria (1887) pp 23-26, and "Khurdeh Avesta" by Mr. Framjee Minocherji Dastur (1881) pp. 5-7. For its translation, *vide* S. B. E. Vol. XVIII, p. 384; Le Zend Avesta, par Darmesteter, Tome II, p. 685; and Spiegel, Bleeck's Translation, Vol. of Khordeh Avesta, p. 4.

[2] This short prayer, which forms, as it were, a short statement of the Zoroastrian Articles of Faith or Confession of Faith, is taken from Yaçna XII, 9. The first four words meaning "Oh God, come to my help" are added as an invocation, from Ormazd Yasht, Yt. I, 27.

[3] *Vide* Journal Vol. XI, No. II, "The Purification Ceremonies."

Pahl. אוש Av. ·אושה Sans. उषस Lat. aurora, and Av. ·אושה P. اوشا brilliant.

[5] For the prayer *vide* Spiegel (Bleeck's Translation), Khordeh Avesta, p. 5; Darmesteter, Le Zend Avesta, Vol. II. p. 688.

After the sacred bath, the child is taken to a room, where the parents and their relations and friends, and the officiating priest with one or more other priests have assembled. The upper part of its body, which is to be covered with the sacred shirt at the hands of the officiating priest, is covered over with a sheet of white cloth that can be easily removed. The child is made to sit on a low wooden stool covered over with a sheet of white cloth, in front of the officiating priest, who sits on a carpet on the floor. The child is made to sit facing the East. The following requisite things are placed on the carpet:—(1) a tray containing a new set of clothes for the child, including a new sacred shirt and thread; (2) a tray of rice known as akhiãna, which, at the end of the ceremony, is presented to the family priest; it is a remnant of the old system, when there was a payment in kind as well; (3) a tray of flowers which are presented at the end to the assembled priests, friends and relations; (4) a lamp, generally a lamp fed with clarified butter. There may be additional candle-sticks burning; (5) fire, burning on a censer with fragrant sandalwood and frankincense; (6) a tray containing a mixture of rice, pomegranate grains, raisins, almonds, and a few slices of cocoanut, to be sprinkled later on by the priest over the child as a symbol of prosperity. The first tray, containing the suit of clothes, also contains some betel leaves and areca nuts,[1] a few pieces of sugarcandy, a few grains of rice, a cocoanut, a garland of flowers, a metallic cup containing *kũnkũn* (a kind of red powder) and a few rupees. All these things have nothing to do with the religious part of the ceremony, but they are considered in India as emblems of good luck. All these are presented by the priest, later on, to the child. The sum of rupees is at the end of the ceremony taken by the family priest as a part of his fee, and is spoken of as the fee for the *giryân* or *girekhân*.

[1] The betel-vine gives leaves all the year round. The vine gives no fruit or flower but simply leaves which are eaten with betel-nuts. So the leaves are held as symbols of simplicity and prosperity. *Journal of the Anthropological Society of Bombay*, Vol. XI, No. III, pp. 317-18.

The investiture proper.

When all the priests have taken their respective seats, the head officiating priest, who is seated face to face with the child, gives in the hand of the child a new sacred shirt. They all then recite the Patet, or the atonement prayer. The child also recites the prayer or its special sections, if it knows these by heart; but generally, it recites the Yathâ Ahu Vairyô prayers in its stead. In some families, recently, instead of the Patet, the Hormazd Yasht is recited. Having finished this, the officiating priest gets up from his seat and the child stands before him. Then follows the investiture proper which is made up of the following four parts:—(1) the recital of the Confession of Faith by the child, followed immediately by the putting on of the sacred shirt by the priest; (2) the recital of the Nirangi-i kusti with a preliminary introduction from the introductory part of the Hormazd Yasht (Yasht 1) upto the words *vâdhaêo mraotâ*, accompanied with the girdling of the *kûstî* or sacred thread by the priest over the sacred shirt; (3) the final recital of the Mazdayaçnô Ahmî (Yacna XII, 8-9) formula of the Articles of Faith; (4) the recital of the *Tandaruçti* or the final benediction.

1. The recital of the Confession of Faith, and the investiture with the Sacred Shirt.

The first part of the investiture consists in presenting to the child the sacred shirt, after making it recite the Confession of Faith. This prayer of the Confession of Faith is made up of two parts: (*a*) The Avesta *khshnuman* of the Yazata Din, who presides over Religion (Din Yasht, Yasht XVI).[1] (*b*) A Pazend formula of the Confession of Faith.[2] The confession made up of these two parts runs as follows:—"Praised be the

[1] "The areca-nut is symbolic of festivity and is, therefore, always used as an offering for the gods (in India). It is also an essential requisite for the ceremony of betrothal. (*Ibid*, p. 329.)

[2] S. B. E. Vol. XXIII (1883) "To the most right Chista, &c., p. 264. Spiegel, translated by Bleeck, Khordeh Avesta, p. 147. Darmesteter, Le Zend Avesta, Vol. II, p. 302.

[3] Spiegel, translated by Bleeck. Khordeh Avesta, p. 191.

most righteous, the wisest, the most holy and the best Mazdayaçnian Law, which is the gift of Mazda. The good, true and perfect religion, which God has sent to this world, is that which Zoroaster has brought. That religion is the religion of Zoroaster, the religion of Ahura Mazda communicated to holy Zoroaster." It ends with the recital of an Ashem Vohû prayer.

On the child making this public declaration of its faith in the Zoroastrian Mazdayaçnian religion, the priest clothes it with the sacred shirt. While putting it on, he recites the sacred formula of Yathâ Ahû Vairyô, and the other priests join him in the recital.

2. The recital of the *Nirang-i Kusti* and the investiture with the sacred thread.

Then the officiating priest stands at the back of the child and both face the east if it is morning, and the west if it is evening. He at first recites the introductory part of the Ormazd Yasht (Yasht I)[1] and then the Nirang-i kusti.[2] The substance of this prayer of Nirang-i-kusti runs thus: "The Omniscient God is the greatest Lord. Âhriman is the evil spirit, that keeps back the advancement of the world. May that Evil Spirit with all his accomplices remain fallen and dejected. O Omniscient Lord! I repent of all my sins; I repent of all the evil thoughts that I may have entertained in my mind, of all the evil words that I may have spoken, of all the evil deeds that I may have done. May Ahura Mazda be praised. May the Evil Spirit Âhriman be condemned. The will of the Righteous is the most praiseworthy."

The process of putting on the *kûsti* over the body is as follows:— The priest holds the *kûsti* from its middle or central part in his left hand. Then he holds in his right hand a part of the two strings of the thread so formed. A part of the double strings is thus held horizontally between the two hands and the

[1] Spiegel translated by Bleeck. Khordeh Avesta, p. 21. From "In the name of God . . . satisfaction, &c."

[2] *Ibid*, p. 4.

remainder hangs down vertically. This posture continues upto the recital of the words "*manashni, gavashni, kunashni*" in the Nirang-i kusti. With the recital of these words a part of the string is then formed into circular curves in both the hands. Then, on reciting the words Khshnaôthra Ahurahê Mazdaô, the curves are let loose, and with the recital of Ashem Vohû, the thread is passed round the child's waist. With the recital of the first Yathâ Ahû Vairyô, the second round is completed, the first knot in the front being tied with the recital of the word *shyothanandm*. With the recital of the same word in the second recital of the Yathâ Ahû Vairyô, the second knot in the front is tied, and then, with the recital of another Ashem Vohû, the thread is passed round the waist for the third time and the final two knots at the back are tied. This completes the investiture of the sacred thread. During this investiture, the child recites with the officiating priest the *Nirang-i kûsti*.

3. The Recital of the formula of the Articles of Faith.

The child, after being thus invested with the sacred shirt and thread, announces the last and the most important part of the Articles of Faith, given in the 12th chapter of the Yacna. It runs thus; "O Almighty! Come to my help. I am a worshipper of God. I am a Zoroastrian worshipper of God. I agree to praise the Zoroastrian religion, and to believe in that religion. I praise good thoughts, good words and good deeds. I praise the good Mazdayaçinan religion which curtails discussions and quarrels, which brings about kinship or brotherhood, which is holy, and which, of all the religions that have yet flourished, and are likely to flourish in the future, is the greatest, the best and the most excellent, and which is the religion given by God to Zoroaster. I believe that all good things proceed from God. May the Mazdayaçinan religion be thus praised."

The most important part of these short prayers is that wherein the child is made to believe in the efficacy of one's own good thoughts, words and actions. A Parsee has to believe, that for the salvation of his soul, he has to look to him-

self. For his salvation, he has to look to the purity of his thoughts, the purity of his words, and the purity of his deeds. The pivot on which the whole of the moral structure of Zoroastrianism turns, rests upon this triad of thought, word and deed. Think of nothing but the truth, speak nothing but the truth, do nothing but what is proper, and you are saved.

4. The final Benediction.

The putting on of the sacred shirt and thread and the declaration of the Articles of Faith complete the ceremony proper. The officiating priest now makes a red *kunkun* mark on the child's forehead—a long vertical mark if the child is male, a round mark if female—and then gives in its hands, the cocoanut, flowers, betel leaves, areca nuts, etc., referred to above. There only remains now the recital of the Tandaruçti or benedictions by the officiating priest, invoking the blessings of God upon the new initiate. He says: "May you enjoy health, long life and splendour of piety. May the good Angels and the Immortal spirits (Ameshâspands) come to your help. May the religion of Zoroaster flourish. O Almighty God! May you bestow long life, joy and health upon the ruler of our land, upon the whole community and upon this[1] . . . . May the child live long to help the virtuous. May this day be auspicious, this month be auspicious, this year be auspicious. May you live for a good number of years to lead a holy, charitable and religious life. May you perform righteous deeds. May health, virtue, and goodness be your lot. May all your good wishes be fulfilled like those of the immortal angels. Amen! Amen!"

While reciting this, the priest showers over the head of the child, the mixture of rice, pomegranate seed, almonds, raisins, etc., referred to above. In the end, all the assembled priests again recite together, the above *tan-daruçti* (benedictions). The priests are then paid their fees. They and the assembled friends and relations are presented with flowers. The priests then depart, and

[1] Here the name of the child is mentioned.

the child and the parents are presented with sums of money by friends and relations. The assembled guests generally disperse after a dinner where "*Jaṭhoshti siccani salâmati*" *i.e.*, the prosperity of the Zoroastrian fold (*lit.* the safety or prosperity of Zoroastrian coinage) is the toast of the occasion.

II. THE NÂVAR AND THE MARTAB.

THE INITIATION INTO ZOROASTRIAN PRIESTHOOD.

It is the son of a priest only who can become a priest. This seems to be a very old custom of ancient Irân. We find it alluded to, in the institutions of Ardashîr Bâbakân, the founder of the Sâssânian dynasty, with whose reign commenced the Irânian Renaissance of the period. One of the innovations, said to have been introduced by him, or rather one of the old customs,—more honoured in their breach than in their observance at his time,—re-introduced by him with the aid of his Dastur Taôsar or Tansar, was, that the members of different professions and trades, and their descendants, should adhere to their old professions and trades and not change them for others, except with the special permission of the king or the Government authorities. The division of the people into different professions and trades, and the regulations to restrict them to their respective lines of business, were thought to be necessary for the good of society.

"Cette répartition," says Tansar, "des hommes en quatre classes est pour le monde une garantie durable de bon ordre. Le passage d'une caste à l'autre est interdit, sauf le cas où l'un de nous montre un talent particulier. Alors on porte le cas devant le roi. Après une épreuve et une enquête prolongée faite par les Mobeds et les Herbeds, s'ils reconnaissent le mérite du candidat ils se transfèrent dans une autre caste.....
.....Le Shâhanshâh, par sa pure intelligence et la vertu de son génie, a reconstitué ces membres disjoints. Il a remis chacun à sa place distincte, l'a fait redescendre à son rang et a arrangé que personne n'exercerait un autre métier que celui

pour lequel Dieu l'avait créé. Par ses mains la Providence divine a ouvert aux habitants de ce monde une porte inconnue même aux âge antiques."[1]

The division of the people into different professions and trades, referred to by Tansar, as having been made by Ardashîr, was not quite unknown to the ancient Persians before his time. According to the Shâh-nâmeh, it was made by King Jamshîd of the Peshdâdian dynasty. "Il (Djemschid) assigna a chacun la place qui lui convenait, et leur indiqua leur voie, pour que tous comprissent leur position et reconnussent ce qui était au-dessus et au-dessous d'eux."[2] Tabari says the same thing: "Djemschid partagea toutes les créatures du monde en quatre classes.....et il dit: Que chacun tasse son travail et ne s'occupe pas d'autre chose .... Si quelqu'un s'écartait des réglements qu'il avait établis, il le faisait mettre á mort."[3] We thus find, that the rules introduced by Ardashîr, were rather old, and that he re-established them, and declared, that people must restrict themselves to their own hereditary professions. The priesthood was especially such a profession. But we find further from Tansar's letter, that Ardashîr had intended to make certain exceptions. For example, a man by special qualifications or examinations, can qualify himself for a profession, other than that of his forefathers. We find such an exception, in the case of priesthood, made in Persia, even so late as the 17th century. One Dastur Rûstam Gushtâsp Ardashîr "is said to have sprung from the laity and not from a priestly family."[4] It is said, that in the time of this Rûstam Gushtâsp, the then ruling Mahomedan King of Persia ordered a general massacre of the Persian Zoroastrians, unless they proved that they were monotheists and not idol-worshippers.

[1] Lettre de Tansar au Roi de Taburistan (Journal Asiatique, Tome III Neuvième Serie, pp. 518-520) par Darmesteter.

[2] Le Livre des Rois, M. Mohl, Vol. I, pp. 49-50.

[3] Tabari, par Zotenberg, Tome I, p. 103.

[4] S. B. E., Vol. V, Introduction, p. XXXIII, West.

It was this layman Rûstam Gushtâsp who proved this to the satisfaction of the king, and he was made a Dastur. He was a good scholar. The copy of the Dînkard in the Mulla Firoze Library, a copy of the Mîno-Kherad in Mr. Tehmuras Dinshaw's possession and a Persian Revâyet in Mr. Manekji Unwâlâ's possession are by his pen. In India, no exception seems to have been made, and it is only the sons of priests or of the members of the priestly families, who can become priests. The right can be revived by any male member of the priestly family, though his immediate ancestors may not actually have been priests. For example, A may be a priest. His son B, grand-son C, great-grand-son D may not have entered into priesthood, but still E, the son of D, can, if he chooses, become a priest. The right can thus be revived by a descendant upto the fifth generation. It then dies and can no longer be exercised.

In order to be a thoroughly qualified priest, one has to go through two grades of initiations and their ceremonies. They are: (1) the Nâvar and (2) the Martab.

1. THE NÂVAR.[1]

The first initiatory ceremony for priesthood is that of Nâvar. The word is written and read in different ways. It is also written and read as Nâbar, Nâibar, or Nâghar.[2] Darmesteter says of this word: "L'origine et le sens exact du mot *nâδar* 𐬥𐬀𐬛𐬁𐬭 pehlvi *nâpar* et *nâivar*, sont obscurs."[3] I think the word means "a new carrier of offerings or rites". It can be derived from Avesta 𐬥𐬀𐬌𐬯 new (Pahl. 𐭭𐭥𐭩 Sans. नव, P. نو, Lat. novus, Fr. neuf, Germ. neu, Eng. new, same as in Naôjôte), and 𐬥𐬀 to carry (Pahl. 𐭭𐭩𐭥).

[1] For "Nâvar in Irân" *vide* Prof. Khodayar's article in the Sir J. J. Z. Madressa Jubilee Volume, pp. 435, *et seq.*

[2] S. B. E., Vol. XVIII, Pahl. Texts II, Chap. LXXIX, 4 n. 1—West. It is written نبر in an old manuscript of the Dâdistân belonging to Mr. Tehmuras Dinshaw.

[3] Le Zend Avesta, Introduction, p. LIV, n. 2.

P. برذن, , Sans. भृ, Lat. Ferre, Eng. bear). In the Avesta words hû-bérétî, ushta-bérétî vanta-bérétî (Y. LXII, 7), the word bérétî (like the Sanskrit भृति *bhṛiti*, nourishment, food, service, capital) which is derived from the above √ *bar*, to carry, is used for presents, offerings. So Nâvar, which is originally naô-bar (*i. e.*, a new carrier of presents and offerings), means "one who is newly initiated in the work of offering prayers, rites and sacred things to the Deity." The fact, that it can be thus explained in the same way as the word Naôjôte, the first important initiatory Zoroastrian ceremony, is a proof in support of this interpretation.

The different stages of the ceremony of initiating a priest.

To initiate a person into priesthood, several stages of ceremonies have to be gone through. They are the following:—(*a*) the Bareshnûm; (*b*) the Gewrâ; (*c*) the initiation proper. I give here an illustration which shows the initiate taking his Bareshnûm

(*a*) The candidate for initiation into priesthood has first to go through two Bareshnûm purifications.[1] The first Bareshnûm is said to be for his own *an-pâk*, *i.e.* for the purification of his own body, the second is for the *niyat*[2] of the person in whose memory he becomes a Nâvar.

[1] *Vide* Purification Ceremonies. In Persia, at present, they go through 10 Bareshnûms, four of which are said to be "for his soul" ("Nâvar in Irân" by Prof. Khodayar Dastur Sheheryâr, in the Sir J. J. Zarthoshti Madr-sa Jubilee Volume, edited by me, p. 435).

[2] Niyat literally means purpose, intention. Among the Parsees, many charitable deeds are said to be performed by a person in the *niyat* of a deceased relative or friend. *A* may build a Fire-Temple or a Tower of Silence or such other religious edifice in the *niyat* of *B*, his father or relative or friend. It is something like what we call "in memory of" in ordinary language, in case of ordinary charitable institutions, such as schools, dispensaries, asylums or hospitals. In the case of religious buildings, when they are consecrated, or even in the case of charitable buildings like schools or hospitals when they are opened with the religious ceremony of a *Jashan*, the name of the particular person, in whose *niyat*, honour or memory the building or institution is founded, is mentioned in the prayers. (For the form in which the name is mentioned see my paper on "The Funeral Ceremonies of the Parsees, their Origin and Explanation.") These religious or charitable buildings may be in the *niyat* of living persons as well. In that case, the names of the living



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Between the first Bareshnûm and the second there may be an interval of a few days if it is so desired, or, otherwise the candidate may begin the second Bareshnûm on the same day when he finishes the first. In that case, both the Bareshnûms take 19 days in all. During these Bareshnûm days, the candidate is to say his prayers five times during the day. He is expected to pass his time in a religious or pious mood. If, during any of the days he is in the Bareshnûms, he has a *pollutis nocturna*, that vitiates his Bareshnûm. In that case, he must begin the Bareshnûm again. If the case happens in the second Bareshnûm he has to repeat only the second Bareshnûm and not the first. To avoid this risk, nowadays, the candidate for priesthood goes through the initiation at a very early age, before 15 or 16, when he is likely to be free from such risk. The second Bareshnûm is, as said above, for the *niyat* of somebody. If that somebody is a lady, he must take care that he goes through the second Bareshnûm and the subsequent ceremonies of *geurâ* and initiation at a time, when there is no chance of that lady's passing through her monthly course. If during these ceremonies, the lady, in whose *niyat* he goes through the ceremony, has her monthly course, that vitiates the ceremony which must be begun again when the lady has passed through her course and purified herself. If the person, male or female, dies during the period of these ceremonies, that event also vitiates the whole thing.

(*b*) On the candidate completing the Bareshnûm, two qualified priests (i.e., two priests who "hold the Bareshnûm"), who

persons are recited in the prayers with a slight alteration. Instead of the words *Anûshch Rawân*, i.e., 'of the dead (lit. immortal) soul', the words *Zindeh Rawân*, i.e., 'of the living soul,' are affixed to the name of the person in whose honour the buildings or institutions are founded. The name of the donor also is recited as فرمایشنہ "farmâyashna," i.e., one at whose direction the building or institution is founded. As in the case of the *jashans* for religious buildings or charitable institutions, so in the case of religious ceremonies, the name of the person in whose *niyat*, i.e., purpose, honour or memory, they are performed, is mentioned in the recital of the prayer.

have to initiate the candidate, perform, what is known as the *gewrâ* ceremony, which lasts for six days. This *gewrâ* ceremony, which qualified them to initiate the candidate, consists of reciting the Yaçna with its ritual for six consecutive days. The word "*gewrâ*" comes from the Avesta root *garew*, Sanskrit *grah*, German *engreifer*, Pers. *giraftan* to acquire, to take hold of. Both the priests perform the Yaçna ceremony, *i.e.*, recite the whole of the Yaçna with the necessary ritual. One of the two priests who recites the whole Yaçna is called Joti (Zaota), *i.e.*, lit. the performer of ceremonies or the offerer of offerings. The other priest who assists him in going through the ceremony is called Râthwi.[1] The priest, who performs the ceremony as the Joti, is technically said to have "*taken* the *Gewrâ*," *i.e.*, to have acquired the qualification of continuing the ceremony. The priest who takes the *gewrâ* on the first day, is said to have *taken* the first *gewrâ*. He is to pass a night of vigil and watchfulness. If he has nocturnal pollution, he is said to have lost the efficacy or the qualification of his *gewrâ*. In that case, the *gewrâ* must be repeated the next day. If the efficacy continues, on the next day, in the morning, he "gives the second *gewrâ*" to his colleague. In this case, the other priest recites the Yaçna as Joti and the priest who gives the *gewrâ* acts as a *Râthwi*. He, now, in his turn has to pass the night in vigil. Thus each of the two priests has to "take the *gewrâ*" on an alternate day. These *gewrâ* ceremonies are to be performed for six days. To avoid the chance of the *gewrâs* being vitiated by the failure of the vigil of the priest holding the *gewrâ* for the particular day or by some other cause, at times, three priests are made to take part in the *gewrâ* ceremonies. Instead of one priest taking the *gewrâ*, two perform the ceremony, so that, in case one fails to observe the required vigil and is disqualified for some cause, the other may serve, and the candidate may not be disappointed and the initiation delayed. The candidate

[1] Râthwi or Râspi. Av. 𐬫𐬁𐬰𐬌𐬎𐬎𐬀 lit. one who arranges the religious requisites at their proper (*rathwyo*) places (Gâh Uzîran, 5).

has, during these six days, to pass his time in prayers during the five Gâhs and to observe all the observances of saying the grace at meals, &c. He is not to come in contact with any non-Zoroastrian.

(c) On the sixth day of the *gewrd* ceremony, the priest who has taken the sixth *gewrâ*, *i.e.*, has recited the Yaçna with its ritual as the Joti on the sixth day, initiates the candidate. The candidate takes his bath in the morning with all its formalities and puts on a new set of white clothes. He puts on a white turban which is a symbol or insignia of priesthood. The parents of the candidate invite a few friends, both male and female, to witness the ceremony. In mofussil towns like Naosari, a general invitation to males is passed round, through a crier, in the whole town. So, any Zoroastrian who chooses may attend.

At the appointed hour at about nine o'clock in the morning, a procession is formed to take the candidate to the temple for initiation. At Naosari, the headquarters of the priesthood, the assembly gathers at the house of the candidate. Gentlemen gather outside the house and the ladies inside, and they all then go to the temple in a procession. The candidate walks in the front with the head-priest of the town, or, in his absence, with his deputy, on his right. Other elders of the community follow. The ladies follow last. In Persia, the ladies throw dry fruits and silver coins over the candidate. In Bombay, the Parsees not having quite separate quarters, and the city being too thickly populated to arrange for the ceremonial procession, the candidate stays in the fire-temple itself, for the six days of the *gewrâ*. So, the gathering assembles at the temple itself and the procession also is formed there. It formally moves from one part of the temple to another. The candidate is dressed in his full dress consisting of Jâmâ (Pers. جامه), which is a loose gown-like dress of white linen and *pichori*, a kind of linen-belt put round the waist. All the male members of the gathering are similarly dressed in their full

dress. The candidate carries a shawl in his left hand, it being an insignia of an office or function which a person holds for the time being.

The candidate carries in his right hand a *gurz* or a mace.

The *gurz* or the mace.

Gurz is the Avesta *vazra*, Sans. वज्र, a mace or club. It symbolizes that the candidate is now going to be a member of the church militant and undertakes to fight against all evils, physical or moral. In the Khorshed Nyâish, Meher Yazad or the Angel Mithra, the God of Light, Justice and Truthfulness is represented as carrying a *vazra* or mace to strike it over the heads of the Daêvas or the evil powers (Yazâi vazrem hunivikhtem kamêrêdhé paiti daêvanâm).[1] The Fire-temple where the candidate is going to be initiated is called Dar-i-Meher, *i.e.*, the Port or the Gate of Meher (Mithra). So, he carries the *gurz* with him as the insignia of his coming office, in which he has to fight against the enemies of Light, Justice and Truthfulness and has to make his way for the church triumphant in Heaven.[2]

On the procession arriving at the Fire-temple, the candidate goes to the *Yazashna-gâh* where he is to perform the Yaçna ceremony. The assembled priests are generally seated on carpets spread on the floor. The candidate removes his upper garments which form his full dress, performs the *pâdyâb-kusti*, and puts on the *padân* (mouth-veil).[3] Thus prepared, he is brought before the assembly by one of the two priests, who

Preparation in the temple.

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[1] Khorshed Nyâish, 15.

[2] For further particulars about the *gurz*, *vide* my paper, "The *Gurz* as a Symbol among the Zoroastrians" (Journal of the Anthropological Society of Bombay, Vol. VIII, No. 7, pp. 478–96). My Anthropological Papers, Part I, pp. 313 *et. seq.*

[3] In Persia, the *Padân* hangs from a crown or a turban, decorated with gold and silver coins. The Sir J. J. Z. Madrosa Jubilee Volume (pp. 435–38). Mr. Khodâyâr's article gives an interesting account of, what is called, the "Vers" and "Verd" ceremonies in the Nâvar initiation.



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asks for permission to initiate him. He asks: "Gentlemen of this gathering (Anjuman, Avesta Hanjamana), doth it please you that this candidate may be initiated?" The Head-priest present, after the interval of a few seconds, takes the silence of the assembly for its assent and nods his head, or puts forward both his hands, to signify the acquiescence of the gathering.

The candidate must be free from leprosy[1] or any wound from which blood oozes, otherwise he would be rejected and the necessary permission refused. It is to give the assembly an opportunity to see or examine him well, that he is presented before it after the removal of the upper garments.[2] The candidate then returns to the *Yazashna-gâh* to go through the ceremonies of his initiation and to recite the Yaçna with its ritual. The visitors disperse after flowers and rose-water have been presented to them. If the father or the guardian of the candidate is well off, he distributes money among the assembled priesthood. Relations and friends are, at times, feasted at noon and even at night, if parents can afford to do so.

On retiring to the *Yazashna-gâh*, the candidate recites the Minô-Nâvar Yaçna (Yaçna without the Visparad)[3] with its ritual, he acting as the *jôti* and the priest who initiates him acting as the *râspi*. In the afternoon, he performs the *bâj*[4] ceremony and takes his meals, after which he performs the *âfringân* ceremony. I give here an illustration which shows the Nâvar initiate performing the Yaçna ceremony.

On the second and the third day, the candidate is permitted to have only one meal. The above three ceremonies are repeated

[1] On the Irânian horror of leprosy, cf. Vendîdâd II. 29, 37; Âbân Yasht, Yt. V, 92, Herodotus I, 138, "Whoever of the citizens has the leprosy or scrofula is not permitted to stay within a town, nor to have communication with other Persians." According to Ctesius, Megabyzu escaped from the hands of his captors, on pretending that he had leprosy.

[2] It is said, that, in Persia, the candidate is taken to an adjoining room and there made stark naked and examined (*vide* Mr. Khodâyâr's article, the Sir J. J. Z. Madressa Jubilee Volume, p. 437).

[3] *Vide* Darmesteter, Le Zend-Avesta, Vol. I., p. LXVII.

[4] *Ibid*, Vol. II., pp. 152-53.

in honour of Sraosh on the second day, and the *bâj* is performed in the morning instead of in the afternoon as on the first day. On the third day, the above three ceremonies are again repeated in honour of Sirouza (the Yazatas presiding over the thirty (*si*) days (*rouz*) of the month). On the fourth day, the Yaçna is recited with the Vîsparad, the *bâj* and *âfringân* being in honour of Ahura Mazda. Thus qualified, the priest now called hêrbad (Avesta, *aêthrapaiti*, teacher) can perform the *âfringân*, Naôjote, marriage and such other ceremonies, but not the Yaçna, the Vendidâd or the *bâj* ceremonies.

It appears, that the *nâvar*, has been from the first, a ceremony of trial, of self-abnegation, self-denial, and self-renunciation. The following facts point to that inference :—

1. The candidate is expected to pass his days during the continuation of the whole ceremony which lasts about a month, in a kind of retreat, in order to be free from worldly thoughts and to be engaged in pious thoughts; he must sleep on the floor and not on a cot, and take his meals at stated hours after prayers. According to the present custom, if the candidate has a *pollutio nocturna* during the two *Bareshnûms*, he is disqualified and has to go through the *Bareshnûm* again, because the untoward occurrence is held to show, that he was not passing his time in pure divine meditation, which he was expected to do, as a would-be priest, but that he thought of worldly matters.[1] 2. During the last four days, when he is regularly being initiated and performs the Yaçna ceremony himself as *jôti*, he has to take only one meal on the second and third days, to prove that he has control over hunger and thirst and hence over other passions.

A good deal of the original lofty ideal seems to be losing its ground now. In order to avoid the risk of failure in the test of

[1] If this occurs during the last four days, the candidate is called *nâbêd* (" نابود non-existent ") and is absolutely rejected as unfit for the priesthood.

pious meditation, self-abnegation, or control of passions, candidates are made to go through the initiatory ceremony in their early boyhood before the age of fifteen or sixteen, when according to the course of nature, they are expected to be free from *pollutis nocturna*. Again now-a-days, it is not only those boys, who are really intended to be priests in the future, that go through the initiation, but many others who are intended by their parents for other walks of life. The latter are made to go through it with the idea, that it is a religious ceremony worthy to be gone through. There are many medical men, lawyers and merchants of the priestly class, who have been made to go through it by their parents in their boyhood. That being the case, the whole of the Yaçna is not learnt and not recited but only a part. One would not object, and must not object, to this procedure, if even in these cases, the original lofty ideal were kept in mind. The salutary effect would not be lost, if a boy were to be made to go through the discipline of the initiation in an intelligible manner. A doctor, a lawyer, or a merchant, if trained in early boyhood to a little discipline, pious meditation, self-control, and self-abnegation, would be a better man in his profession by that kind of discipline, trial and training. What is wanted is, that the original high ideal must always be kept in view.

2. THE MARTAB.

The second degree for priesthood is known as *Martab*.[1] The degree of *nâsar* does not entitle a priest to perform, what may be called, the ceremonies of the inner circle of the Fire-temple. He cannot perform the Yaçna, the Vendidâd and the Bâj ceremonies. He cannot officiate at the purification ceremonies

[1] The word is Arabic *muratab* مرتب lit. prepared, classified. It seems to be connected with the word *martaba* مرتبه a step, dignity. It may thus mean, one who has risen to a higher step or grade or dignity. Some speak of this initiation as Marâtib. In that case, it is Arabic مراتب *marâtib*, i.e., grades and gradations of rank. The sense then would be "one who has passed through more than one grade or rank."

of *nâs* and *bareshnûm*. In order to qualify himself to do so, he must go through the Martab ceremony. Besides the Yaçna and the Visparad, which he had to read for his Nâvarhood he has now to read the Vendidâd.

For this ceremony, the candidate has to go through one *bareshnûm* of 10 days. On the 11th day, he, in company with a qualified priest, performs the *khûb* ceremony [1] and recites for it the Mino Nâvar Yaçna with its ritual. On the second day in the morning, he has to recite another Yaçna in honour of Sraosh, and at midnight he recites the Vendidâd. This completes the *martab* ceremony and he is now entitled to perform and recite any of the Zoroastrian ritual and prayer.

The Zoroastrian Nâvarhood, in some of its features, reminds us of the Christian Knighthood of olden times, when Knighthood was a kind of religious order. The following passage presents many points of similarity between an Irânian Nâvar and an ancient Christian Knight: "The young man, the squire, aspiring to knighthood, was first of all stripped of his garment and put into a bath, the symbol of purification. On his coming out of the bath, they clad him in a white tunic, the symbol of purity, a red robe, emblematic of the blood he was to shed in the cause of the faith, and a black doublet, in token of the dissolution which awaited him as well as all mankind. Thus purified and clothed, the novice kept a rigorous fast for twenty-four hours. When evening came, he entered the church and passed the night in prayer; sometimes alone, sometimes with a priest and with sponsors who prayed in company with him. . . . When the sermon was over, the novice advanced towards the altar with the sword of knighthood, suspended from his neck; the priest took it off, blessed it and attached it to his neck again. The novice then went and knelt before the lord, who was to knight him. 'To what end,' the lord

[1] The *khub* is of two grades; for the major, the recital of the whole of the Yaçna with the full ritual is requisite; for the minor, the recital of a few Âdz or sections (III to VII) are requisite.

then asked him, 'Do you desire to enter into this order? If it is that you may be rich, repose yourself, and be honoured without doing honour to knighthood, then you are unworthy of it.'"

The points of similarity are the following: (1) Both the Iranian Nâvar and the Christian Knight had to go through purificatory baths. (2) Both had a white dress as a symbol of purity. (3) The knighthood had its fasts. The Nâvarhood had no fasts but a kind of abstention or temperance. (4) Both had some weapons to serve as symbols. The Knights had swords; the Nâvars had *gurzi* or maces. (5) Both the orders signified poverty and a desire to serve and work against evil.

ON THREE FOLK-SONGS FROM THE DISTRICT OF PÂBNÂ IN EASTERN BENGAL.

By Sarat Chandra Mitra, Esqr., M.A., B.L.

(*Read on 25th September 1918.*)

I have shown elsewhere[1] that folk-songs enshrine the religious traditions and legends of a particular people, and have borne out the truth of my remark by publishing the texts and translations of two specimens of the same from the district of Barisâl in Eastern Bengal. One of these two songs relates to the marriage of the deity Siva to Satî, the daughter of King Daksha (of the Kailâsa Mountain) and his consort Prasûti. It describes the proposal made to Queen Prasûti by the sage Nârada for marrying her daughter Satî to Siva and expresses, in vivid language, the feeling of horror felt by her on seeing her would-be son-in-law's physical appearance and far-from-moral

[1] *Vide* my article "*Three Folk-songs from Eastern Bengal*" in *The Hindustan Review* (Allahabad) for August 1917, pages 115-119.

habits. The second one deals with a familiar Hindu mythological legend, namely, the amours of Rādhā and Krishṇa. In the present paper, I shall publish the texts (in Devanāgarī script) and the translations into English, with notes where necessary, of three folk-songs[1] which are current in the district of Pābnā in Eastern Bengal. These are known as '*Sāri* Songs' (सारि गान) and also treat of familiar Hindu mythological legends.

According to the Hindu Purāṇas, Himālaya is the King of the Mountains. He married Menā or Menakā, the daughter of the Pitris. He had by her a son named Maināka and two daughters named Gaṅgā (River Ganges) and Umā (otherwise known as Pārvatī, Durgā, Bhavānī, Bhavajāyā, or Bhagavatī). Both of these daughters were married to Mahādeva or Śiva who lived in the Kailāsa Mountain—the northern summit of the Himālayas. When her daughter Bhavānī or Umā was about to leave for the Kailāsa Mountain—the abode of the latter's husband, Menakā wept at the prospect of the ensuing separation from her. Her lamentation is expressed in the following folk-song from the district of Pābnā in Eastern Bengal :—

(१)

१. कॅंदे मेनका बस्ने थामार गृहे छिन्न तारिणी ।

२. थामाय थनाथ क'रे कैलासेते याय छेड़े मा भवानी ॥

Translation.

(I)

1. With tears in her eyes, Menakā says: "(My daughter) Tāriṇī (another name of Umā) staid (with me) at my house."

[1] The bare texts (in Bengali script) of these three folk-songs from Pābnā have been printed at pp. 203-4 of Vol. XIV (for 1314 B.S.) of the *Bangiyo Sāhitya Parishat Patrikā* (The Journal of the Academy of Bengali Literature) which is published from the Academy's rooms, No. 243/1, Upper Circular Road, Calcutta.

2. "(Now), my daughter (lit., mother—a word used with reference to a daughter, niece, or daughter-in-law when she is pettingly addressed) Bhavānī is going to leave me, making me helpless, and is about to depart for the Kailāsa Mountain."

A quaint legend is narrated regarding the origin of the name Umā (उमा). It is said that, in a previous state of existence, Satī, the daughter of King Daksha and Queen Prasūti, and the spouse of Śiva, was deeply mortified at the insult offered to her husband by her father by his not having invited the former to the famous sacrificial ceremony (यज्ञ) performed by the latter, and, as the result of her profound sorrow, breathed her last. She was subsequently reborn as the daughter of King Himālaya and Queen Menakā and took the names of Durgā, Pūrvatī, Bhavānī or Umā. While she was very young, Pārvatī performed the penance (known as गौरी तपस्या) with the object of regaining Śiva as her consort. While she was performing it, her mother Menakā, addressing her, said: "O Pārvatī (उ)! do not perform this penance (मा)." It is for this reason that one of Pūrvatī's names has become Umā (उमा).

Menakā's lament at the separation from her daughter Pūrvatī forms the theme of many a modern Bengali song, a goodly number of which has been converted into gramophone records and moves the Hindu hearers thereof almost to tears by their touching pathos.

The second folk-song from Pābnā, which is given below, deals with the familiar mythological legend of the demon-king Rāvaṇa's carrying off Sītā, the spouse of Rāma, and of the latter's subsequently besieging Laṅkā (Ceylon)—the former's island-kingdom—and conquering and slaying the former:—

(२)

१. त्रेतायुगे अवतारे थोइ राम रावणे लागलो विवाद।
२. थो रावण पलाथो पलाथो लङ्का पिरिल रघुनाथ।
३. थोइ दुष्ट रावण ध्वंस क'रे अयोध्याय राजा हैल रघुनाथ॥

Translation.

(2)

1. In the cycle known as *Tretāyuga*, (Vishṇu became incarnated as Rāma) between whom and Rāvaṇa there was a great war (lit., quarrel).

2. "O Rāvaṇa! fly away, fly away, as Raghunātha (another name of Rāma) has beleaguered Laṅkā [(Ceylon) with his army of monkeys]."

3. After destroying the wicked Rāvaṇa, Raghunātha became King of Ayodhyā.

The *Tretāyuga* (त्रेतायुग) is the second of the Hindu cycles wherein the god Vishṇu of the Hindu Trinity appeared in his fifth incarnation as Vāmanadeva, in his sixth as Paraśurāma, and in his seventh as Rāmachandra.

In Hindu mythology, the whole period of the world's existence has been divided into four *yugas* or cycles, namely, *Satyayuga* (सत्ययुग), *Tretāyuga* (त्रेतायुग), *Dwāparayuga* (द्वापरयुग) and *Kaliyuga* (कलियुग).

The third folk-song treats of the famous legend of Krishṇa. Now he was the son of Vasudeva and Devakī—the daughter of Devaka, the uterine brother of Ugrasena. Vasudeva had another wife named Rohiṇī by whom he had a son named Balarāma. After the latter's birth, he sent his wife Rohiṇī and son Balarāma over to Brajapur and left them there under the care of his friend Nanda, the chief of the cowherds of Braja, and his wife Yaśodā.

At the time of Devakī's marriage to Vasudeva, her cousin Kaṁsa—the son of her paternal uncle Ugrasena—came to know from a heavenly prophecy that he would be killed by her eighth child. It is for this reason that he placed both Vasudeva and Devakī under durance vile. Thereafter as soon as she gave birth to one child after another, it was killed by Kaṁsa. In this way, seven children of theirs were done away with by the unnatural maternal uncle. Subsequently

on the night of the eighth day of the dark fortnight of the month of Bhādra (August-September), Devakī gave birth to her eighth child, who afterwards became renowned as Śrī Krishṇa.

As soon as the infant Krishṇa was ushered into existence, his father, in that night of pitchy darkness, secretly conveyed his child to the house of his friend Nanda at Brajapur and, bringing over the latter's newly-born infant daughter, substituted her in his own infant son's place in the lying-in room. When, on the next morning, Kaṁsa attempted to slay his cousin's supposed daughter, it was prophesied to him from heaven that the person who would kill him was growing up in Gokula. Thereafter he released his brother-in-law and she-cousin from imprisonment.

Now Nanda and his wife Yaśodā loved Krishṇa to distraction and brought him up lovingly as their own son. After he had grown up into boyhood, their foster-son and his step-brother Balarāma used to graze cattle and play at games in the company of the other cowherd boys of Braja. It was during this period that the boy Krishṇa used to perform many boyish pranks such as stealing the cream and butter not only of his foster-parents but also those of the other cowherds of the locality. It would appear that, on one occasion, he stole his foster-mother Yaśodā's butter. Subsequently this petty act of pilfering was discovered by her, and he was accused of having done it. Although he stoutly denied the charge, it was subsequently brought home to him; and, by way of punishment, his hands and feet were bound up with a rope for tethering cattle. But he was released from his bonds by a miracle. This incident in Krishṇa's life forms the theme of the following folk-song from Pābnā :—

(३)

१. षोदे नन्द हात बाड़ाये देख, षोन बने गोपाल

२. गोपाल ब'ले टाक;—नन्द हे—

३. नन्द गियाछे बागाने यशोदा गियाछे घाटे,
४. शून्य गृह पेये कृष्ण सब ननी लोटे,
५. कृष्णः—धामित खाइ नाइ मागो बलाइ खेयेछे,
६. छिदाम सुबलेर मा, तारा देखेछे,
७. यशोदाः—बलाइ यदि खेतो ननी भाबड करतो धाधा ।
८. तुमिइ खेयेछ ननी भाबड करेछ छेंदा ॥
९. लाफ दिये उठिलेन कृष्ण कदम्बेर गाछे
१०. डाले डाले हाटेन कृष्ण माटीते ना देन पा,
११. नीचे थेके नन्दराणी कांपे थर थर,
१२. यशोदाः—नामरे नामरे बेटा पेड़े दिब फुल ।
१३. डाल भेड़े कृष्ण मजावे गोकुल ॥
१४. कृष्णः—एकटी सत्य कर मागो एकटी सत्य कर ।
१५. नन्दघोष तोमार पिता यदि धामाय मार ॥
१६. यशोदाः—एइ कि कथा हय रे गोपाल एइ कि कथा कय ॥
१७. नन्दघोष तोमार पिता सर्व्वलोकेर कय ॥
१८. नाला भोला दिवा राणी गोपालके नाबाल ।
१९. गाभी बांधा दड़ी दिये गोपालके बांधिल ॥
२०. कृष्णः—कि बन्धन बांधिलि मागो बन्धनेर ज्वालाय मरि ।
२१. पाका सूतार बन्धन सहिते ना पारि ॥
२२. दिये छिलि मा खाड़ु बाला निये या तोर घर ।
२३. घृत ननी हंस धापन धामि हलेम पर ॥
२४. पच्चटी शब्दाल एसे दिल ध्वनि ।
२५. कृष्णेर हस्तेर बन्धन खुलिल धापनि ॥

Translation.

(3)

1. "O Nanda! stretch out your hand and see into what forest Gopāla [(another name of Krishṇa) has gone]."

2. "Summon him by calling out 'Gopāla'—O Nanda!"

3. Nanda has gone to the garden. Yaśodā has gone to the *ghāt* (of the river).

4. Seeing that there are no persons in the house, Krishṇa is stealing all the butter and cream.

5. Krishṇa (says): "O mother! I have not eaten (the butter). Balāi (a familiar contraction of Balarāma) has eaten (it)."

6. "The mothers of Chhīdāma and Subala (names of Krishṇa's companions) have seen (it)."

7. Yaśodā (replies): "Had Balāi eaten the butter, he would have consumed only half the contents of the (butter)-pot."

8. "(Surely it is) you who have eaten the butter and emptied the pot (lit., made a hole in the bottom of the pot)."

9. (Hearing these words), Krishṇa leapt up into a *kadamba* tree (*Anthocephalus cadamba*),

10. (And) walked about on the branches (thereof), and would not descend (therefrom) to the earth.

11. (While) Nanda's wife (Yaśodā), standing upon the ground, trembled (with fear) in all her limbs.

12. Yaśodā (says): "O my child! get down, get down (from the tree). I shall pluck (for you) the (*kadamba*) flowers."

13. "(I am afraid that) you will throw (the whole country-side of) Gokula into distress by the branches (of the *kadamba* tree) giving way (beneath your weight and by your being hurled down to the ground in consequence thereof)."

14. Krishṇa (replies): "O mother! if you would make me one promise and one promise only,"

15. "(Namely, that my foster-father) Nandaghosha would become your father, if you would beat me, (I shall get down from the tree)."

16. Yaśodā (replies): "O Gopāla! your words are nonsensical. Don't talk such nonsense."

17. "Everybody says that Nandaghosha is your father."

18. (Soothing Krishṇa) with these caressing words, Yaśodā (rāṇī) coaxed him into getting down (from the tree,)

19. (And, when he got down to the earth), tied his hands and feet with a rope for tethering cattle.

20. Krishṇa (says): "O mother! how tightly have you bound me up! I am smarting so much with the pain caused by the tight binding."

21. "I cannot endure the pain (caused even by a ligature of) thick thread."

22. "O mother! you have given me *khāḍus* and *bāḷās* (names of ornaments for wearing on the wrists). Take them away to your home."

23. "(As I don't want them), (now that) *ghi* (clarified butter) and butter have become dearer to you than myself."

24. (Thereafter) five cowherds came and shouted out (some magic words),

25. (Whereupon) the ligatures upon Krishṇa's hands got untied spontaneously.

It will not be out of place to mention here that there are many incidents in the life of Krishṇa which bear a striking similarity to those in the life of Jesus Christ. First of all, there is the close similarity between the names Krishṇa and Christ. Then there are the pastoral scenes of the nativity, the adoration of the shepherds and the Magi, the flight into Egypt, the

massacre of the Innocents, and the miracles connected with the Infancy, the Temptation and the Transfiguration. Lastly, there are some ceremonies performed in connection with the later form of the Krishṇa-cultus, namely, the *Krishṇajanmāshṭamī* or "the Festival of the Nativity of Krishṇa," and the worship of the infant Krishṇa depicted as seated on the lap or nestling in the bosom of his mother Devakī in a *gokula* or cowpen. All these striking similarities and coincidences have led some European scholars, notably Prof. Weber (of Berlin) and M. F. Lorinser, to broach the theory that Christianity exercised an influence, more or less in degree, on the evolution of the myth and cultus of Krishṇa. Moreover, the keynote of Krishṇaism is *Bhakti* or "faith, humble submission, absolute devotion, love for God." It is essentially a religion of faith and love. The appearance in India of such a religion of faith and love has been stated by the aforementioned scholars to be due to a purely Christian origin. One of them, namely, M. F. Lorinser has even gone so far as to suggest that the author of the *Bhāgavatgītā* was well versed in the Gospels and the works of the Christian Fathers. But I leave the discussion of these controversial matters to those who are more competent than my humble self to deal with the same.

A CURIOUS HINDU MARRIAGE CUSTOM OR MARRIAGE WITH A PLANT.

By K. A. Padhye, Esq., B.A., LL.B.

(*Read on 30th October 1918.*)

I am not dealing with a custom which has become obsolete, but with one which, being sanctioned by the Shastras, is still observed with solemnity by Hindus of all castes. When a Hindu has to marry a third wife, he must, according to the injunction of the Shastras, first celebrate his marriage with a plant named *Rui* in Marathi. Its Sanskrit equivalent is *Arki*

which literally means daughter of the Sun. In Botany, it is technically called Asclepias or Calotropis Gigantea. In the fruit which it bears is a seed or downy cotton, each of the filaments of which is familiarly called in Marathi *Mhatari* or old woman.

This form of marriage is not referred to in Vedic literature. Nor does it find any place among the forms of the 8 marriages referred to in the Smrities. This custom seems to be the relic of the superstition about the figure three. This belief finds an expression in the prayer which the bride-groom has to offer to his inanimate plant-bride, I mean the *Rui* plant.

This sort of superstition about particular figures is not peculiar to this country. The *Ides* of March (13th of March) furnishes an apt illustration. It is said that the figure 13 is considered inauspicious on account of the presence of thirteen persons at the round table on the occasion of the Last Supper when Jesus Christ was crucified. Whatever its origin, the superstition is there.

Kashyapa and *Garga* Rishis have condemned third marriage. Vasistha says that the sin attaching to the third marriage can be removed, provided the bride-groom first performs his marriage with a *Rui* plant by going regularly through all the usual nuptial rites.

The real marriage thus becomes the fourth. The ritual to be observed on the occasion of this special marriage is described by Vasistha as follows:—

A plant of *Rui* bearing flower and fruit should be selected. The marriage should be performed during the morning on an auspicious day. An earthen platform near the plant should be specially erected and eight earthen pots full of cold water with a tinge of turmeric and sandal ointment should be placed in eight directions round the plant. An Acharya or priest is to be selected to represent the father of the plant-bride who is supposed to belong to Kashyapa Gotra and to have three

Pravaras, (1) Kashyapa, (2) Avatsar and (3) Naidhruva. If the bride-groom belongs to Kashyapa Gotra, then the appointed priest is to pronounce his own Gotra. A garment is to be wrapped round the plant and a Mangal Sutra (i.e., an auspicious thread and ornaments) especially a Kankan (a piece of thread going round the wrist with a betel-nut and a piece of turmeric attached to it) are to be placed on the plant. Then the essential marriage ceremonies are to be performed. The nine planets and the manes are to be propitiated by performing their worship. The bride-groom is to stand in front of the plant with a piece of cloth to be held between the two as a screen till the last hymn is completed. The hymns invoking the assistance of gods are to be chanted by the priests. Then a *Laja Hom* is to be performed. The offerings to the sacred fire consist of parched rice, ghee and pieces of wood belonging to particular trees. Then follows the important ceremony of Saptapadi or stepping in of seven steps which symbolise the seven solemn vows which a Hindu husband has to observe during his married life in his relation to his wife.

The appointed priest addresses the bride-groom thus :—"I give this daughter of the Son (Savita) and grand-daughter of Aditya to you as your wife and request you to take proper care of her." The bride-groom then has to throw rice thrice on the plant and to say that she should bring prosperity to him in all his desired objects.

The bride-groom has then to offer special prayer to her. "Thou art created by God Brama for the benefit of all human beings. Thou art the first and foremost among all trees. Thou art to create love between God and myself. Be pleased to wipe out the sin attaching to my third marriage."

After this special marriage is over, the bride-groom is free to celebrate his marriage with his third wife. No reason is assigned as to why the third marriage is fraught with danger to the bride-groom and how the evil effects of the said marriage are

got over by the performance of this special marriage with the *Rui* plant.

This custom is universally observed by the Hindus of all castes so far as the Bombay Presidency is concerned.

I understand that a similar custom obtains among the Parsis when a Parsee has to marry a widow. It is called a *Sumry* marriage. Sumry is the *Mendi* tree. Females in India use the juice of its leaves for reddening their palms and feet.

This may be the result of the close contact of the Parsees with the Hindus.

There is ample scope for research as to why the *Rui* plant is called the daughter of the Sun. The plant may have medicinal properties which have yet remained undiscovered. For aught I know, its leaves are largely used for fermenting purposes and considered highly efficacious in removing cold and windiness in stomach by external application. Garlands of the leaves and flowers of the *Rui* plant are put round the neck of god Hanuman to appease him on every Saturday by his devotees.

CONSECRATION CEREMONIES AMONG THE PARSEES.

By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi,

B.A., PH.D., C.I.E.

(*Read on 30th October* 1918.)

Consecration.

Consecration is "the act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God" by certain rites or solemnities. Consecration does not make a person or thing sacred but declares him or it to be sacred, that is devoted to God or to divine service; as the consecration of priests among the

Israelites; the consecration of the vessels used in the temple; the consecration of a bishop.[1] The Parsees have no consecration of persons, in the sense in which the word is used among the Christians, *e.g.*, the consecration of a bishop. If, by consecration is meant a conferring of a certain qualification upon a person to enable him or to entitle him to do a certain religious function or rite, they have such a consecration. But the principal idea is, that the person seeks consecration by his own willing acts rather than any other person conferring the consecration. So, in the case of a person, the more proper word, from a Parsee point of view, is 'initiation' than 'consecration'. I have already spoken of these initiation ceremonies under a separate head.[2] Among things, there is the consecration of the following :—

I. The Sacred Fires and the Fire-Temples.

II. The Towers of Silence.

III. The Âlât (implements, apparatus) *i.e.*, religious requisites.

I.

CONSECRATION OF THE SACRED FIRES AND THE FIRE-TEMPLES.

The three grades of Sacred Fire.

There are three grades of the Sacred Fire, (A) The Sacred Fire of the Âtash Behêrâm, (B) that of the Âtash Âdarân and (C) that of the Âtash Dâdgâh. These three have their different rituals of consecration and also different rituals for the daily prayers at the five times (*gâhs*) of the day, when they are fed with fresh fuel. We will, at first, speak of the process of consecrating these three grades of sacred fire.

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[1] Webster.

[2] *Vide Journal of the Anthropological Society of Bombay*, Vol. XI, No. 5, pp. 454–84

(A) Consecration of the Sacred Fire of the First Grade, the Âtash Beherâm.

The 16 fires which make up one.

The ritual formulated for the consecration of the sacred fire seems to have been developed from certain passages of the eighth chapter of the Vendidâd (VIII. 73-96), where, it is enjoined, that the fires used for different purposes and by different tradesmen may be carried from their places of use and business and enshrined in a Dâd-gâh (Av. Dâityô-gâtu), *i.e.*, in a proper place. The list of fires there enumerated is as follows:—Fires used (1) in burning a corpse, (2) in burning filth, (3) in burning dirt, (4) The fire used by a potter, (5) a glass-blower, (6) a coppersmith, (7) a goldsmith, (8) a silversmith, (9) an ironsmith, (10) a steelsmith, (11) a baker, (12) a furnace-worker, (13) a tinsmith, (14) a shepherd, (15) a military man or soldier, (16) a neighbour.

The process of collecting the different fires and of purifying and consecrating them is so long and intricate, that, naturally, authorities differ in the matter of the details, though they agree on broad general principles. While writing on the subject of this process, the late Dastur Minocheherji Jamaspji Jamaspasana[1] says, that in the case of all the six Âtash-Behe rams founded and consecrated in Bombay, there has not been any similarity in the matter of the process. The process has differed in details. In the following account, I principally follow the description given by the late Dastur Erachji Sohrabji Meherji Rana.[2] The Ithôter Revâyet also refers to this subject.[3]

The list of the Vendidâd given above has suggested to later ritualists the thought of collecting 16 kinds of different fires to produce, out of them, one fire for consecration. The different

[1] I am indebted to Dastur Kaikhosru Jamaspji for kindly giving me a perusal of his late grandfather's manuscript notes on the subject.

[2] *Vide* his account in the "Tamâm Avestâ ni Ketâb" published by Mr. Dadabhoy Cowasji, Vol. II, pp. 213-44.

[3] Published in 1816.

fires now collected in practice are the following :—(1) The fire used in burning a corpse, (2) the fire used by a dyer, (3) the fire from the house of a king or a ruling authority, (4) that from a potter, (5) a brick-maker, (6) a *fakir* or an ascetic, (7) a goldsmith, (8) a mint, (9) an ironsmith, (10) an armourer, (11) a baker, (12) a brewer or distiller or an idol-worshipper, (13) a soldier or a traveller, (14) a shepherd, (15) fire produced by atmospheric lightning, (16) household fire or fire from the house of any Zoroastrian.

Different stages of the consecration of the Sacred Fire of the Atash Behrâm, the Fire-Temple of the First Degree.

Each of the above fires is at first collected, purified and consecrated in a certain manner. All these fires, thus collected, purified and consecrated, are united into one fire, which is then consecrated as one united fire. This consecrated fire is then enthroned in a Temple which itself is previously consecrated. I will describe these processes under the following heads :—

1. Collection of the 16 fires.
2. Purification of the 16 fires.
3. Consecration of the 16 fires.
4. Unition of the 16 consecrated fires.
5. Consecration of the united Sacred Fire.
6. Consecration of the Temple itself.
7. Enthroning the united fire.

1. The process of the collection of the 16 fires.

The fires of the above-mentioned 16 tradesmen or functionaries are collected, purified and consecrated according to a fixed procedure. We will here describe in detail the process of collecting or fetching the first kind of fire, viz., that from a burning corpse:—A Zoroastrian is to go to a burning ground and ask for a portion of the fire that burns a corpse.[1] If the party gives it of his own accord, at the time when the

[1] Dastur Minocheherji's above-mentioned notes say, that it is preferable to have, if possible, the fire from a Brâhman's corpse.

burning process takes place, well and good. If not, the Zoroastrian must wait there till the whole of the corpse has been burnt, and then, when the relations and friends of the deceased go away, he is to take a portion of the fire left. He must ask a non-Zoroastrian to take out for him a certain portion of the fire from the burning mass. If a non-Zoroastrian is not available, or if he refuses to do that work for him, then two Zoroastrian laymen may perform the *pâdyâb kusti*, hold the *paiwand*, recite the Sraosh Bâj upto Ashahê,[1] and then hold over the fire, at the distance of about a foot, a perforated ladle containing a little powdered sandalwood and frankincense and such other substances as may easily ignite. They must not let the ladle touch the fire. The heat of the fire from the burning corpse easily ignites the fuel on the perforated ladle. The fire so ignited must be taken by the laymen to an open place. They must then finish the Bâj and have a bath of the *nîmân* purification. As the fire is that which has burnt an impure corpse, it is believed to have a part of the corpse's defilement; so, the carriers of it are required to purify themselves.

The fire thus brought from a burning ground is then fed with fuel and is placed on a piece of ground open to wind. By its side and in a windward direction, they place a heap of powdered sandalwood, frankincense and such other easily combustible substances. The heat and the blaze of the fire, carried by the wind towards the heap, ignites it. When thus ignited, this fresh fire is fed with fuel. Then, again, by its side another heap of powdered sandalwood, frankincense and such other combustibles is placed in such a position, that the blaze and the heat of the fire produced as above may be carried by the wind

[1] The Ithôtar Revâyet (*i.e.*, the 78 Revâyets, p. 9) is over-scrupulous and enjoins that when one goes before the fire of the corpse all those precautions for pollution, as are required in the case of the corpse itself, should be observed.

towards it and that it may be easily ignited. This process is repeated 91 times. The distance between each burning fire and the next heap to be iguited must be about half a *gaz* or about a foot. Each preceding fire is allowed to extinguish itself. The fire ignited for the 91st time is then considered to be fit for use and it is kept burning by being regularly fed. This is the process of collecting the first fire in the above list of 16 fires, *viz.*, the fire of a burning corpse.[1]

All the other 15 fires are similarly collected, but the process differs in the following points:—(*a*) The number of times, for which the above process is to be repeated, varies. For example, in the case of the second fire in the above list, *viz.*, the fire of a dyer, the number of times for which the process is repeated is 80. I give below,[2] a table which shows at one sight, the number of times through which the process of collection, the process of purification, and the process of consecration, passes. (*b*) In the case of the other fires, no defilement is supposed to be attached to them as that to the fire of the burning corpse; so, the laymen, who fetched them from their respective places, need not personally go through any kind of *nirang* purification as that required in the case of the fire that burnt a corpse. (*c*) Again, a portion of any one of the next 15 fires can be bodily lifted up from the mass and carried to the place of its use. It need not be produced by the ignition of powdered fuel on a perforated ladle, as in the case of the fire that burnt a corpse. The rest of the process is the same.

In the case of the sixteenth fire, the household fire, it must be that of the house of a Mazdayaçnian or a Zoroastrian. But

[1] The Ikhôter Revâyet enjoins a more tedious process. It says, that the fire brought, as said above, from a corpse may be purified by passing through the process over nine pits. Over it, one Yaçna of Sraosh, one Visparad and one Vendidâd of Sraosh must be recited. In this way, the whole process is to be recited 91 times, *i.e.*, 91 fires may be brought at different times from a burning corpse and purified and then collected together.

[2] *Vide* below.

in this class are included several fires. A Zoroastrian may be a priest or a layman. So, the fire must be made up of the fires from the houses of a priest and a layman. Among the priests, there are the Dasturs or the head-priests and Mobads or ordinary priests. So, the fire from the house of the priests must be made up from two fires, fetched from the houses, both of a Dastur and of a Mobad. Again, to this last class of fire, *viz.*, the household fire, must be added the fire produced by friction which was the earliest primitive way of producing fire for household purposes. There were two ways of producing fire by friction in early days, *viz.*, (*a*) the friction of two pieces of flint and the friction of two pieces of wood. So fires produced by both these two ways of friction must be added to the household fire fetched from the houses of priests and laymen.

At first, the household fire, made up from the fires of the houses of the priests and laymen, must be made to pass 40 times through the above process of ignition, wherein a fire is produced by some combustibles being placed in the windward direction of a burning fire. To the household fire, thus collected, may be added the fire produced by the above-said two methods of friction. The fire thus formed by ignition or combustion must again be passed 144 times through the above-described process.

The fire thus collected is considered fit to be handed over to priests for purification and consecration. Two priests take charge of it. They perform the *pâdyâb-kusti*, hold the *paiwand* and recite the Sraosh Bâj upto the word Ashahê. While reciting the Sraosh Bâj, they recite in it the Dasturi also as in the case of the Bareshnum purification.[1] They then proceed to purify the fire. In this process of purification, they follow the precepts of the Vendidâd (VIII, 73-78) which refers to the practice of purifying a fire that is burning a corpse. It enjoins as follows:—(*a*) At first, the burning matter may be removed

2. The process of purification.

[1] *Vide* Bareshnûm purification in this volume, p. 252.

and its further burning may be stopped. (*b*) Then a Zoroastrian may take a perforated ladle, place some easily ignitible fuel upon it and then hold it above the burning fire so as not to touch it. The heat of the original fire, which was burning the corpse, passes up through the holes of the ladle and ignites the fuel on it. The fire so produced must be put by the side of the fire that was burning the corpse at a distance of a *vitashti*, *i.e.*, about 10 inches from it. The original fire may then be allowed to extinguish itself. (*c*) The fire thus prepared by the first stage of purification may then be fed with further fuel. Then a second fire may be prepared from it by the above process, *i.e.*, by holding over it at some distance, a perforated ladle containing some easily ignitible fuel. On the fuel being ignited, this second fire thus prepared may be placed by the side of the first fire at a distance of about 10 inches. The second fire must be fed with further fuel and the first fire allowed to extinguish itself in its turn. This is the second stage of purification. This process is repeated nine times. Just as a man, that has come into contact with a dead body, has to be purified at nine different *stanas* or pits, each at the distance of a fixed measure, so the fire that was defiled by coming into contact with a dead body had to be purified nine times. After the ninth process, the fire produced thereby is considered to be pure.

The modern practice in conformity with the Vendidâd

Now the modern practice of purifying the fire, fetched or collected as above, follows the above process enjoined by the Vendidâd. Two priests take charge of the fire collected for them, as said above, by two laymen. They hold over the fire, at the height of about half a *gaz* or about 12 to 15 inches, a perforated ladle containing powdered sandalwood, frankincense and such other easily combustible substances. When ignited, they place it on a clean place and feed it with fuel.

The later Revâyets say, that the priests are to prepare 91 *magas* or pits, each with a little powdered fuel of the above kind. Then they are to place the fire kindled as above into the first of these pits. Then they are to hold a perforated ladle over the fire kindled as above and get the powdered fuel over it ignited. They are to place the fire so ignited in the second pit which is full of powdered fuel. This fuel further kindles the fire. They are to hold the perforated ladle over it and thus repeat the process of the 91 pits for 91 times. The fire thus produced at the 91st time is said to be purified and fit for consecration. Each of the pits is to be connected with the preceding adjoining pit by a *paiwand* formed of a piece of string or a piece of sandalwood. As the process goes on, the preceding fire or the fire of the preceding pit is allowed to extinguish itself. Now, it being not practicable in towns to have a large open place, where 91 pits of the above kind can be provided, in present practice, the pits are replaced by fire-vases, and the process is repeated in vases. The number of censers need not be 91. A few as would allow the process to be repeated 91 times can do.

This is the process of the purification of fire named first in our above list, viz., the fire of a burning corpse. Similar is the process for purifying the other 15 fires. But the number of times for which the process is repeated is different for the different kinds of fire. The number of times for the purification process is in each case the same as the number of times for the collection process. The list which I give below will show this at one glance.

3. The process of consecrating the 16 fires.

The fire, collected and purified as above, is placed in a censer and taken to the place where the religious ceremonies for the consecration are to be performed. Two priests, who have gone through the Bareshnûm, take a portion of that fire, in a separate censer, and recite over it an Yaçna and a Vendidâd ceremony with the Khshnuman, or in honour of, Dâdâr Ahura

Mazda. The fire, over which these recitals- one of the Yaçna and one of the Vendidâd—with their ritual are made, is kept separate in a separate censer and constantly fed. In the meantime the fire collected and purified as above, and out of which only a portion was removed on the first day for consecration, is fed and kept burning. On the second day, another portion out of it is taken and the Yaçna and Vendidâd ceremonies are performed over it in honour of Ahura Mazda. The fire (which is a portion of the same first kind of fire, viz., the fire of a burning corpse) thus consecrated on the second day is mixed up with the fire consecrated on the first day and which, as said above, is kept burning in a separate censer. On the third day again, another portion of the above purified but unconsecrated fire of the first kind, is taken and consecrated as on the first two days with a recital of the Yaçna and the Vendidâd in honour of Ahura Mazda. The fire (*i.e.*, the third portion of the first kind of fire) thus consecrated on the third day, is mixed up with the fire which was consecrated on the first two days and which was united or mixed up on the second day.

Then, similarly, a portion of the purified but unconsecrated fire of the first kind may be taken each day from *roz* Hormazd (*i.e.*, the first day of the month) to *roz* Anerân (*i.e.*, the 30th day of the month), *i.e.*, for 30 days, and consecrated each day by the recital of one Yaçna in the morning and one Vendidâd after midnight, both recited in honour of the Yazata or the angel presiding on the particular day on which the consecration takes place. For example, on *roz* (day) Hormazd, the recital of the Yaçna and the Vendidâd must be in honour of Ahura Mazda; on *roz* Bahman, in honour of Bahman, and so on. The fire consecrated each day is to be united with the united fire made up of the consecrated fires of all the preceding days including the first three days.

On the completion of the first round of the ceremonies for the 30 days of the month, commencing with Hormazd (the first day) and ending with Anerân (the 30th day), a second round of 30 days

in the same way as above, must be gone through. Then a third round must be similarly gone through, but not for the whole of the month, *i.e.*, for thirty days, but only upto the Zamyâd roz, *i.e.*, the 28th day. Thus, as shown above, altogether 91 recitals of the Yaçna and 91 of the Vendidâd are to be repeated for consecrating the fire of the first kind. The following table explains this :—

	Recitals.
On the first three days in honour of Ahura Mazda	3
On 30 days from the 1st day (roz Hormazd) to the 30th day (roz Anerân) of the month	30
On 30 days as above for the second time	30
On 28 days from the 1st day to the 28th day (roz Jamyâd) during the third month	28
	91

Now, in the recital of the Yaçna and the Vendidâd, two priests are required. So, if there be one pair of priests, they would take 91 days to complete the consecration of the first kind of fire, *viz.*, the fire of the burning corpse. One pair can perform and recite more than one Yaçna during the Hâvan gâh or the morning hours, but they can perform only one Vendidâd in the Hoshain gâh or after midnight. So, one pair would take at least 91 days to complete the consecration of the first kind of fire. But more than one pair can take part—and they generally do so—in the consecration of fires. In that case, the time would be shortened. Then the recital in honour of the Yazatas from Hormazd to Anerân need not be from day to day, *i.e.*, on the respective days on which they presided. What is considered as essentially wanted is 91 recitals of the Yaçna and 91 of the Vendidâd, of which the first three are in honour of Ahura Mazda, the next 30 in honour of the 30 Yazatas in their order, the second 30 also in honour of the 30 Yazatas, and the last 28 in honour of the 28 Yazatas from Hormazd to Jamyâd.

The fire of the first kind, thus united and consecrated after 91 recitals of the Yaçna and the Vendidâd, (the number of the recitals being the same as that of the processes of collection and of those of purification), is to be kept apart in a censer marked with its name. A similar process is to be gone through over the other 15 fires.

Consecration of the other 15 fires.

In the case of the other 15 fires the details of the process of consecration are well nigh the same. The points of difference are two: Firstly, the number of recitals of the Yaçna and Vendidâd over the portions of fire, *i.e.*, the number of the processes of consecration varies in each. For example, in the case of the second kind of fire, *viz.*, that of the dyer, the number of recitals is 80, which was also the number of its processes of collection and purification. Secondly, the order of the Yazatas with whose Khshnuman, *i.e.*, in whose honour, the recital is made, differs. For example, in the case of the second kind of fire, *viz.*, that of the dyer, the recitals of the Yaçnas and the Vendidâds for the first three days are in honour of the second Yazata Bahman. In the case of the third kind of fire, the recitals must be in honour of the third Yazata Ardibehesht. In the case of the fourth kind of fire, in honour of the fourth Yazata Sheherivar and so on, so that the recitals for the 16th kind of fire are in honour of the 16th Yazata Meher.

I append here a table, giving the particulars, above referred to, about the different kinds of fires that are united to form the Sacred Fire of the Atash Behrâm.

(1) The first column gives a list of the names or the kinds of fires. (2) The second column gives the number of times the processes of (*a*) collection, (*b*) purification, and (*c*) consecration, are repeated. The number for the repetition of each of all these three different kinds of processes is the same in the case of each of the fires.[1] (3) The third column gives

[1] *E.g.* in the case of the first fire, there are 91 repetitions for collection, 91 for purification, and 91 for consecration.

A Table giving the particulars about the different kinds Âtash Behrâm and showing the number of the

	The Kind of Fire.	No. of times for (a) the Collection, (b) Purification and (c) Consecration processes.	Names of the Yazatas in whose honour the 3 recitals of the Yaçna and Vendîdâd are said for the first 3 days.
1.	Fire of a burning corpse..	91	Ahura Mazda.. ..
2.	„ „ Dyer	89	Bahman .. ..
3.	„ „ King or ruling authority	70	Ardibehesht .. ..
4.	„ „ Potter	61	Shehrivar .. ..
5.	„ „ Brick-maker ..	75	Spendârmad .. ..
6.	„ „ Ascetic	50	Khordâd .. ..
7.	„ „ Goldsmith (or Alchemist)	60	Amerdâd .. ..
8.	„ „ Mint	55	Depâdar .. ..
9.	„ „ Ironsmith ..	61	Âdar .. .. ..
10.	„ „ Armourer ..	61	Abân .. .. ..
11.	„ „ Baker	61	Khorshed .. ..
12.	„ „ Brewer, Distiller, or Idol-worshipper.	61	Mohor.. .. ..
13.	„ „ Soldier or Traveller.	35	Tir .. .. ..
14.	„ „ Shepherd ..	33	Gosh (Dravâsp) ..
15.	„ „ Atmospheric Electricity.	90	Depmeher .. ..
16.	„ „ Zoroastrin, i.e., a Dastur (head-priest), a Mobad (priest), or a layman and of friction by flint and pieces of wood.	40+144 =184	Meher .. ..
	Total ..	1,128	

of Fires that are united to form the Sacred Fire of the processes of Collection, Purification and Consecration.

Names of the Yazatas in whose honour the rest of the recitals of the Yaçna and Vendidâd are said and the number of the recitals.
Three recitals in honour of the first 28 Yazatas from Hormazd to Jamyûd and two in honour of Mareçpend and Anerân. Thus (28 × 3 =) 84 + (2 × 2=) 4=88.
3 in honour of the first 17 Yazatas (i.e. 51) and 2 in honour of the next 13 (i.e. 26). In all 51+26=77.
3 in honour of the first 7 Yazatas (i.e. 21) and 2 in honour of the next 23 (i.e. 46). So in all 21+46=67.
Two in honour of the first 28 Yazatas (i.e. 56) and 1 in honour of the last two (i.e. 2). So in all 56+2=58.
3 in honour of the first 12 Yazatas (i.e. 36) and 2 in honour of the last 18 (i.e. 36). So in all 36+36=72.
2 in honour of the first 17 Yazatas (i.e. 34) and 1 in honour of the next 13 (i.e. 13). So in all 34+13=47.
2 in honour of the first 27 Yazatas (i.e. 54) and 1 in honour of the last 3. So in all 54+3=57.
2 in honour of the first 22 Yazatas (i.e. 44) and 1 in honour of the next 8. So in all 44+8=52.
The same order as in the case of the 4th kind of fire.
Do. do. do.
Do. do. do.
Do. do. do.
Two for the first two Yazatas (i.e. 4) and 1 for the next 28. In all 4+28=32.
1 for all the 30 Yazatas. So 30 in all.
3 for the first 27 Yazatas (i.e. 81) and 2 for the last 3 (i.e. 6). Thus in all 81+6=87.
6 for one of the 30 Yazatas (i.e. 180) and one more in honour of Ahura Mazda. Thus 181 in all.

the names of the Yazatas with whose *Khshnuman*, or in whose honour, the consecration recitals of the Yaçnas and the Vendidâds for the first three days and nights are to be made. (4) The fourth column gives the names of the Yazatas in whose honour the rest of the consecration recitals of the Yaçna and the Vendidâd are made and the number of the recitals. The number of recitals given in this column and the three recitals in honour of each of the Yazatas mentioned in the third column, make up the number of the second column.

The second column of the above list shows that there must be in all, 1,128 consecration recitals of the Yaçna during the morning hours of the day, and of the Vendidâd after the midnight hours. One pair of priests can recite only one Vendidâd. So, if only one pair of priests were to perform the ceremonies of consecrating the sixteen fires, they would take 1,128 days, *i.e.*, about 37 to 38 months. But generally more than one *jôr* or pair is employed in the consecration ceremonies. So, the whole ceremony is gone through, in about a year or even less than a year.

Again, several *Jashan* days, *i.e.*, religious feast-days and the Gâhambâr feast-days occur during the time that the whole process of consecration lasts. On such feast days, one Yaçna and one Vendidâd in honour of that particular *Jashan* must be recited. On the occasion of the Gâhambâr, *i.e.*, the season festivals, the Vispârad in honour of the Gâhambâr festival must be recited. The number of these additional recitals cannot be fixed as that depends upon the time of the year.

What delays the process at times is the collection of the fire of atmospheric electricity, *i.e.*, the fire produced by the burning of a tree, grass or wood due to the fall of lightning. Months before the proposed time of the ceremony, messages are sent to different stations, requesting the Parsees there to be on a look-out to see if a falling lightning has produced a fire, and to

take up a portion of the fire if so produced. The ceremony of consecrating the other fires need not be delayed for this fire. It may go on. But, if, by the time all the fires are consecrated, the fire produced by lightning does not come forth, the final unition and consecration of all the fires cannot take place. It must be indefinitely postponed until this fire is produced and consecrated.

4. The final unition of all the 16 fires.

As said above, all the sixteen fires are, after the different consecrations of its portions for the number of times stated against their names in the second column of the above table, collected and fed in a separate censer. So, in all, there are 16 different censers containing the 16 different fires. The final unition or collection must take place on the first Gâthâ Gâhambâr Festival day, i.e., on the first of the five intercalary days at the end of the year. A large censer is prepared for this process. Two Yaozdâthragar priests, i.e., priests with Bareshnûm and Khûb, form a *paiwand*, and, at first, remove, by means of a ladle, the consecrated fire prepared from the fire that burnt a corpse, from its censer to this large censer. Then, the other fires are carried there and united with the first in the consecutive order of their consecration.

5. The final consecration of the United Fire.

The censer, containing the fire thus united and formed from the 16 consecrated fires, is then carried to the Yazashna-gâh for final consecration. At first, for three consecutive days, two priests recite, with their ritual, three Yaçnas and three Vendidâds, each on one day, with the Khshnuman of Sraosha, i.e., in honour of the Yazata Sraosha. Then, from Hormazd, the 1st day of the next month to Anerân, the 30th of the month, 30 Yaçnas and 30 Vendidâds are recited, each on one day, in honour of the particular Yazata presiding on the particular day. Then, on the last day fixed for the final consecration and enthronement of the Sacred Fire, another Yaçna in honour of Sraosha is recited with its ritual over it.

This completes the ceremony of consecrating the Sacred Fire of Ātash Beherâm, the Fire of the first degree. What remains to be done is to place it, or, as the Parsee phraseology goes, to enthrone it, on its proper place (dâityô-gâtu).

6. The Consecration of the chamber of the Fire (the Sanctum Sanctorum).

The Sacred Fire being consecrated, the chamber in the Fire-Temple where it is to be enthroned must also be consecrated. That consecration ceremony lasts for three days. It must be performed before the final day of consecration and enthronement. It consists of the performance, for three consecutive days, of the Yaçna and Vendidâd ceremonies in honour of Sraosha.

7. The final Enthronement.

On the day fixed, the final consecration-recital of the Yaçna being said, the Sacred Fire is removed to the consecrated chamber with all dignity and solemnity. A procession is formed. The procession is headed by the head-priest and other priests who have officiated at the various ceremonies of the consecration. Some bear swords and some *Gurz* or maces in their hands. The path, which leads from the Yazashna-gâh where the final consecration of the Sacred Fire takes place to the consecrated chamber where it is to be enthroned, is separated from the adjoining place by *pâvis* to keep it undefiled. Again, the path itself is divided into several *pâvis*, so that the two priests who carry the censer containing the Sacred Fire can remain, at each advance, in a separate *pâvi*. It must be remembered that, during the whole of the consecration processes also, the fire was kept within a separate *pâvi* where it was fed by the consecrating priests. The fire, after being carried thus to its chamber, is placed on a large censer standing on a large slab of stone surrounded by a *pâvi*. Then, it is fed with sandalwood and frankincense, and an Ātash Nyâish, *i.e.*, a prayer in praise of fire, is recited. Then, in the front hall of the Temple, a *Jashan* ceremony is performed, wherein three Âfringâns are generally recited. The first is with the Khshnuman of

Sraosha, the second with that of Dahmân and the third again with that of Sraosha. Similarly, the Bâjs are recited. This finishes the ceremony of enthroning the Sacred Fire.

The spiritual rule of the Sacred Fire.

The above ceremony of placing the Sacred Fire in its chamber is spoken of as the ceremony of *takht-nashini*, *i.e.*, enthronement or coronation. The Sacred Fire is metaphorically spoken of as a King, having a spiritual jurisdiction over the district round about. The stone slab or stand, on which its censer stands, is considered and spoken of as its throne (*takht*). Its chamber is in the form of a dome, giving an idea of the dome of the heavens. It is just under the centre of the dome that the censer stands on the slab. From that centre hangs, high above over the fire, a metallic tray which is spoken of as the crown (*tâj*) of the Sacred Fire, which is looked at as the symbolic representation or emblem of a spiritual ruler. One or two swords and one or two maces are hanging on the inner walls of its chamber. They serve as symbols of the Church militant, and signify, that the faithful should fight against moral evils and vices, just as they would fight against their enemies, and thus make it, in the end, triumphant.

A national toast of the Parsees, connected with the Sacred Fire of the Atash Behrâm, represented as a King.

The Parsees have some general toasts, which may be called their "national toasts," and which are now and then proposed at most of their dinners. The first is "*Yazdân ni Yâd*," *i.e.*, "In Honour and to the Glory of the Creator." Another is "*Ashô Farohar ni Yâd*," *i.e.*, "In honour of the dear departed holy ones." Another is "*Âtash Behrâm pâdshâh ni pâe-takht ni salâmati*," *i.e.*, "For the safety of the foot of the Throne of the kingly Sacred Fire of the Âtash Behrâm." In this toast, by the use of the word 'throne,' the idea of the spiritual rule of the Fire is intended to be held. At times, even up to a few years ago, some laymen addressed the priests as pâdshâh, *i.e.*, the king, becaus they attended to, and fed, the kingly fire. The visible fire of the Church is a symbol of the Invisible Church of God.

The State and the Church in ancient Irân.

In ancient Irân, the State and the Church were generally united. In bringing about the Irânian Renaissance after the Dark Ages of the Parthian rule, brought about by the fall of the Achæmenian Empire at the hands of Alexander the Great, one of the ways adopted for the purpose by Ardeshir Babegân was that of the Unity of the Church and the State. His Vazir and Dastur (minister and head-priest) Taosar alludes to this at some length in his letter[1] to Jasnasfshâh, the King of Tabaristân.[2] In Zoroastrianism, the Unity of the Church is represented, as it were, by the Unity of the Fire. Purity and Unity play an important part in the consecration of the great Sacred Fire. At present, though the Zoroastrian Church is separated from the State, it looks to the State—though now a non-Zoroastrian State—for its protection, for its sway. So, in their Afringân prayers, they pray, even now, as they did in ancient Irân, for the long life, prosperity and just and happy rule of the king. What Herodotus said of the ancient Iranians, that they, before praying for themselves, prayed for their sovereign and for their community, is true even now.[3] Not only in the Afringâns, but also in the *Tandarusti*

[1] *Journal Asiatique*, Tome III., March-April 1894.

[2] During the last century, this question was discussed in another way and had even gone to the Court of Law. The Shâhânshâhi sect of the Parsees at Surat opposed the erection of an Âtash Behrâm by the Kadmi sect, on the ground, that there cannot be two Âtash Behrâms in one city. Both parties produced before the Court evidence from religious books, old and new, to support their case. The Court decided, that there may be more than one Atash Behrâm in one city. The same question was discussed in Bombay at the end of the last century. There existed one Âtash Behrâm of the Shâhânshâhi sect. Its Dastur objected to the erection of another, saying, that, as there cannot be two kings in one and the same city, there cannot be two Atash Behrâm padshâhs (kings) in one and the same city. Both sides published treatises. In the end, the second Âtash Behrâm, known as the Anjuman Âtash Behrâm, was founded.

[3] "He that sacrifices is not permitted to pray for himself alone; but he is obliged to offer prayers for the prosperity of all the Persians and the king, for he is himself included in the Persians." (Herodotus, Bk. I., 132).

prayer, recited at the end of all the formal prayers, a Parsee prays for his king. In their big dinners also, the "Health of the King" is one of their toasts.

Signification of the purifying and consecrating processes of the Sacred Fire.

Now, what does a Sacred Fire, purified and consecrated as above, signify to a Parsee? (*a*) A Parsee has to think for himself: "When this fire on this vase before me, though pure in itself, though the noblest of the creations of God, and though the best symbol of the Deity, had to undergo certain processes of purification, had to draw out, as it were, its essence,—nay, its quintessence—of purity, to enable itself to be worthy of occupying the exalted position, how much more necessary, more essential, and more important is it for me—a poor mortal who is liable to commit sins and crimes and who is likely to come into contact with hundreds of evils, both physical and moral—to undergo the process of purity and piety, by making my *manashni*, *gavashni* and *kunashni* (thoughts, words and deeds) pass, as it were, through a sieve of piety and purity, virtue and morality, and to separate by that means my *humata*, *hukhta* and *hvarshta* (good thoughts, good words and good deeds) from my *dushmata*, *duzukhta*, and *duzvarshta* (bad thoughts, bad words and bad deeds), so that I may, in my turn, be enabled to acquire an exalted position in the next world? (*b*) Again, the fires put together as above are collected from the houses and places of business of men of different grades of society. This reminds a Parsee, that, as all these fires from the houses of men of different grades have by the process of purification, equally acquired the exalted place in the vase, so, before God, all men—no matter to what grades of society they belong—are equal, provided they pass through the process of purification, *i.e.*, provided they preserve purity of thoughts, purity of words and pur y of deeds. (*c*) Again, when a Parsee goes before the Sacred Fire, which is kept all day and night burning in the Fire-temple, the officiating priest presents before him the ash of a part of the burning fire. The Parsee applies it to

his forehead, just as a Christian applies the consecrated water in his Church, and thinks to himself: 'Dust to dust. The Fire, all brilliant, shining and resplendent, has spread the fragrance of the sweet-smelling sandal-wood and frankincense round about, but is at last reduced to dust. So, it is destined for me. After all, I am to be reduced to dust and have to depart from this transient life. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and lead the light of righteousness and knowledge before others.' In short, the Sacred Fire burning in a Fire-temple serves as a perpetual monitor to a Parsee standing before it, asking him to preserve piety, purity, humility and brotherhood."[1]

The ceremony of removing the ash of the Sacred Fire for the ritual of Purification.

While speaking of the purificatory ceremonies, we have said that the sacred ash of the Sacred Fire of the Âtash Beherâm is required to be mixed with the consecrated urine. We will here describe the ceremony with which this ash is removed from the vase of the fire:—Two priests with Bareshnâm, who have performed the Khub ceremony, go before the Sacred Fire in the Ushain gâh, *i.e.*, after midnight. They, at first, make *pav*[2] *i.e.*, religiously pure, a metallic tray, two metallic ladles and a piece of linen. Holding a *paiwand* between them, they recite the Bâj with the Khshnuman of Ahura Mazda. Reciting it upto "vidhvâo mraotu," they utter the word "ashem" (*i.e.*, purity) and repeat it in Bâj, *i.e.*, in a suppressed tone. One of the priests then puts on gloves, and by means of the ladles, removes from the vase of the

[1] *Vide* my "Religious System of the Parsis" 2nd edition of 1903 pp. 27-28. *Vide* for this paper "The Report of the World's Parliament of Religions," Vol. II, p. 908. *Vide* the chapter on Religion, contributed by me, in Mr. Dosabhoy Framjee's "History of the Parsees." Vol. II, p. 214.

[2] The process of making a thing pâv, or religiously pure, consists in reciting Khshnaôthra Ahunabê Mazdâo and one Ashem Vohu and then washing it with pure water. This process is repeated three times.

Sacred Fire as much of the ash as he requires, and places it in the metallic tray. Then, removing the gloves, both wash their hands and make them *pâv* with pure water. They let the hands dry and then pass the ash through the linen as through a sieve. The ash so collected is then put in a vessel previously made *pâv*. The vessel is then tied up with three turns of twisted yarn with two final knots and kept apart. Having done this, the priests go out of the chamber of the Sacred Fire and finish the Bâj. The ash is then supplied as required to the different Fire-temples of the lower grade under the jurisdiction of the great Temple.

The Bui ceremony of feeding the Sacred Fire. Meaning of the word Bui.

We will here describe the Bui ceremony, *i.e.*, the ceremony of keeping the fire always burning, by feeding it with fragrant wood. The word "bui" is the Persian form of the Avesta word "baodha." It is "bui" in Pahlavi. Ordinarily, the word means "odour" or "smell." In the Parsee ceremonial phraseology, it means perfume, or good odour. Fire plays a prominent part in all Zoroastrian rituals. No ritual can be complete without the presence of fire. So sandalwood, frankincense, and such other articles of fuel that emit good odour on burning are necessary requisites in all ceremonies. In the temples, where the Sacred Fire is kept perpetually burning, the feeding of the fire is an important ceremony. It is called "bûi dâdan" in Persian, and "bui devi" (*i.e.*, to give the perfume) in Gujarâti.

The ceremony varying for the three grades of the sacred fire.

The ceremony varies a little according to the different grades of the Fire-temples: As said above, there are three grades of Fire-temples:—(1) the Âtash Behrâm (in Pahlavi, Verehrâm or Vahrâm; Avestâ Vêrêthragna), *i.e.*, the fire of Victory (victory over evil influences or powers); (2) the Atash Âdarân, *i.e.*, the fire of fires; (3) the Âtash Dâd-gâh, *i.e.*, the fire (ceremoniously established) in a proper place.

Dâd-gâh is the Dâitya-gâtû of the Vendidâd (Chapter VIII). In the first two grades of fire temples, it is the priest alone who can go before the fire and feed it. In the case of the third grade of temples, in the absence of a priest, even a layman can feed it. In the case of the Âtash Beherâm, the fire can be fed only by a priest who has become a Martab and who is observing all the ceremonies required to be observed by one with a Bareshnûm. In the case of the Âtash Âdarân, it can be fed by any priest, even when he is not observing the Bareshnûm. In the case of the Âtash Beherâm, the officiating priest must also have performed the ceremony of Khûb before going to the sacred fire to feed it. The Khûb ceremony consists of the performance of the Yaçna ceremony. Having once performed that ceremony, its qualifying influence lasts for four days. After the fourth day, it must be performed again. A bath during the interval, or a wet dream, which necessitates a bath among the Parsees, or the partaking of food without the regular recital of the Bâj, *i.e.*, the prayer for grace, or the coming into contact with a non-Zoroastrian, breaks the influence of the Khûb, which, in such cases, must be performed again.

The five periods for the performance of the ceremony.

The Bûi ceremony is performed five times every day. It is performed at the commencement of each of the five Gâhs or periods of the day which correspond, to a certain extent, with the canonical hours of the Christians. These periods are the following :—(1) Hâvan. It begins from early morning when the stars begin to cease to appear, and lasts upto 12 o'clock when the sun comes overhead. Literally, it means the time when the ceremony of pounding the Haoma is performed. (2) Rapithavin. It runs from 12 o'clock noon to 3 P.M. Literally, it means the pith (pithwa) or the middle part of the day (ayarê). (3) Uziran. It runs from 3 P.M. to the time when the stars begin to appear. Literally, it means the time of the advancement of the sun. (4) Aiwiçruthrem. It runs from nightfall to

midnight. (5) Ushahin. It runs from midnight to dawn when the stars begin to cease to appear.

Difference in the way of feeding the fire, according to its grades.

The ceremony of Bûi in the case of these three grades of Fire temples varies. (*a*) In the case of the second and third grades of Fire-temples, (the Âtash Âdarân and the Âtash Dâdgâh), the fire can be fed with one piece of sandalwood, but in the case of the Âtash Beherâm, the fire must be fed with a Mâchi[1] of sandalwood. In this case, six pieces of sandalwood are placed on the Sacred Fire. The Âtash Beherâm is spoken of, as said above, as Âtash Beherâm Pâdshâh, *i.e.*, the king.[2] Being the highest Grade of Sacred Fire, it is compared to a king. So the sandalwood, with which the Sacred Fire is fed, is placed on it in the form of a Mâchi or throne. The six pieces are arranged on the fire in pairs of two pieces placed one over the other. (*b*) The next point, in which the ceremony of the Bûi varies in the case of these different grades of Fire temples, is this: In the case of the second and third, the Âtash Nyâish (the prayer in honour of the angel presiding over fire) is recited only once, but in the case of the Atash Beherâm it is recited several times. In the first period of the day (the Hâvan), it is recited eleven times; in the second (the Rapithvin), nine times; in the third, seven; in the fourth, seven; in the fifth, six times. (*c*) Again, in the case of the second and third grades of the Sacred Fire, the Bûi ceremony is very simple. The priest performs the Kûsti-pâdyâb (*i.e.*, performs ablutions and unties and puts on the *Kûsti* again with the recital of a prayer), and then goes into the sacred chamber, places one or more pieces of sandalwood over the fire and recites the Âtash Nyâyish, but in the case of Âtash Beherâm, the ritual is a little long in other respects. I will

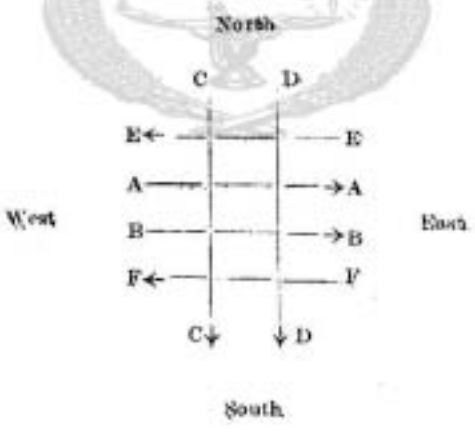
[1] Mâchi comes from Sanskrit **manch**, meaning a throne, a seat of honour.

[2] *Vide* my contribution in the Zend Avesta of Darmesteter I., Introduction LXI-II.

describe it here :—

The Bûi ceremony in an Atash Behrâm.

A priest who has performed the Khûb ceremony, performs the Kûsti-pâdyâb at the commencement of each new Gâh, *i.e.*, the period of the day, as described above, and then recites his Farziât, *i.e.*, the necessary prayers, which are the Srôsh-bâj, the Gâh according to the time of the day, and the Khurshid and Meher Nyâyishes during the day periods, *i.e.*, the abovenamed first three gâhs. During the night-periods which form the last two gâhs, the Khurshid and Meher Nyâyishes are replaced by Sraosh Yasht (Yaçna LVII) and Sraosh Hâdokht. He then goes into the sacred chamber, puts on white gloves, places some frankincense over the Sacred Fire, and then the Mâchi, *i.e.*, the six pieces of sandalwood as said above. If sandalwood is not obtainable, six pieces of any other kind of clean good wood will do. The six pieces are placed over the fire from three different positions, thus :—



At first, the priest, standing before the censer, faces the east and places two pieces (AA and BB in the above figure) of sandalwood over the fire at a short distance from each other. Then he turns to the south and places two more pieces (CC and DD) over the first two. Then he turns towards the west and places

two more pieces EE and FF over the four.[1] He then washes with pure water,[2] the stone-slab on which the censer of the Sacred Fire stands.[3] This ceremony of washing the pedestal or the stone-slab (Khân) on which the Sacred Fire stands, is alluded to in the 9th chapter of the Yaçna.[4] The priest then places on the fire a little sandalwood and frankincense three times, speaking the words Humata, Hukhta, Hvarshta, *i.e.*, good thoughts, good words and good deeds. Then he goes round the censer with a metallic ladle in his hand, and, standing in eight[5] different positions (*viz.*, the four sides and the four corners), and then going back to his original position on the west of the censer and facing the east, recites, in these nine

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[1] In all the ceremonies of the Parsees, the north side is, as a rule, generally avoided. *Vide* my "Funeral Ceremonies of the Parsees" pp. 139-42.

[2] For these purification ceremonies, the water itself is, as it were, purified. Two water-pots, full to the brim with well water, are taken into the chamber. The water from the one is poured into the other, which itself is full to the brim until the water overflows, and while thus overflowing cleans and purifies also the sides of the vessel. This is done three times with the recital of the words Khshnaôthra Ahûrahê Mazdâo and of the Ashem-Vohu prayer. The water of the other pot is similarly purified. Then the water-pôts with the water in them are said to be made *pâo*, *i.e.*, pure or clean with water (pa-âv=Persian, ba-âb).

[3] The stone-slab is ordinarily spoken of by the priests as Khuân or Khân. Prof. Darmesteter, by some mistake (Le Zend Avesta I. Introduction LXI.) calls the metallic tray, standing on a metallic stool on the left side of the censer, the Khân, but in the ordinary parlance of the priesthood, that tray is called Khânchê while the stone slab is called Khân.

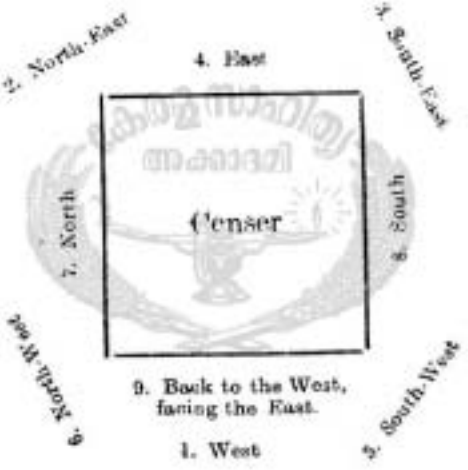
[4] Yaçna, Hâ IX, 1.

[5] In the performance of the Afringân ceremony also, the Âtravakhsh., *i.e.*, the person sitting before the fire, at the recital of the Ahunvar or Yathâ Ahu Vairyô and Ashem Vohu, points with his ladle in the tray, the eight different directions. From an anthropological point of view, the custom has some similarity, with the sides and corners pointed by the Hindu Svastikâ and the pre-Christian Cross.

positions, different words of a short formula of prayer. This ceremonial of going round the censer is spoken of as '*chak faroun*,' i.e., going round the circle (*chak*, Avesta. *chakhra*, Persian. *charkh*).

A chart of the different positions.

The following chart points out the different positions in which the priest stands whilst reciting the various parts of the prayer-formula. The numbers point out the consecutive order in which he stands at the different position before the censer on the altar : —



I give here an illustration of the performance of the Ba ritual in the sanctum sanctorum of the Fire-temple.[1]

[1] The priests of the Shahanshahi sect put on white turbans, those of the Kadmi sect put on the *festá*, which is a hat of an Irani type. In this illustration it is a Kadmi priest who officiates.



The following table gives the different words of the text, recited in the different positions before the censer, the references to the Avesta text for the words, and their meanings :—

Table of the formulæ recited.

Directions.	Words of the Avesta Text recited.	Reference to the Texts.	Translation of the words.
1. West	Áthwá áthro gáraydmi ..	The first two words from Yagna LI, 9.	I praise (Thee, O God) through my fire.
2. North-East ..	Vanghéush manangho zaothrá-byó yazamaidé.	Yagna LXVIII, 3 ..	We praise through the offerings of good thoughts.
3. South-East ..	Athwá áthro gáraydmi ..	Same as No. 1 ..	Same as No. I.
4. East	Vanghéush ukhdhabyó zaothrá-byó sazamaidé.	Yagna, LXVIII, 3 ..	We praise through the offerings of good words.
5. South-West ..	Áthwa áthro gáraydmi ..	Same as No. I ..	Same as No. I.
6. North-West ..	Vanghéush shkyaódhnahé zaothrábyó yazamaidé.	Yagna LXVIII, 3 ..	We praise through the offerings of good actions.
7. North	Sukái manangha ..	Yagna, LXVIII, 4.	For the enlightenment of (our) thoughts.
8. South	Sukái vachangha ..	*Ibid* ..	For the enlightenment of (our) words.
9. Coming back to the original place on the West of the censer and facing the East.	Sukái shyaóthna ..	*Ibid* ..	For the enlightenment of (our) deeds.

The meaning of the above formula on the whole is as follows:—"O God! We praise Thee, through Thy fire. We praise Thee, by the offerings of good thoughts. We praise Thee through Thy fire. We praise Thee by the offerings of good words. We praise Thee through Thy fire. We praise Thee by the offerings of good deeds. (We do all this) for the enlightenment of our thoughts, for the enlightenment of our words, and for the enlightenment of our deeds." That is to say, the worshipper standing before the sacred fire, taking it as the symbol of God's refulgence and purity, and placing over the fire sandalwood and frankincense as visible offerings, offers the real, though invisible offerings of good thoughts, good words, and good deeds, and thereby hopes and prays for the further enlightenment of his thoughts, words and deeds.

Having recited the above short but pithy formula of prayer, the priest places again over the fire a little sandalwood and frankincense, and then recites, as said above, the Âtash Nyâyish [1] several times, according to the Gâh or period of the day. While reciting the first Nyâyish for the first time, the priest goes on placing bits of sandalwood and frankincense (aêsma bûi) at the intervals of a few words.

The ringing of the bell.

During the recital of the first Nyâyish, and during the recital of the first Pâzend portion of it, whilst uttering the words "dushmata," "duzhukhta," "duzvarshta," *i.e.*, evil thoughts, evil words, and evil deeds, he rings a bell thrice whilst uttering each word, *i.e.*, in all gives nine strokes of the bell. This is, as it were, to emphasise that portion of the prayer, wherein the worshipper expresses a desire to shun bad thoughts, bad words, and bad deeds. At the end of the first recital of the principal portion of the Âtash Nyâyish, the priest draws by means of two ladles two circles in the ash in the censer at its ridge, and at the similar end of the second recital, he obliterates the circles again.

[1] S. B. E. XXIII., p. 357. Le Zend Avesta, par Darmesteter, II., p. 705.

The circle is a symbol, which is explained in various ways among the sacred rites of various nations. While reciting the Nyâyish during the first and the fifth Gâh or period of the day (the Hâvan and the Ushahin), the priest stands on the West of the censer with his face towards the East, and during the other periods *vice versâ*.

(B) Consecration of the Sacred Fire of the second grade, the Âtash Âdarân.

The later Persian books say, that in a town or village where ten Zoroastrian families reside, the presence of a Fire-temple of the second grade, the Âtash Âdarân, is necessary. The process of collecting, purifying and consecrating the fires for this sacred Fire of the second grade is not very long. Four principal kinds of fire are required to constitute this fire. They are: Fire from the houses of (*a*) the Âthornâns, *i.e.*, the priestly class, (*b*) the Rathaêshtârân, *i.e.*, the military class, (*c*) the Vâstryosân, *i.e.*, the agricultural class, (*d*) the Hutokhshân, *i.e.*, the artizans, tradesmen and manufacturers. We will speak of the consecration of the Sacred Fire of the second degree under the following heads: 1. Collection of the fires. 2. Purifying the fires. 3. Consecrating the fires. 4. The final consecration of the united fire. 5. The final enthronement.

1. Collection of the fires from the houses of different classes.

(*a*) The first requisite fire is that from the houses of the Athornâns, *i.e.*, of the men of the priestly class. For this purpose, fires from the houses of the following persons are generally collected and united :—(1) The Dastur, or the Head Priest of the town. (2) An ordinary priest. (3) The leading or the head layman of the town. (4) The donor. In case the Fire-temple is founded by a private individual with a charitable or religious motive, the fire of his house is generally taken, if convenient. If he lives in a town different from that where he founds the Fire-temple, the fire of his house need not necessarily be had. The fires from the houses of these different persons are collected together.

(*b*) For the preparation of the fire of the Rathaêshtârs, *i.e.*, the military or the governing class, fires from the houses of the following grades of persons are collected :—1. Fire of the house of the Governor, or the ruling authority of the place. For example, if a Fire-temple is sought to be founded in Bombay, the fire from the cook-room of the Governor's house may be had. If it is to be founded in a mofussil town, that from the house of the Collector or the Assistant Collector or the Deputy Collector, or any other officer who is the head ruling authority of the place may be had. 2. Fire of the house of a military officer or person residing in the town or in the neighbourhood may be had. If there are no houses of military officers or soldiers near at hand, the fire from the house of a Police Officer may be had. 3. Fire from the house of the leading judicial authority. For example, if it is in Bombay that a Fire-temple is being founded, the fire from the house of the Chief Justice or of any one of the Judges of the High Court may be had. In the mofussil, it may be had from the house of any judge or magistrate or other judicial officer. All these fires are then mingled together to form a fire of the military or the ruling class.

(*c*) The fire of the house of an agriculturist may be had from the house of any tiller of the soil in the locality. If there is a Parsee cultivator at hand, the fire from his house may be had, and then from that of a Hindu cultivator. A fire from the house of an ordinary gardener may be had. Then all these fires are mingled together to form one fire of the agricultural class.

(*d*) The fire of the artizan class is prepared out of the fires of different tradesmen and workmen. They are generally fetched from the places of business of artizans and others, such as, the goldsmiths, silversmiths, ironsmiths, tinsmiths, coppersmiths, dyers, distillers, bakers, potters, tillers, brick-makers, chunam-makers, shepherds, caravanbashis, sentinels, etc. The fires from their houses or places of business are all united to form one fire of the artizan class.

2. Purification of the fires.

The process of purification is well nigh the same as that described above in the case of the different fires that were united to form the Sacred Fire of the First Grade. A ladle with holes containing powdered fuel, etc., is held over the fire at some distance from the flame. The process differs in only one respect, *viz.*, that in this case, the process is repeated thrice only, while in the case of the Sacred Fire of the First Degree the number of repetitions varied from 33 to 91 times.

3. Consecration of the four fires.

Each of the above-said four united fires, after being purified as above, is consecrated separately. Each of the four fires is placed in a separate vase and two priests take charge of each fire, i.e., in all, eight priests are required to consecrate them. A lesser number can do, but in that case it would take a larger number of days. On the first day, each of the four pairs of priests performs over the fires, in the morning, the Yaçna ceremony and, after midnight, the Vendidâd with the *Khshnuman* of Sraosh. On the second day, the same ceremonies are performed again, but with the *Khshnuman* of Ahura Mazda. During these recitals the four fires are placed before the officiating priest.

4. The final consecration of the Sacred Fire.

Then, on the third day, the four fires are all united into one. The vase or censer containing the first, *i.e.*, the fire of the Athornân or priestly class, receives in itself the fire of the next three classes. All the priests who officiate at the consecration unite themselves by a *paiwand* and then, reciting the Yathâ Ahu Vairyô formula, combine the fires together in the first censer. Having done so, they recite the *nemashkâr*[1] of Âtash or homage to the Sacred Fire three times, finishing it with the Ahmâi-raeshcha prayer, etc. It runs as follows: "Homage to thee, O Fire of wise Ahura Mazda, the benefit-giving great Yazata."

[1] *Vide* Spiegel, translated by Bleeck. Khordeh Avesta, pp. 13-14.

Having thus combined the fires and having thus paid an homage to the united Fire, two priests—generally the two priests who had at first consecrated separately the fire of the priestly class—perform over it the Yaçna ceremony in the morning and the Vendidâd at midnight with the Khshnuman of Sraosh. Then, on the morning of the fourth day, a Yaçna with the Khshnuman of Dâdâr Ahura Mazda is recited over the united Fire. This finishes the preparation and the consecration of the Sacred Fire of Âtash Âdarân.

5. The enthronement of the Sacred Fire.

The Sacred Fire being thus prepared and consecrated, there now remains the final ceremony of enthroning it. It is well-nigh the same as that for the Sacred Fire of the First Grade. The assembled priests and others form a procession and formally carry the Sacred Fire to the chamber which itself has been cleaned, purified and consecrated, as in the case of the Âtash-Beherâm. There, it is enthroned on a large metallic censer which stands upon a raised stone-platform or slab. A priest then feeds this Sacred Fire reciting the Âtash Nyâish. All others also recite this Nyâish. Then, they assemble in the outer hall of the Temple and perform the Jashan ceremony. In this, either the three Afringâns referred to in the case of the Jashan of the Âtash-Beherâm or the following Afringâns are recited :—1. Ardibehesht Ameshâspand. 2. Ahura Mazda. 3. Spendârmad. 4. Ardâ Fravash. 5. Dahmân. 6. Sraosh. Similarly, the Bâj ceremony is performed at the same time.

(C) Consecration of the Sacred Fire of the Third Grade: The Âtash Dâdgâh.

The ritual of the consecration of this fire is very simple. It is the ordinary fire of the household that is consecrated. So there is no special process of collection for it. Again, there is no special purification. The principal function is the consecration of the Temple where it is to be deposited. The fire, that is

used in the consecration of the Temple itself while performing the Yaçna and the Vendidâd ceremony, forms the Sacred Fire of the Âtash Dâdgâh. The following is the process of consecrating the Temple building :—The building intended or built for the temple is cleaned and washed. Some later writings say, that all Temple buildings may, at first, be washed and purified thrice with gaomez or cow's urine, but the practice is not generally resorted to now. It may then be purified by being washed thrice with water. After this purification and cleaning, commences the consecration ceremony. It lasts for four days. During the first three days, in the morning, an Yaçna ceremony with the Khshnuman of Sraosh, and after midnight, a Vendidâd with the same Khshnuman are recited. On the morning of the fourth day, a Yaçna with the Khshnuman of Ardâ Farosh is recited. Then finally, the Jashan ceremony is performed. In this Jashan ceremony five Afringâns are recited with the Khshnuman of :—1. Ahura Mazda. 2. Ardâfrôsh. 3. Aspandâd (Spenta Armaiti). 4. Dahmân. 5. Sraosh. Similarly, five Bâjs are recited.[1]

II.

Consecration of the Towers of Silence.

There are three ceremonies in connection with the consecration of a Tower. They are the following :—I. Kodâri mârvi (*lit.*, to strike the first spade),[2] *i.e.*, the ceremony for digging the ground to lay the foundation. II. The Tânâ ceremony, or, the ceremony of laying the foundation. III. The Consecration ceremony proper.

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[1] For a list of the Fire-temples of all grades *vide* Khân Bahâdur Bomanji Byramji Patel's contribution in the *Bombay Gazetteer*, Vol. IX, Part II. *Vide* Zoroastrian Calendar of 1276 Yazdazardi (1906-7), by Mr. Mancherji Jagosh.

[2] The old Egyptian ritual for laying the foundation-stone of a temple, referred to below, also speaks of the use of the spade.

The first ceremony is that of digging the ground. It is performed a few days before the formal laying of the foundation. In the centre of the spot chosen for a Tower, a Bareshnûm-wâlâ priest encloses a certain place with a "pâvi"[1] and thereon performs, at first, the Khûb ceremony with the five sprigs of the Barsam (pânch tâi ni khûb). Then he recites the "Bâj" in honour (1) of Sraosha, the guardian angel guiding the souls of the deceased, (2) of Ahura-Mazda, (3) of Spenta-Ârmaiti, the Archangel presiding over ground, a portion of which is now being enclosed for the construction of the Tower, (4) of "Ardâfrosh," i.e., all the departed souls, and (5) of "Haft Ameshâspands," i.e., the seven Archangels. Having recited these prayers, the priest holds a spade in his hand and recites the Srôsh Bâj upto Ashahê. He then digs with his own hand a part of the ground required for the Tower. While digging, he recites the Yathâ Ahu Vairyô prayer 21 times.

I. The preliminary ceremony of digging the ground.

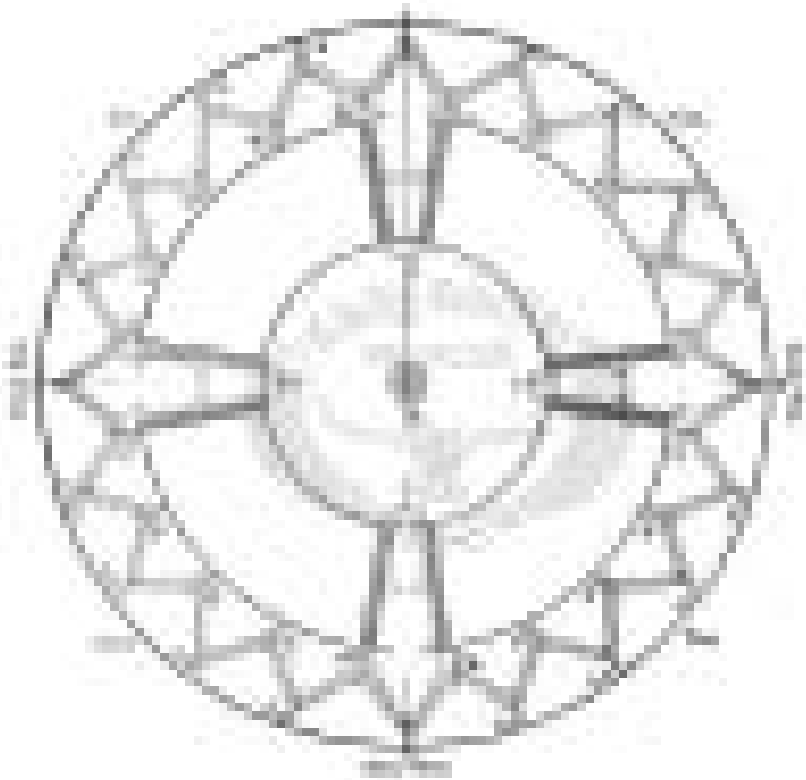
A few days after, when the whole of the required plot of ground is excavated by the labourers, two priests perform in the morning the "Tânâ" ceremony for laying the foundation of the Tower. The ceremony is so called from the fact of "tânâ" or a very fine thread being used to mark out the circumference of the Tower and its different parts for the laying of the foundation. One hundred and one[2] fine threads are woven into one

II. The Tânâ or the ceremony for laying the foundation.

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[1] "Pâvi" (from "pâv", i.e., sacred) is a kind of trench a few inches deep in the ground. It is intended to separate a portion of a place from the adjoining ground in order to perform a sacred ceremony therein. No outsider is allowed to enter within this enclosed place while the ceremony is being performed. The Yaçna, Bâj, and Vendidâd ceremonies are performed only within such enclosed spaces. In Fire-Temples, the sacred fire burns on a censer within such an enclosed space.

[2] One hundred and one is a sacred number, because according to the Parsee books, the Almighty God has one hundred and one names which signify all his virtues. These one hundred and one names are recited in several ceremonies, e.g., in preparing the sacred "Zaothra" or consecrated water for the Haôma ceremony.



strong thread or string. The thread so prepared should be as long as would suffice to go round the circumference and the inner parts three times.[1] Some time before its use, this thread is made "pâv," *i.e.*, washed, purified and dried. To hold this thread, the priests have to fix in the ground 301 nails of different sizes and weights. The following are the various numbers and weights:—(*a*) One central nail (shown in the plan by the letter A) of one maund without any holes. (*b*) Four side nails[2] (*i.e.*, for South-East, South-West, North-West and North-East sides) (B, C, D and E,) each of half a maund. Each of these four nails is to have three holes, one being erect and the other two crosswise. (*c*) Thirty-six nails (16 in the outer circle, each shown in the plan by the letter F, and twenty in the inner circle, each shown in the plan by the letter G,) weighing altogether about one maund. (*d*) Two hundred and fifty-six nails, altogether weighing one maund, 32 on each of the eight rows marked HH in the plan. (*e*) Four nails of the same size as the above 256 to be fixed at the places marked JJ. These five sets of nails give the total of 301.

On the day of the Tâná ceremony, in the morning, two Baresh-numwâlâ priests get down into the excavation that has been dug for the foundation. Having performed the *pâdyâb*, they perform the *Khub* ceremony with the five twigs of the Barsam. They then put on their full sacerdotal dress (Jâmâ pichhori) and hold the *paiwand* between them. They then recite the Sraósh Bâj upto the word Ashahê, and begin to fix the nails in the ground. They recite one Ahunvar or Yathâ-ahu-vairyo, while striking each nail. The central large nail A is struck first. The greater part of it is left above the ground. Then the nails on the South-east, South-west, North-west and North-east are

[1] The number three is a sacred number, being symbolic of Humata, Hukhta and Hvarshta, *i.e.*, good thoughts, good words, and good deeds, the three precepts on which the moral structure of the Zoroastrian religion rests.

[2] These nails correspond to the pegs in the Egyptian ritual. For the four nails cf. "the four supports of heaven" (*vide* below, p. 537).

struck. Then the above 36 nails are struck in the order marked in the plan beginning at G on the S.-E. which is marked as G 1. The order is G 1, F 2, G 3, F 4, G 5, F 6 and so on in the first quarter. Then G 10, F 11 and so on in the next quarter. Thus, the last or the 36th nail is at G 36 in the fourth quarter. Then the 256 nails are struck in eight different lines shown in the plan. The first 32 must be struck in the line between H and G 1. The next 32 on the similar row on the opposite side H-G 36. The third 32 on the third similar row H-G 10 and then the fourth 32 on the opposite row. so on, till all the 256 are struck in the 8 rows at 32 per row. Then the last four are struck at the 4 points marked J. During the whole of the process of nailing, the priests recite Yathâahu-vairyô.

After finishing the nailing, the priests commence passing the *tasa* or the thread through the nails. They begin with the nail on the South-east quarter, B, one of the four large nails with three holes. The thread is passed through the lowest hole, and the end is fastened with it with a double knot which is put over it with the recital of two Ahunvars. The long thread, is then carried from nail to nail in a metallic tray. One of the two priests carries the tray and the other passes the thread from nail to nail always moving to the right, *i.e.*, from South-east to the South, then to the South-west, then to the West and so on. Beginning with the nail at B, he takes the thread to G 1, then to F 2, then to G 3, then to F 4, and so on, alternately. Finishing the first quarter of the outer circle, *i.e.*, passing the thread round the first 9 nails of the outer circle, he passes the thread through the lowest hole of E, the second of the four large nails with three holes. It is then passed round the 9 nails of the second quarter of the circle, then through the lowest hole of D; then round the 9 nails of the third quarter of the circle; then through C; then round the 9 nails of the last quarter of the circle. The nails in each quarter are fixed alternately, one at the side towards the inner well of the proposed Tower and the other at the furthest outer circle which is to form the foundation of the well of the round tower.

The above process finishes one round. The thread must be taken round for the second time in the same manner as in the first round, but with this difference, that in the case of the large-holed nails B, C, D, E, it is to be now passed through the second or the middle hole. Then the thread is to be taken round for the third time. The process is the same but differs in two points. Firstly, the thread is now to be pierced through the topmost hole of the four big-holed nails ; and secondly, in this third round, the thread is also to be taken round each of the 32 nails which make each of the 8 rows. Going in one direction in the line of the 32 nails, in the first quarter of the circle, the thread is passed round one of the nails J. It is then passed round each of the 32 nails of the opposite row. Thus, in the process of the third round, all the double rows, each of 32 nails, are passed through in each of the four quarters of the circle. The thread is then passed round the biggest central nail which was struck in the centre of the plot and which pointed the position of the central well known as the *bhanddr*. The whole of the remaining part of the thread is put round this central big nail. The two priests now finish the Sraosh Bâj, with the recital of the first part of which they had commenced the ceremony. This finishes the whole of the Tânâ ceremony.

The place marked A in the plan forms the centre of the inner well of the circle where the bones gather after flesh is devoured. The outer circle next to, or out of, A marks the place of the first set of *pâvis*, on which, when the tower is finished, bodies of children are placed. The next outer circle marks the middle circle of the tower when completed, on the *pâvis* of which the bodies of females are placed. The third or the outermost circle marks the circle of the *pâvis* on which bodies of males are placed.

The Assembly.

Thousands of Parsee visitors, men, women and children, gather to witness the ceremony. On the occasion of the Tânâ ceremony of the Tower at Deolâli, about 100 miles from Bombay which took

place a few years ago, six special trains from Bombay took devout Parseesthere. It is said, that about more than 5,000 people collected there to witness the ceremony. The visitors were seated in a covered *mandap* round the excavations dug for the foundation of the Tower. Of course, all are not expected to witness the ceremony. Hardly a thousand can see it actually performed. But the other thousands go there with the devout object of participating in the work. On the close of the ceremony, the remainder, who have not been able to see the whole ceremony, go to the place and see the nails and the thread as spread there. All the visitors throw into the excavation, gold, silver and copper coins and even currency notes as they can afford. Some more devout even throw their rings. That is considered to be their contribution to the pious work of building a Tower. It is announced, that at the above-said Tower ceremony at Deolâli, they collected in this excavated ground a sum of a little more than Rs. 2,000. The head-priest of the district, in whose ecclesiastical jurisdiction the town lies, is believed to have the privilege of having the sum thus collected at these Tower of Silence ceremonies, but he generally gives it away to the subscription fund for the maintenance of the Tower, etc. It is believed by many people, that it is meritorious to see the ceremonies of the consecration of at least seven Towers during one's life-time. Hence such large gatherings.

For two or three weeks after the ceremony, the excavations with the nails or pegs and threads are left as they are, so that people, who had no opportunity to go and see it on the day of the ceremony, may go and see it at their convenience. Hundreds generally go there and throw their humble mite in the excavated foundations. The place assumes a festive look for several days. Booths are put up by tradesmen for the sake of refreshments, etc. When the influx of people diminishes, the foundation work proceeds over the whole thing as it is. The nails and the thread remain underground and the foundation work proceeds over it.

Now what is the signification of this Tânâ ceremony? The Avesta and old Pahlavi books say nothing of it. The signification seems to be this: As it is enjoined in the Vendidâd that the ground must not be polluted with the corpses of dead bodies but must be exposed, this Tânâ ceremony seems to signify that the proposed Tower is expected to pollute the ground, only to the extent of its excavations. The thread all along limits, as it were, the extent of pollution. The pollution, if any, is within the four corners of the walls of the Tower. It does not extend even underneath. The position of the nails and the threads points out, as said above, the position of the different parts of the Tower when completed. We see from the description of the Tower, that it has four underground drains, through which the rain-water, etc., falling over the bodies in the Tower passes into the ground. The area of those underground drains which are likely to carry a little polluted water are also, as it were, limited by the four double rows, each of 32 nails, and their thread. Again, the whole process of nailing begins with the central big nail and the whole process of the spreading of the thread ends at that central big nail. This seems to point to the idea of unity in the Beginning and unity in the End. We all come from One, from the One. We all go to that One. The whole creation is, as it were, united in its birth. It is united in its end. There is One in All. There is All in One.

The signification of the Tânâ ceremony.

The Tânâ ceremony of the Parsees reminds one of a somewhat similar foundation-ceremony of the ancient Egyptian temples. The well-known astronomer Norman Lockyer says:—"We learn from the works of Chabas, Brugsch, Dümichen, and others, that the foundation of an Egyptian temple was associated with a series of ceremonies which are repeatedly described with a minuteness, which, as Nissen has pointed out, is painfully wanting in the case of Greece and

A somewhat similar foundation-ceremony of the Egyptians.

Rome. Amongst these ceremonies, one especially refers to the fixing of the temple-axis; it is called, technically, 'the stretching of the cord.' . . . . Another part of the ceremony consisted in the king proceeding to the site where the temple was to be built, accompanied mythically by the goddess Seshets, who is styled 'the mistress of the laying of the foundation-stone.' Each was armed with a stake. The two stakes were connected by a cord. Next the cord was aligned towards the sun or star as the case might be; when the alignment was perfect, the two stakes were driven into the ground by means of a wooden mallet . . . . One boundary wall . . . . was built along the line marked out by this stretched cord."[1]

The old Egyptian word for laying the foundation-stone was *Put-ser*, wherein *put* means 'to stretch', ꜥꜱꜣ *'ser'* means 'cord', "so that part of the ceremonial which consisted in stretching a cord in the direction of a star was considered of so great an importance, that it gave its name to the whole ceremonial."[2] Similarly in the Parsee ceremony, the *tâṇâ* or the thread used in the ceremony has given its name to the whole ceremony. One Egyptian inscription says: "The Kherheb read the sacred text during the stretching of the measuring-cord and the laying of the foundation-stone on the piece of ground selected for the temple . . . . . On account of the stretching of the measuring-cord, the Egyptian engineers were called by the Greeks ἁρπεδονάπται whose art Democritus boasts of having acquired."[3] Another inscription says: "The hammer in my hand was of gold, as I struck the peg with it . . . . Thy hand held the spade during the fixing of its (the temple's) four corners with accuracy by the four supports of heaven." In one picture, the king and the goddess are represented with clubs in their hands, to hammer the pegs.

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[1] "The Dawn of Astronomy" by Norman Lockyer, (1894), p. 173.
[2] *Ibid*, p. 175. [3] *Ibid*.

The Consecration Ceremony. On the Tower being completed, a particular day is fixed for its consecration. It is generally consecrated in the dry season, so that the ceremony, which is mostly to be performed in the open air with a temporary covering, may not be interrupted by the rains. It lasts for four days. The Tower is surrounded by a *pâvi*. In the central well of the Tower, called the "Bhandâr," two priests perform for three consecutive days the Yaçna ceremonies during the day in the "Hâvan Gâh," and the Vendidâd ceremonies at night in the "Ushahin Gâh." These ceremonies are in honour of the angel Sraosha, who is protecting the souls of the dead for three days and nights after death. On the morning of the fourth day, the opening day of the Tower, a Yaçna ceremony is performed in honour of Ahura-Mazda. Then the Bâj and Afringân ceremonies are performed in honour of Ahura-Mazda, of Ardâfarosh, *i.e.*, the departed souls, of Spendârmad, *i.e.*, the Yazata presiding over mother-earth, a portion of, which is now occupied for laying the dead upon, and of Sraosha. In the Afringân ceremony, known as the Jashan[1] ceremony, which is performed in the presence of a large number of the community assembled to witness it, the name of the donor at whose expense the Tower is built is mentioned and the blessings of God invoked upon him. If the Tower is constructed by the donor in honour, or to commemorate the memory, of a deceased relative, the name of that relative is publicly mentioned. When the ceremony is over, the Parsees assembled go into the Tower to see it and throw into the central well, gold, silver or copper coins as their mite in the expenses of the construction of the Tower. Some throw even their rings and ornaments. These go to make up the sum necessary for building the Tower, if it is built at the expense of the Anjuman or the whole community. If it is built at the expense of a generous donor, the amount thus col-

3. The consecration proper of the Tower.

[1] Jashan is the contraction of Yazashna.

lected goes to the head priest of the district in whose ecclesiastical jurisdiction the Tower lies. At times, he gives it for the use of some charitable funds of the town.[1] I give here a plan of the Tower itself.

III.

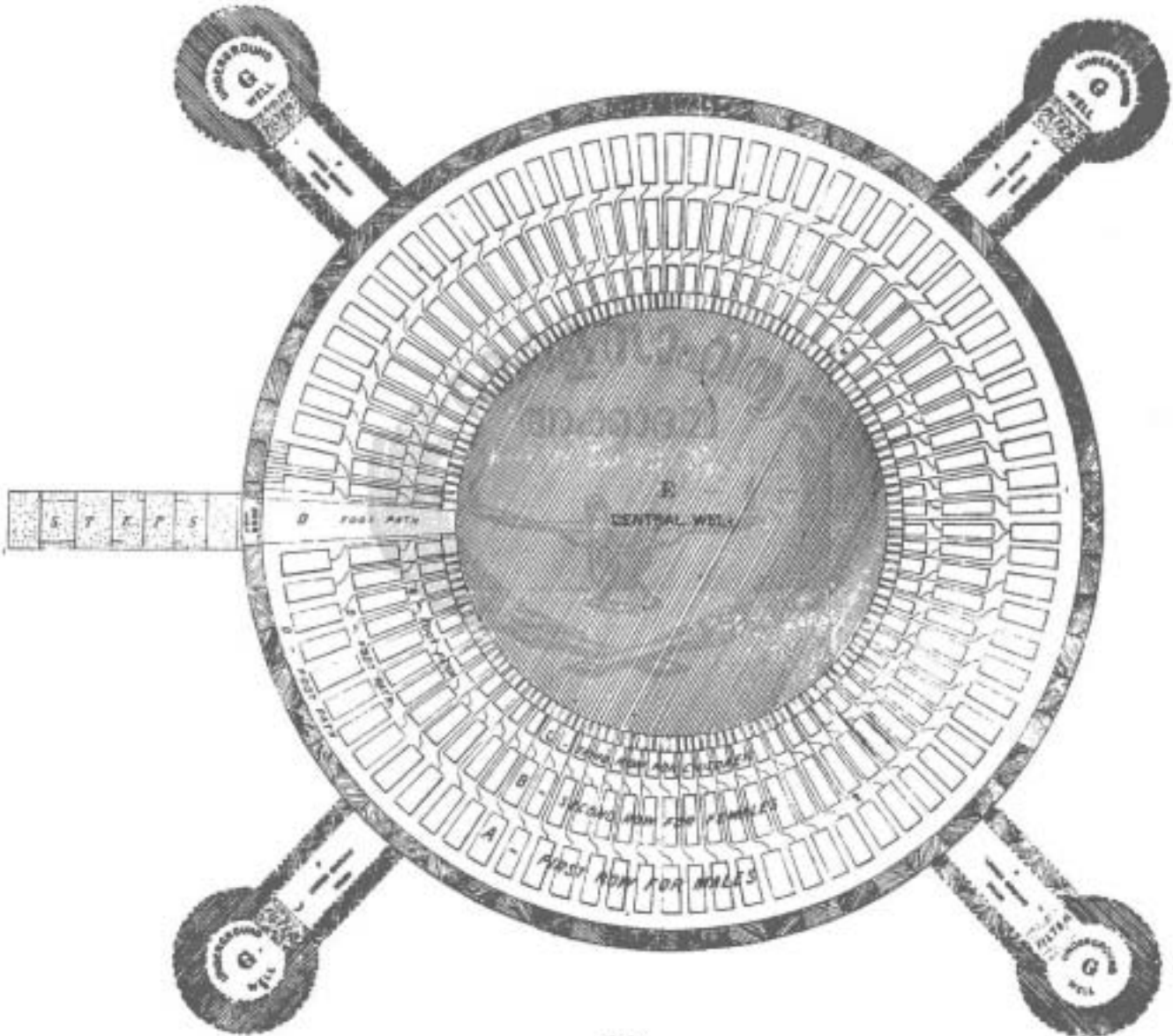
Consecration of the Ālât or Religious Requisites.

Consecration of *gaomez*. Signification of the word.

A minor form of consecration is that for the Ālât or the requisites used in some religious services. One of such thing is *gaomez* or cow's urine. Among the ancient Iranians, water, urine and sand or a particular kind of earth or clay were considered to be the best means of purification. Water was the best purifier, but before washing the body with it, the application of cow's urine was considered necessary. Gaomaêza is the Avesta word for it. It comes from *gao*, a cow and *miz*, Sanskrit *mih*, Latin *ming-ere*, to sprinkle. When the urine is consecrated by religious ceremonies, it is, in religious parlance, spoken of as Nirang or Nirang-din (*i.e.*, the nirang prepared by religious ceremonies). It is so called, because a *nirang*, i.e., a religious incantation, is recited on its application.

Urine has been used by several nations from very old times as a purificative. Its original use as a purificative has led to the notion of its being considered as a charm against evil spirits. Prof. Eugen Wilhelm says on the subject of its use :— "That the practice of using cow's urine as a preservative against the influences of evil spirits is very old indeed, and likely to date from the most ancient times, we may conclude from the fact, that traces of this same custom existing with our Aryan brethren in the East in India and Erân may be found sometimes even to-day in the West, in the Bretagne, that province of France which holds its name from the Celtic Britons who

[1] For a list of the Parsee Towers of Silence, *vide Bombay Gazetteer*, Vol. IX, Part II : Khan Bahadur Bomanji Byramji Patel's contribution. *Vide* "Zoroastrian Calendar of the Yazdazardi Year 1276 (1906-7)," by Mr. Muncherji Jagosh.


UNDERGROUND WELL
UNDERGROUND WELL
UNDERGROUND WELL
UNDERGROUND WELL
S T E P S
FOOT PATH
E
CENTRAL WELL
A
FOR MALES

sought refuge there."[1] Dr. Wilhelm shows also that "the urine was employed in medicine from the most ancient times."[2] It was so used in Egypt. Pliny the Elder refers to its use as medicine in the 18th chapter of the 28th book of his Natural History.[3] Galenus, "the most prominent physician of antiquity"[4] next to Hippocrates, refers to this fact. Prof. Darmesteter, on the authority of Luzel (Le Nirang des Parsis en Basse-Bretagne, Mélusine, 493), says, that "the use of *gaomez* has been lately found to be known in Basse-Bretagne." (S. B. E. Vol. IV, 1st ed., Introd. p. 88, n. 3).

The urine used for ordinary purifications is the urine of any domesticated animal like the cow, the bull, or even the goat. But the urine used for higher purificatory services is that of an uncastrated bull and it is consecrated with certain ceremonies. The Vendidâd enjoins its use for purification in several passages; but the principal passage is the 21st section of the 19th chapter. Therein, there is a question to this effect: How can one purify a person who has become a *hamrit* (*i.e.*, one who has come into direct contact with a dead body) or a *patrit* (*i.e.*, one who has come into indirect contact with a dead body by coming into contact with a *hamrit*)? The reply is that he can be purified by the urine of a bull that is (*a*) uncastrated (*bikhedrem*) and (*b*) that is properly prepared (*dâityô-keretem*, *i.e.*, properly consecrated). This passage requires, that the urine must be that of an uncastrated bull, and that the bull must be one properly selected and qualified.

Rapp on Nirang.

In considering, what place *gaomez* or cow's urine or, what is ceremoniously known as, "nirang" occupies in Zoroastrian ritual, we must look to the times in which its use was enjoined and also to the idea with which it was enjoined. Prof. Rapp says on this point:— "It would presume little acquaintance with the peculiari-

[1] "On the use of Beef's Urine according to the precepts of the Avesta and on similar customs with other Nations," by Dr. Eugen Wilhelm, p. 21. [2] *Ibid*, p. 29. [3] *Ibid*, p. 35. [4] *Ibid*, p. 38.

ties of the ancient world, if we wished to bring to bear our present notions of decency and loathsomeness on the customs of old . . . . . Can we judge now of the ideas and customs in this fashion from the point of view of European modern notions? And before we determine to bring in accord all the customs of the ancient world that were employed for purifications, to our modern rational notions, we might like to know to be sure what advantage has that blood of an animal which Moses used, in respect of the purpose in view, over the urine of an ox! It will not be possible for us altogether to comprehend the conceptions of the ancient notions of what is pure and what is not pure and of their ceremonies in religious purifications, if we do not ascend up to the very origin of all these notions, namely, to the ancient doctrine of the double creation, that of the pure and of the impure world. That in the purifications so much value is set on the ox and all that issues out of it, the sacred legends of the Zend people make it quite comprehensible . . . . . We have seen that the entire ceremonial law of Zoroaster rests upon the conception of a pure and impure creation, and therefrom it follows that the corporeal impurity was just as punishable and just as abhorrent in the eyes of Ahuramazda, the Pure, as the moral impurity of the soul, and that men should purify themselves from the first as from the last pollution by just the same means.

"Now, we believe ourselves to be able to prove that the entire ceremonial law of Moses reposes upon these very ideas and that no one can correctly comprehend nor understand the Mosaic law generally, if he does not start from these ideas when attempting his interpretations."[1]

An account of the Nirangdin ceremony.

We will now describe the Nirangdin ceremony, *i.e.*, the ceremony for consecrating the urine. At first, two priests go through the Bareshnûm ceremony of ten days. There is one difference in the

[1] K. R. Cama's Translation of the Article on the Vendidâd from the German of Rapp, pp. 15-16, 19.

Bareshnûm gone through by the priests on this occasion and that gone through by the priests on other ordinary occasions. In the latter case, it is the nocturnal pollution during the first three nights that vitiates the Bareshnûm and necessitates a repetition. But, in the case of the priests who are to perform the Nirangdin ceremonies, they are to pass all the nine nights of the Bareshnûm in vigil, watch and prayer. If they have the nocturnal pollution during any of the ten nights, they are to repeat the Bareshnûm.

As described in the account of the Bareshnûm ceremony, the complete Bareshnûm takes ten days. On the eleventh day, one of the two priests takes an early bath and puts on a new set of clothes. Then, performing his *pâdyâb-kusti*, says his morning prayers. Then he performs the Khub[1] ceremony. On the second day, *i.e.*, on the twelfth day from the beginning, the second priest performs the Khub ceremony. His colleague, who has performed the Khub ceremony on the first day, gets him through that ceremony. Then, both the priests perform the Gewrâ[1] ceremony. During the six days of the *Gewrâ*, the priest whose turn it is to keep the *Gewrâ* has to pass the night in vigil, as said above. Again, he is to take his meals after reciting the great *bâj* and not the ordinary *bâj*, or prayer of grace. On the completion of the sixth *Gewrâ*, both the priests perform the *bâj* ceremony and each partakes of the *Darun* consecrated by his colleague. This inter-communion, or partaking of the sacred bread consecrated by one another, is spoken of as "being *ham-kalâm*," *i.e.*, "being one or united (*ham*) in their words (*kalâm*) of prayer." Then they purify the utensils to collect the urine of the bulls for consecration. They make *pâk*, *i.e.*, ceremonially pure, two large water-pots—one larger than the other—two small water-pots, and a cup that would cover the large water-pot. All these pots are metallic.

[1] *Vide* Nâvar ceremony.

The Varaçyô or the Sacred Bull.

By this time, a white bull known as the Varaçyô is brought into the Temple where the ceremony is to be performed. We saw above that the Vendidâd refers to an uncastrated bull for the use of the urine, but does not speak of its being a white one. Later books have enjoined that it must be a white one. A single black hair on the body disqualifies it for being used as a sacred bull. The word 'varaçyô' comes from the Avesta word 'vareça' meaning 'hair,' because the hair of this white bull is used symbolically in the Yaçna ceremony. A metallic ring used in the ritual is known as "varaç ni viti," *i.e.*, 'the ring with the hair.' The hair of this sacred bull is put round the ring.

The two priests after being "*ham-kaldm*" as said above, and after making the utensils *pâv* or religiously pure, go with one of the small metallic pots before the sacred bull and collect his urine in the pot. Even a few drops of his urine are necessary to begin the collection. Having collected his urine, they collect the urine from a number of other ordinary uncastrated bulls. The work of collecting the urine must be finished some time before sunset. When it is so finished, one of the priests performs the *paragnâ* ceremony in the *Uziran-Gâh*, *i.e.*, in the afternoon-period of the day. Then the Vendidâd ceremony is performed at midnight, commencing at a little after 12 o'clock. The vessel containing the urine of the sacred white bull and of other uncastrated bulls is placed between the Alâtgâh, *i.e.*, the slab of stone on which the sacred utensils for the performance of the ceremony are placed, and a censer of fire. Another vessel containing pure well-water is placed by the side of this vessel. The priests then recite the Vendidâd, the recital of which together with the accompanying ritual lasts for about 7 hours. This final ceremony consecrates the urine which is then known as *nirangdin*, *i.e.*, the consecrated urine. The water consecrated with it is known as *dv*, *i.e.*, the consecrated water.

Consecration of the Sacred Bull and his hair.

In many eastern nations, the bull was held to be an emblem of Life, of Vital Energy. The Egyptians had their Apis. The Hindus have their Nandi. In Christian art, St. Luke is symbolized by an ox, and it is said that this symbolization has some connection with the reference to the ox in Ezekiel (I, 10) and Revelation (IV, 7). The white bull used by the Parsees under the name Varaçyô (*i.e.*, the possessor of Varaç, or hair which is used in the ritual) reminds us a little of the Apis of the Egyptians. Apis represented the moon. "He was supposed to have been born of a virgin cow rendered pregnant by a moon-beam or a flash of lightning." When he died he "received a splendid burial . . . . . As universal joy pervaded on his discovery, so his death threw all Egypt into general mourning, and every one shaved off his beard."

The Parsees have such white bulls in their principal towns. They are held useful for two purposes. One is, as described above, for their urine, which, together with that of other ordinary bulls, was consecrated. The second purpose is the use of their *varêça*, *i.e.*, hair which is used in the Yaçna liturgy to serve as a kind of hair-sieve. This use is referred to in the Visparad (Karda X, 2: *varaçâi Haomô angharezândi*, *i.e.*, the hair to pass, as through a sieve, the Haoma-juice). This bull is not used for any domestic purpose. On its death, all the liturgical services, wherein his *varêça* or hair is used, are stopped in the town or towns. Another white bull is immediately sought out and consecrated. Until it is consecrated, all the necessary Vendidâd, Yaçna and Visparad ceremonies in which its hair is used cease to be performed in the town, and are directed to be performed in other towns which have their separate white bulls.

The Ritual of the consecration of a White Bull.

The consecration of the Sacred White Bull consists in having its hair carefully cut with religious ritual and then performing the Yaçna ceremony with it. All big Parsee centres generally

keep such a bull in reserve. On the death of the one in use, the second spare one is brought to an adjoining Fire-temple and washed and cleaned. He is kept within a '*pâvi*.' Two Bareshnumwâlâ priests who have bathed previously and put on new suits of clothes, perform the *pâdyâb*, say their morning prayers, perform the *Khub* ceremony of *pânch tâi* (*i.e.*, of the five twigs of the Barsam). They then take seven metallic cups, a golden or silver ring, a pair of scissors and a pair of long metallic tongs, and carefully wash and purify them with pure, clean water. The two priests then go before the bull. One of them holds his tail aloft with the help of the tongs and the other cleans and purifies it with pure water from a pot in his hand. He recites Khshnaôthra Ahurahê Mazdâo and one Ashem Vohu, while doing this. He repeats this process three times. Then, facing the south, he cuts off with the scissors, referred to above, two hairs from the tail of the bull and ties them on the metallic ring. He does this while reciting the Bâj ceremony with three Ashem Vohûs and Fravarânê up to Vidhvâo Mraotu, with the Khshnuman of Ahura Mazda. It is while uttering the word Ashem and two Ahunvars, that he ties the two hairs on the ring. Then he finishes the Bâj. The priests then go to the place where the Yaçna ceremony is performed, and with the recital of various short prayers and with some ritual, consecrate the above ringwith the hair, holding it before the fire, rubbing it with the *bâsam* or the consecrated ash of the Sacred Fire of the Âtash Behrâm, and then washing it by dipping it, one after another, through the above-referred to metallic cups which are full of pure, clean water. Then, with this newly obtained *vareça*, or hair, they perform the *Geavâ*[1] ceremony for six days. On finishing the ceremony on the sixth day, the two priests go before the bull again, and washing and purifying his tail as before, take a fresh and a larger quantity of hair. This is distributed among the different temples within the jurisdiction of their temple for being used with the rings in their Yaçna

[1] *Vide* Nâvar ceremony.

and Vendidâd ceremonies. This completes the ceremony of the consecration of the bull and of his hair. The liturgical ceremonies, the performance of which was suspended, are now resumed with the symbolic use of the hair of the new bull.

ON AN ANCIENT URIYĀ CEREMONY FOR RAIN-COMPELLING.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 27th November, 1918.*)

In my previous papers[1] contributed to this *Journal*, I have described the various ceremonies which are performed in India for producing and stopping rain. In this paper, I shall describe a ceremony which used to be performed in Orissā in ancient times for compelling rain to fall. The evidence testifying to the existence of this ancient Uriyā custom or ceremony has been brought to light only recently, and consists of the following passages engraved on a copper-plate which was discovered in Orissā a few years ago and deciphered only last year. This charter is interesting by reason of the fact that it records the grant by a female ruler named Tribhūvana Mahādevī, daughter of Rājā Malladeva, who appears to have ruled over some territories in Orissā shortly after the extinction of the Keśarī Dynasty. The subject-matter of this donation was a village named Kontasparā, which had for its inhabitants weavers, wine-sellers, and cowherds (*gokūṭha*) and appertained to the district of Tosala, which has been identified by competent

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[1] *On Some Ceremonies for Producing Rain.* (Vol. III., pp. 22-32).
On the Harparouri or the Bihari Women's Ceremony for Producing Rain. (Vol. IV., pp. 384-395).
On a Rain Ceremony from the District of Murshidabad, Bengal. (Vol. V., pp. 1-14).
Further Notes on Rain-Compelling and Rain-Stopping Charms. (Vol VII., pp. 191-202).

archæologists with Dhauli near Bhūvaneśvara in the district of Puri in Orissā. The name of the donee is Bhaṭṭa Jagaddhara of the Bharadvāja *gotra*, who was a student of Kaṇva Sākhā of the White Yajurwada. *The object for which this village was granted to the aforementioned Brāhmaṇa was the compelling of rain to fall.*

The passages which set forth the foregoing details are the following :—

२७. भवतां एतद्विषयसम्बद्धः । कोन्तस्पराग्रामसोपरिकरःसोदशः

२८. सतन्त्रवायगोकुठशौण्डिकादिप्रकृतिकः सलेटपटनदीतरस्थानादिगुल्मक सर्व्वपीडावर्जितोद्देलिखनीप्रवेशतया भूमिरिव—

२९.—द्राग्विधानन्यायेन यावच्चन्द्रार्कक्षितिसमकालं मातापित्रोरात्मनः पुण्यैस्त्वनाथ पुण्याभिवृद्धये ॥

३०. भारद्वाजगोत्राय । ऋक्करस । वार्हस्पत्य । भारद्वाजप्रवराय । वाजसने—

३१.—यचरणाय । कराबगाखाध्यायिने । **वृष्टिकामनिमित्ताय** । हस्तोदकेन

३२. भट्टाङ्गजगद्धराय अस्माभिस्ताम्रशासनीकृ—

३३. त्वाज्ञयतीवीधर्म्मेणाकरत्वे (त्व) न प्रतिपादितस्तदेषाऽस्मद्दोत्तिधर्म्मेणो रवादस्मवदिभः प्रतिमालनीया ॥[1]

Translations.

Be it known to you that the village Kontasparā appertaining to this district, with boundaries and rights, and containing weavers, cowherds, wine-sellers and other tenants, together with hunting and ghāṭwāli rights, with tolls, ferries and the like, exempted from all imposts, on the principle of "leaving holes on earth" through which no pen can enter, so long as the sun, the moon, and the earth will last, for the purpose of increasing the merits of (my) mother, father and (of my own) self, and of all living beings—is (hereby) granted to Bhaṭṭa Jagaddhara, a student of Kaṇva Sākhā of the White Yajurveda,

[1] *Vide The Journal of the Bihar and Orissa Research Society* for December, 1916, pp. 419-427.

a scion of the Bhāradvāja *gotra* with Āngiras, Vārhaspatya and Bhāradvāja as his *pravaras, with the object of causing rain to fall*, with water in my hand and by means of (this) copper-plate, and according to the principle of *Nīvī Dharma*.

All that we can infer from the foregoing passages is that, very likely, Tosala—the territory over which Queen Tribhūvana Mahādevī ruled, at one time suffered from the blighting effects of a drought which, it was believed, was caused "by the hostile powers in the atmosphere, who malevolently shut up the watery treasures in the clouds." It was, therefore, considered urgently necessary to defeat the demons of drought who were inflicting upon the whole countryside the miseries caused by the holding-off of the rains. But what deity was there who could vanquish them? Certainly, it is Indra alone who could perform this task, for he possesses all the attributes of physical superiority and the sovereignty over the external world. For he is the only friend of mankind, who can help the latter out of their trials and troubles. In one of the ancient Sanskrit hymns, he is addressed as follows:—

"Thou Indra art a friend, a brother,
A kinsman dear, a father, mother.
Though thou hast troops of friends, yet we
Can boast no other friend but thee.
With faith we claim thine aid divine,
For thou art ours and we are thine.
Thou art not deaf; though far away,
Thou hearest all, whate'er we pray,
Preserve us friend, dispel our fears,
And let us live a hundred years.
And when our earthly course we've run,
And gained the region of the sun,
Then let us live in ceaseless glee,
Sweet nectar quaffing there with thee."[1]

[1] Muir's *Old Sanskrit Texts*, Vol. V., page 139.

It was, therefore, decided to call in the di of **Indra.** How was this done? We can presume that this was done by the ruler of the land solemnly making the gift of the village Kontasparā to a duly-qualified Brāhmaṇa of the Bhāradvāja *gotra*. We can only suppose that Indra listened to this appeal for aid—this prayer for rain. For it is said that, on the making of such an appeal for aid, "Indra hurries off escorted by troops of Maruts, and sometimes attended by his faithful comrade Vishṇu, to encounter the hostile powers in the atmosphere, who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vrittra, Ahi, Śushna, Namuchi, Pipru, Sambara, Urana, etc., armed, on their side also, with every variety of celestial artillery, attempt, but in vain, to resist the onset of the gods. Heaven and earth quake with affright at the crash of Indra's thunder. The enemies of Indra are speedily pierced and shattered by the discharge of the iron shafts. The waters, released from their imprisonment, descend in torrents to the earth, fill all the rivers and roll along to the ocean. The gloom which had overspread the sky is dispersed."[1]

I do not know whether there is any other copper-plate in existence which testifies to the prevalence of the aforementioned ceremony either in Orissā or in any other part of India. Perhaps those who are engaged in epigraphic researches can throw light on this point.

But the custom of making valuable gifts to Brāhmaṇas, in times of drought, for the purpose of rain-compelling, appears to have been prevalent in India from the remotest antiquity. For we find it narrated in the First Book of the famous Indian epic—*The Rāmāyaṇa*—that, when there was a great drought in the kingdom of Aṅga, Somapāda, the king of that country, enquired from learned Brāhmaṇas as to *what should be done to cause rain to fall*. The latter advised him that he should

[1] *A Classical Dictionary of India*. By John Garrett. Madras: Higginbotham & Co., 1871, p. 265.

anyhow lure the learned sage Rishyaśriṅga, the son of the Rishi Vibhāṇḍaka who was descended from Kaśyapa, from his hermitage in the forest to his own city, and get him married to his daughter, Princess Śāntā, whereupon "a mighty flood of rain would come down," as will appear from the following extract from Griffith's excellent English translation of the *Rāmayaṇa* :—

"By every art, O monarch! try
Hither to bring Vibhāṇḍak's child,
Persuaded, captured or beguiled,
And, when the boy is hither led,
To him thy daughter duly wed."

Now Rishyaśriṅga (or "*The Deer-horned Sage*"), who was—

"Bred with the deer that round him roam,
The wood shall be that hermit's home.
To him no mortal shall be known,
Except his holy sire alone,"—

was thus brought up by his father in the forest, and did not see any other human being until he grew up to be a young man.

The king was at his wits' end in devising plans for persuading the hermit-boy Rishyaśriṅga to leave his father's forest home, and to come to his royal city. But the Brāhmaṇa counsellors advised His Majesty to have recourse to the following stratagem :—

"Then this shall be the plan agreed,
That damsels shall be sent,
Attired in holy hermit's weed,
And skilled in blandishment,
That they the hermit may beguile,
With every art and amorous wile,
Whose use they know so well,
And, by their witcheries, seduce
The unsuspecting young recluse
To leave his father's cell."

"Then when the boy with willing feet
Shall wander from his calm retreat,
And in that city stand,
The troubles of the king shall end,
And streams of blessed rain descend
Upon the thirsty land."

"Thus shall the holy Rishyaśring
To Somapād the mighty king
By wedlock be allied;
For Sāntā fairest of the fair,
In mind and grace beyond compare,
Shall be his royal bride."

The aforementioned advice was accepted and acted up to by King Somapāda. Accordingly—

"In ships with wondrous art prepared
Away the lovely women fared,
And soon beneath the shade they stood
Of the wild lonely dreary wood.
And there the leafy cot they found
Where dwelt the devotee,
And looked with eager eyes around
The hermit's son to see."

* * * * * *

"Forth came the hermit's son to view
The wondrous sight to him so new,
And gazed in rapt surprise;
For from his natal hour till then
On woman or the sons of men,
He ne'er had cast his eyes."

Charmed with the blandishments of the lovely damsels Rishyaśriṅga made up his mind to go with them to their native country. Accordingly, on the next day when his

father Vibhāṇḍaka was absent from his leafy cottage, he set sail with them in the ship that lay anchored, waiting for them to embark in.

In the evening, Vibhāṇḍaka returned home, and learnt what had taken place in accordance with the decree of Fate, how his son Rishyaśriṅga had been lured away to King Somapāda's city, how—

"A stately ship, at early morn,
The hermit's son away had borne.
Loud roared the clouds as on he sped,
The sky grew blacker overhead,
Till as he reached the royal town,
A mighty flood of rain came down.
By the great rain the monarch's mind
The coming of his guest divined."

"To meet the honoured youth he went,
And low to earth his head he bent,
And sought, with all who dwelt within
The city walls, his grace to win."

"He fed him with the daintiest fare,
He served him with unceasing care,
And gave to be the Brāhman's bride
His own fair daughter, lotus-eyed."

"Thus loved and honoured by the king,
The glorious Brāhman Rishyaśring
Passed in that royal town his life
With Sāntā his beloved wife." [1]

Even in Buddhist India, this custom was in vogue; and it was believed that if, when a kingdom suffered from a drought, the king of that country would himself perform meritorious acts, the drought would cease and rain would fall. This is

[1] Griffith's *Rāmāyan of Vālmīki*, Vols. I and II, Benares: 1870-71.

evidenced by the testimony of the *Isi-Singiya-Jataka* or the "*Rishi-Sringa—Birth-Story*" wherein the following incident has been narrated:—*When, with the intention of corrupting the sanctity and purity of the Rishis or holy sages, Sakra (or Indra) caused a very distressing drought to prevail throughout the kingdom of Benares, so that no rain fell there during three consecutive years, the Raja of Benares tried to remove the drought by himself performing meritorious acts.* But his attempt proved unavailing.[1]

ANTHROPOLOGICAL SCRAPS.

A.—MARRIAGE IN CHINA.

The Cave Man, when he wanted a wife, looked for a convenient female, hit her over the head with a massive club and brought her home on his back. This simple and effective method has generally been superseded throughout the world by an elaborate ceremonial of courtship, engagement and wedding, varying from country to country. In China, we learn from a Far East paper, several reforms have lately been effected in the ceremonial, preliminary and actual, of marriage. As to the actual ceremonial, it is as follows:—

1. Music.
2. The guests take their seats.
3. The Witness to the solemnization takes his place (stand).
4. The go-betweens take their place (stand).
5. The best man conducts the bridegroom before the Witness.
6. The bridesmaids conduct the bride before the Witness.
7. Music.
8. The Witness reads the marriage certificate.

[1] *The Stupa of Bharhut.* By Alexander Cunningham, C.S.I., C.I.E. London: W. H. Allen & Co., 1879. Page 64.

9. The bridegroom puts the ring on the bride's finger.

10. The bride and bridegroom bow to each other. Then another bow.

11. The bride and bridegroom bow to the Witness.

12. The bride and bridegroom bow to the go-betweens.

13. The bride and bridegroom bow to the guests. (The guests stand and return the bow.)

14. The bride and bridegroom bow to their relatives. Altogether three bows.

15. Music.

The Marriage Certificate.

This ceremony is completed in about ten minutes, at the end of which a certificate is drawn up and signed. The marriage certificate, in Chinese, reads somewhat as follows:—

"L. K. T., of Chihli Province, and S. J. S., of Chekiange Province, having agreed to be married to each other, are to-day, the 28th day of June, 1918, united in wedlock before the Witness T. Y. P. The affections of the two parties are overflowing and will continue though their hairs may turn grey. (Signed) T. Y. P., L. K. T., S. J. S., C. Y. Y. and S. C."

One of the changes effected is the abolition of the dinner party which formerly used invariably to follow the ceremony and of the assembly of guests in the nuptial bedroom for the purpose of cracking jokes at the expense of the newly-wed pair.—*Times of India, 28th December*, 1918.

B.—ORDEAL BY MAGIC FETTERS.

I extract the following almost verbatim from the Diary of a Police Officer in the Surat District, giving an account of a complaint of stealing a nosering. I have altered the women's names, but the parties were well-to-do Hindus:—

"*Substance of complaint*:—

"Complainant called the father of the suspected Gangabai, "and by mutual consent they all decided to go to Kothwa "Pir, a saint's tomb, to ascertain if Gangabai was really "guilty or not. They all went to Kothwa on the 23rd instant. "On the 24th Sivli and another woman were made to walk "before the tomb with a pair of iron fetters on their feet. "This enchanted fetter is supposed to have the peculiar quality "of breaking in two pieces from the feet of an innocent "person, and, according to the statements of the complainant "and others, it broke in two when tried on the feet of these "two women. But when Gangabai tried it, it remained intact. "Gangabai's father, therefore, believing in her guilt, in which "she herself then acquiesced, parted the complainant a promis-"sory note for the value of the missing nosering. However on "the 26th instant, when the money was demanded, he refused "it, and hence the complaint. Enquiry is in progress."

A. L. EMANUEL.

9th *March* 1919.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Wednesday the 31st July 1918 at 6-15 p.m. (S.T.) when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. C. A. Pandya, B.A., was duly elected a member of the Society.

The following Papers were then read :—

1. "Deification of Light among ancient Nations—Eastern and Western." By S. S. Mehta, Esq., B.A.

2. "Anthropology of Modern Civilized Man." By Arthur MacDonald, Esq., (of Washington).

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Thursday[1] the 29th August 1918 at 6 p.m. (S.T.) when the Hon. Mr. P. R. Cadell, C.I.E., I.C.S., occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "Revised Ethnography of the Kanarese District in the Bombay Presidency." Part II. By J. A. Saldanha, Esq., B.A., LL.B.[2]

2. "Some Curious Cults of Southern and Western Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, on Wednesday the 25th September 1918 at 6 p.m. (S.T.) when Rev. Father R. Zimmermann occupied the Chair.

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[1] As the last Wednesday of August fell on the Hindu Gokul Ashtami Holiday, the meeting was called on Thursday the 29th August.

[2] This Paper will be published in the next Journal along with the other parts.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "The Initiation Ceremonies and Customs of the Parsees." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

2. "On Three Folksongs from the District of Pabna in Eastern Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 30th October 1918 at 6 p.m. (S.T.) when Mr. J. A. Saldanha, B.A., LL.B., occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "A Curious Hindu Marriage Custom or Marriage with a Plant." By K. A. Padhye, Esq., B.A., LL.B.

2. "The Consecration Ceremonies of the Parsis." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the B. B. Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 27th November 1918 at 6-15 p.m. (S.T.) when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

Rev. J. C. Maury, M.A., (Allahabad) was duly elected a member of the Society from 1919.

The following Paper was then read :—

"An Ancient Uriya Ceremony for Rain-Compelling." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the author of the Paper terminated the proceedings of the meeting.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

REVISED ETHNOGRAPHY OF KANARESE DISTRICTS IN THE BOMBAY PRESIDENCY.

(By J. A. Saldanha, Esq., B.A., LL.B.)

(Read in 3 Parts on 26-6-1918, 29-8-1918 and 29-1-1919.)

PART I.

Warrior and Other Tribes.

Once we discard the old Brahmanic myth of the disappearance of Kshatriya and Vaishya castes (as it has been discarded by the Privy Council in Suth. 1, 313, and the Bombay High Court in 23 Bom. 257) and remove the social bar which prevents thousands of non-caste people from entering even the majority of the public courts (despite High Court Circulars) and which is calculated to check the progress of millions of lower castes, we shall find that in the Kanarese districts several castes were once warriors, sailors, land-owners and cultivators in the high sense of Kshatriyas and Vaishyas, and though now lagging behind in the keen race of life would succeed to rise to their proper level under sympathy of the high classes and proper encouragement and education. In the first

instance taking the people of North Kanara, it must be borne in mind that that district is a most mountainous country, in which the human struggle for existence against wild nature and animals and savages has been keen and severe. Hence the social condition in that district is a reflection of the precariousness of the life of the male spent in the fight with enemies—natural, animal and human—so that the woman at home more secure of existence was for long the pivot on which sexual relations and succession to property and sept name proceeded. The gotra or sept is in many communities named after an animal, plant or inanimate object mostly of wild life, reverenced by the sept or gotra bearing that name.

There are thus many castes in Kanara amongst which a totemistic organization exists and some even at present trace the descent of the sept (called *bali*) through females. Another feature of the social condition of the people is that even the higher classes are driven to work hard with their hands, surrounded as they are with high hills and deep dales, few roads and ways to go about. Kanara was also divided into a number of small petty chiefships, which attracted a large number of able-bodied men to the fighting forces in the constant wars among the chiefs or with rulers over the ghats. With a number of rivers flowing into the sea and some good harbours for the country craft, with plenty of timber for making boats and ships, we find the fishing castes taking to adventurous sailing on the high seas. The pirates of Kanara were once famous. Timoja who helped Alphonso Albuquerque in capturing Goa, was a pirate captain hailing from Honore. Many of these castes once sailors and warriors by profession are not Aryans by race. But it must not be overlooked that during early racial formation in India many a Dravidian tribe was engrafted into the Hindu nation as Kshatriyas and Vaishyas. Thus the non-Aryan but Hindu castes in the Kanarese districts —warrior, cultivating or mercantile have as much right to be treated as twice-born as any ancient similar communities, pro-

vided they are prepared to conform to the required religious rites and custom as really many are, without, however any response from the high castes.

The Warriors.

Dealing first in detail with *warrior* classes, it must be noted that Kanara was probably held from the 7th to the 9th century by a number of petty *Banta*, *Koraga* and *Moger* chieftains. The representatives of Bants in North Kanara we find in the *Bakads*, who call themselves Bants and trace their origin to South Kanara. The *Koravas* or *Karagars* are found in large numbers in Karnatic and Kanara. According to Buchanan (Mysore III—100) the Koravas once ruled in Kanara under a chief called Habashika. A regiment of Koravas was employed by Tipu Sultan for plundering expeditions (Rice's *Mysore* I—312—350, III—214). Besides the local vernaculars they talk a gypsy language.

The *Mogers* are organized into exogamous septs on a totemistic basis with a large number of gotras called *balis*. They are physically well-built and courageous with a keen intelligence and pushing spirit. The Mogers are said to have been largely employed in military service by the Banavasi kings. As it was very likely from their old reputation as rulers in Kanara, they were in requisition in the military service of all local chieftains in the province.

The *Halepaiks* and *Komarpaiks* were once *paiks* or soldiers largely recruited in the armies of Vijianagar kings and local chieftains, etc. At the advent of the British rule, they roamed as bands of banditti, now settled into peaceful occupations of land-lords, cultivators, tappers, etc. With a totemistic organization of *balis*, the Halepaiks are a powerful community that is ambitious to rise in the social scale. They style themselves now as Namdaris and Trimdars, bearing marks of the Ramanuja sect.

The *Mallavas*, calling themselves Virshaiva Kshatriyas, are descendants of a war-like tribe from which the chiefs of Sonda, Bilgi and Ikkeri were drawn (*Bom. Gazetteer*, Vol. XV, Part II, p. 120. Buchanan's *Mysore*, III, pp. 253-54).

Khetris, derived from *Kshatriyas* or from *Kshetra* field, claim a Rajput origin, their ancestors having come from Central India. The Karnatic Khetris have no surnames or stocks, but Kanara Khetris have two gotras, Bharadvaj and Kaeshyap. Unlike the Karnatic Khetris, the Kanara abstain from all flesh and liquor. They speak Kanarese and should be distinguished from *Konkani Kshetris* or Sherogars (*see* below).

The *Bhandaris* were the famous Khetkaris that fought under Shivaji's standard. They once formed a warrior class in western India, helped Bhima Raja in conquering the coast of the Thana district, organized petty states on the western coast some of which were later under the protection of the Portuguese (*see* Mr. Murphy's paper before the R. G. Society in 1830).

Among other castes who claim to be Kshatriyas in Kanara may be mentioned the Marathas, hailing from the Ratnagiri district, the Rajputs (from Rajputana), Kokne Marathas, who resemble much the Sherogars (see below), and should be distinguished from the Aremarathas who speak Kanarese. *Sherogars* are also called *Koteyars* in South Kanara. In North Kanara as well as in South Kanara they call themselves *Kshetris*. This title is accorded to them in several communications of the Shringeri *Math* some of them more than 50 years old. It appears from tradition in the community that their ancestors fled from Konkan (or Goa) to Kanara. They were formerly employed as soldiers and guards of forts (Koteyars) and as messengers (Sherogars) by the local rulers. In Konkan they had been employed in a regiment by a king called Ramraj. Hence they are called also *Ramraj Kshetris*. The following features distinguish them as a high caste people :— (*a*) They do not drink liquor. (*b*) They eat fowls and mutton only when they sacrifice to gods, otherwise they eat only

game. (*e*) No widow remarriage is allowed. (*f*) They wear the sacred thread always. (*g*) Their girls are married before the age of puberty as a rule. (*h*) They burn their dead. (*i*) No divorce is allowed. They have organized recently a co-operative credit society which is registered as *Kshetri* Co-operative Society. Of the North Kanara local co-operative societies it is probably one of the most progressive. They are a pushing and progressive people. The following gotras are said to exist or survive among some of the people :—Vashishta, Vishvamitra, Bharadwaj, Kashyap.

The Sailors.

Among *Sailors*, the *Ambigs*, were recruited largely in the Maratha navy.

They have come from Goa, where they are known as Kharvis. But the *Kharvis* form themselves a separate caste spread over the whole presidency. They are known to be daring seamen. One branch of them Khande—Kharvis—sword wearing Kharvis were probably once pirates. The Kharvis in Kanara hail from Goa and have all the enterprising sailors' characteristics. The *Ambigs* have with two exogamous balis—*Ane-bali* (*ane*—elephant) and *Gangaboli* (Ganga—river Gangavali).

As tandels (or captains) they are quite adventurous on the sea. They are a branch of the caste called Kabhaligars. The Kabhaligars are described as powerful and fine looking men, rather dark, with regular features.

The Landlords.

The *Landlord* classes in Kanara in ancient times were evidently the *Halvakki Vakkals*, *Gam Vakkals*, *Kote Vakkals* and other Vakkal castes, who were the original holders and owners of most of the cultivable lands in the country, but were gradually displaced by the Havig and Gaud-Sarasvat Brahmins, Lingayats and other high castes. They are still called as in Mysore *gaudas* which is a term of high respect-

ability equivalent to *zamindars*. With these must be classed also the *Mukris* sometimes called Hebbe-Gaudas old Gaudas, *Nadors*, who are probably descendants of Nayars, a warrior caste of Malabar that had left that district and settled in the coast of North Kanara, they were once a ruling class in old lines in that district.

The Brahmins.

The largest and richest of the land-lord classes in north Kanara are the Havig Brahmins the majority of whom actually cultivate their fields and gardens, avoiding only certain menial functions such as ploughing—so that they are among the most efficient and intelligent cultivators in India. Among the *literary* classes the most notable in Kanara and Karnatic are the *Gaud Saraswats* who settled in Kanara more recently. They were rulers of a Kingdom in South Konkan called Kudal for some 600 years that could boast of many a sturdy and valiant warrior like Goma, Chandraban and Suryabaen (*see* author's article Kanarian Konkan Communities Journal, Anthr. Society Bombay—pp. 533 *et seq*).

The Mahomedans.

Turning now to the *Mahomedans* of Kanara, special mention must be made of *Novayats*. They are mostly descendants of the Arabs that fled from the persecution of rival chieftains in Arabia, carrying with them the martial spirit of Mahomed into India which spirit is latent in them. They must have married local women from the Konkans speaking Hindus, whose language they talk with an admixture of Arabic words.

The Catholics.

The *Catholics* of Kanara, descendants of Goan or Portuguese settlers on the coast of Kanara, are perhaps the most efficient cultivators of fields and gardens next to the Havigs. They were organized into regiments by Bednur kings and in their enforced exile in Mysore under Tippu Sultan the abled-bodied males were organized into battalions (*see* Scurry's *Captivity*).

A Mystery Solved.

The story of the loan of 3,30,000 rupees by their ancestors to the Ill-fated General Mathews despatched from Bombay to Mysore told by James Scurry in his rare book published in London in 1824 appears to have real foundation in fact and should not be confused with the account of the claim set up by him against the E. I. Co. for 33,000 rupees. It solves the mystery of the alleged misappropriation by the General of Tippu's treasury at Bednur. It is to the eternal credit of Englishmen in India of those days that he in his last moments recorded the facts of the loan on his pewter plate by means of a pewter fork and desired a restitution of it by the E. I. Company. The deciphering of this legend is confessed by Scurry to have been the cause of the terrible decree of Tippu of Mysore, which resulted in the deportation of 30,000 Christians of Kanara to Mysore in 1784 and thereafter. On the fall of Seringapatam some of the remnants of these Christians were despatched back to Kanara, where they soon grew into a prosperous community.

Duty of Citizens.

In primitive society every able-bodied man in almost every community had to join the fighting forces. In times of great national upheaval, as when Vijianagar empire rose and throve, as in the time of Shivaji in Maharashtra, during the crusades in Europe, during the French Revolution in France, all classes contributed their best men for war. So also when the country is in a disturbed condition on account of inter-tribal or inter-statual wars as in Kanara at the advent of the British, fighting was a profession sought by many communities, who had settled to peaceful life. To fight for our country, empire, religion, liberty, in fact to become Kshatryas has always been a noble profession in Kanara as it has been all over India. It was from *kshetra* (field) that a Kshatriya was moulded, so may it be now and every valiant citizen of the British Empire, of which noble citizenship we are all proud.

PART II.

Totemism and Exogamy.

We shall now go more closely into some racial characteristics of the people of the Kanarese districts. When we look into the racial types predominant in these districts of the Bombay Presidency, we find that three main ethnical currents have met and coalesced and mixed in various proportions, *viz.*, the Dravidian, pre-Dravidian and Aryan from which admixture we have the Kanarese Dravid Brahmins—the Deshastha and Havig—and the various Kshatrya, Vaishya and Shudra castes, side by side with the older races. A fourth current has in modern times flown into the country through the settlement of the Gaud Saraswat Brahmins.

In tracing the ethnology of these racial types, I shall have to go backwards into the growth of ethnical elements in India taken as a whole. From ancient times there runs a division of the peoples affected by Hinduism into the twice-born (the Brahmins, Kshatriyas and Vaishyas) and those outside these classes. The idea of "*twice-born*", it must be noted, is not confined to the Aryan Hindus. As observed by Jane Ellen Harrison in her *Ancient Art and Ritual* (Home University Series). "The rite of second birth, we find universal over half the savage world. With the savage, to be twice-born is the rule, not the exception. By the first birth he comes into the world; by his second he is born into his tribe" (see pages 104-105). Among the three higher castes of Hindus, the second birth takes place when their boys are taught how to offer their first oblations to the gods, are made to recite short sacred words or Vedic texts, which serve as daily prayers and are ceremoniously invested with the sacred thread. The ceremony marks the beginning of their spiritual life (*Peoples and Problems of India* by Holderness). The existence of the "twice-born" in India is due to the high and earnest and persistent endeavour made by the Aryan tribes to maintain their integrity and dignity when they conquered the older Dravidian and pre-Dravidian races

There were however many of the latter with whom the Aryans allied themselves and coalesced and mixed, as the Norman conquerors did among the Anglo-Saxons in England.

The admixture of races in India must naturally have led to the adoption by the Aryans of several institutions and customs prevailing among the Dravidians and aboriginal races with whom they were mixed. Among these the most interesting are those connected with marriages, for example, cousin marriages except in the case of children of two sisters, marriage with a niece (sister's daughter), which are connected with exogamy and totemism. The Brahmins of South Kanara boast of some 250 gotras, many of whom are named after animals, plants and other objects, which among many Shudra Kanarese and Tulu castes are the names of exogamous sects on totemistic basis, that is sub-groups within which marriage is not allowed, though no *consanguineous* relationship can be traced up to any degree. I may observe here that so far as history or ethnology can trace us back the exogamous groups can be traced among Aryan races settled in Europe or Asia except those in India and it has been conjectured by some eminent writers that Aryan Hindus borrowed it from the older Indian tribes and in some cases the twice-born going so far as to adopt even the totemistic names of plants but in the majority of cases substituting names of rishis and heroes. (Pages 249-250 of Census of India, 1911, Vol. I. J. G. Frazer, Totemism and Exogamy, Vol. II, pp. 330, 223, 224, 237, 273, 279, 283).

It is of the highest importance to bear in mind that what is called gotra is not a family but a supposed family grown into a sept or clan descended from a common ancestor, and that it is not confined to only Brahmins but extends to all the twice-born castes; that a large number of Kshatriya and Vaishya castes claim to belong to the same gotras. Is it possible that so many millions of such twice-born in India are descended from one or two dozen rishis or gurus?

There is no trace of the system of gotras in the Vedic times. If the Aryans developed the exogamous system later on in India, it could not be due to the existence of a similar system in the more ancient times but was probably borrowed from the exogamy prevailing in India.

In order to help us in clearing the difficulty we shall go outside India for facts and materials which would be helpful in throwing light on the point. I shall do this best by utilizing the large digest of the materials made in four large volumes on *Totemism and Exogamy* by J. G. Fraser.

Totemism, which is derived from an American Indian word is an intimate relation which is supposed to exist between a group of kindred people on the one side and a species of natural or artificial objects on the other side, which objects are called the totems of the human group. To this general definition which probably applies to all purely totemic peoples it should be added that the species of things which constitutes a totem is far oftener natural than artificial and that amongst the natural species which are reckoned totems the great majority are either animals or plants.

Totemism is a crude superstition, not a philosophical system. The relation of a man to his totem is one of friendship and kinship; as far as possible heidentifies himself with his totem. It is a mistake to speak of a totem as a god and of totemism as a religion.

The respect which a man owes to his totem as a kinsman and friend usually prevents him from killing and eating it when it is an edible animal or plant; but sometimes he kills and eats it for the purpose of identifying himself with it more completely. Perhaps the original custom was to eat the totem and the latter custom was to abstain from it. Similarly people used to eat their dead relations as a mark of respect and affection but in later times they ceased to do so. In most tribes the totemic clans are exogamous, but in some they are not so.

Totemism is distinct from and older than exogamy. Totemism is peculiar to the dark skinned and least civilized races of mankind who occupy the tropics, the Southern hemisphere and the Northern hemisphere. Totemism appears to have originated independently in several centres. The theories of origin of totemism suggested by Mr. Frazer are :—

The first theory is that totemism originated in the doctrine of the external soul or the supposed possibility of depositing the souls of living people for safety in external objects, such as animals or plants. On the whole this theory has not been confirmed by subsequent research though the doctrine of external souls appears to be combined with totemism by some tribes in Central Australia and West Africa.

The second theory is that totemism originated as a system of magic designed to supply the community with the necessaries of life, especially with food and drink. This theory was suggested by the discoveries of Messrs. Spencer and Gillan in Central Australia. But the motive which this theory assigns for the origin of totemism is too rational and the social organisation which it assumes is too complex to be primitive.

The third theory is that totemism originated in a primitive explanation of conception and child-birth. The theory was suggested by the beliefs of the Central Australian aborigines. But beliefs of the Central Australian aborigines as to child-birth appear to be one stage removed from absolutely primitive. The absolutely primitive beliefs as to conception and child-birth have since been found by Dr. Rivers among the Banks' Islanders whose system of totemism accordingly appears to be that absolutely primitive system which the author of *Totemism and Exogamy* had theoretically postulated. The conceptional theory of totemism seems in his opinion to explain all the facts of totemism in an easy and natural way, and thus the ultimate source of totemism is a savage ignorance of paternity. Such ignorance must at one time have been universal among men;

and the totemic theory of conception and child-birth is one which would naturally suggest itself to the mind of the savage; in particular it would find support in the common fancies of pregnant women. But while totemism may have originated in ignorance of paternity, it has survived among many peoples to whom the fact of paternity is well known, though some of them still continue to believe that women may occasionally conceive children without the help of the other sex. Thus the fancies and the longings of pregnant women may have had a preponderant influence in the creation of totemism. Such fancies and longings are not confined to savages but are commonly shared by civilized women. But while the conception theory seems to explain totemism it does not explain exogamy.

J. F. McLennan, the discoverer both of exogamy and of totemism, was led to his discovery of exogamy by an attempt to explain the form of capture as a marriage ceremony.

Dr. Westermark holds that exogamy originated in a natural aversion to sexual intercourse between persons who have been brought up together and that as such persons are commonly blood relations the instinct finally took the form of an aversion to marriage with near kin. According to him the instinct in question resulted from natural selection since marriages with near kin appear injurious to the species.

L. H. Morgan held that exogamy was introduced to prevent the marriage or cohabitation of blood relations, especially of brothers with sisters, which had been common in a preceding state of sexual promiscuity. This view is probably correct, and has been strongly confirmed by our new knowledge of the exogamous system of the Australian aborigines.

The two two-class, four-class and eight-class systems of the Australian aborigines appear to have originated in a series of successive bisections of the community for the purpose of preventing the marriage of near kin.

Thus the exogamous system of the Australians seem to have originated in an attempt to prevent the marriage of the brothers with sisters. The aversion to these and similar marriages of near kin must have existed before it was embodied in an exogamous rule. That aversion shows itself in the widespread customs of avoidance which are observed by certain marriageable persons towards each other.

It would seem that the division of a community into two exogamous classes was advised as a means of enabling people the more easily to avoid those marriages to which a strong aversion had already grown up in the community; especially the marriages of brothers with sisters and of mothers with sons.

The effect of the two-class system is to regulate all marriages between men and women of the same generation but not all marriages between men and women of different generations; since with female descent the two-class system allows a man to cohabit with his mother-in-law and his own daughter, while with male descent it allows him to cohabit with his own mother and his daughter-in-law.

Thus the whole exogamous system of the Australian aborigines is explicable on the hypothesis that it sprang from the aversion to the marriages of near kin and that it was produced by a series of deliberate bisections of the community intended to prevent such marriages. What exogamy introduced was not individual marriage but group marriage, and the size of intermarrying groups was reduced with each successive bisection of the tribe. The best record of group marriage is the classificatory system of relationship.

The classificatory relationships result directly from the bisection of a community into two exogamous classes; they appear not to be affected by the subsequent bisections into four and eight sub-classes which have taken place in some Australian tribes, but which have not been found to occur in any other part of the world.

The custom of group marriage still exists, or existed till lately in some Australian tribes, though the intermarrying groups are much smaller than the exogamous classes.

It seems to me that primitive society comprised a number of distinct food-groups somewhat like hunting packs organized under a leader for the purpose of hunting in quest of food, destruction of wild animals, clearing away the forest, and fighting with hostile groups of men. Some of the food-groups would naturally ally themselves against other groups. Such alliances would lead to matrimonial or would be based on connections between women in one group and men in the other. Social organization would thus be based on food quest and marriage alliances. These facts combined with aversion to marital connection between near relations would lead to an understanding to convert two or more such groups into an exogamous one, on a mutual, formal or instinctive agreement that no marriage of a male could be allowed with a female within his group. Further it must be borne in mind that in primitive society, the male having to be constantly out hunting, fishing or fighting, would have to leave the females in the management of not only their household, but of many of the affairs now attached to the stay-at-home males. The females would thus gather in their hands duties and functions, making them all powerful-at-home, while their connection with the wandering males would be casual, uncertain thus leading to matriarchal and matrilinical systems.

What would be then more natural for the primitive hunting, warring and wandering tribes, than to name their groups after some tree or animal or river, in the midst of which they moved, had temporary settlements. Such a totem, in the first place would normally provide the social groups with its name somewhat in the fashion of boy-scout groups being named Foxes, Peewits. In the second place this name would tend to be the outward and visible sign of an inward and spiritual grace that somehow flowing from the totem to the totemites,

sanctifies their communion (*vide*—Marett *Anthropology*—Home University Library, p. 166).

Having explained what is meant by exogamy and totemism, I have again to lead you to the state of things existing in the Kanarese districts. At the southern end of it we have a Dravidian people completely totemistic in its organization—with exogamism groups—named after animals and natural objects and descent of both the group name and properties through females, in fact matriarchal and matrilineal. These groups are called *balis*. As I have pointed out in a paper read by myself in 1908 before this society on "*Balis and Totems in Kanara*," Journal of the Anthropological Society of Bombay, VIII, p. 385, the word *bali* is probably derived from the Kanarese word *bali*, therefore that which traces lineage, hence sept or *kul*. I have given a list of the *balis* or *barris* found among the Tulu castes in South Kanara (*Ibid.*, p. 387; see also Journal Anthropological Society of Bombay, IX, pp. 255, *et seq*) so far discovered among them, and have shown that even the Deshasth Brahmans of the district—have incorporated *balis* named after animals, plants, fruits and other natural objects (*e.g.* horse, palmyra tree, lime, banian tree, elephant, sea) in their exogamous system.

Proceeding to North Kanara within this presidency, in my paper on *Balis and Totems* published in Vol. IX of the Journal of the Society (pp. 255 *et seq*), I mentioned as many as 72 *balis* belonging to several Shudra castes. I have since discovered a few new balis and have to revise the derivation of several of the *balis* noted before.

The following have to be added to the 72 balis yet discovered—

Balis.	*Among the castes.*
Ajji	Mogel.
Ammana	Uppar.
Argal	Halvakki, Vakker.
Depnig	Shilongis.
Hona (gold ?) ..	Haslar.
Majken	Shilangis.
Miggi	Halvakki Vakkal.
(Midigai—momardica charantia Lin.)	
Varle .. .. (from varle white ant.)	Kunbars.

Large white ant hills are objects of worship among some Hindus in Kanara. On them or near them are placed stones (*jat kas*) of ghosts and spirits, some of the white ant mounds are believed to be haunts of cobras. In the town of Kumpta in North Kanara near the Court house is a temple dedicated to *amma-devi*, in which there exists a large white ant-hill about 20 feet high, on one side of it is placed the image of the goddess. There is believed to be inside it a large cobra, for cobra feeding milk and eatables are placed near a large hole, which are eaten by somebody or something. The Kumbars having the *varle bali* are called Pat Kambars.

The following derivations of some of the *balis* have also been suggested :—

Kanne—from Kaṇeri (Kan.) Zizyphus Oenoplia a thorny creeper (Rhamnaceae) found everywhere decoction of the roots of which is used in cases of malaria.

Honne—from honne (Kan.) (Pterocarpus Marsupium)—a timber tree fairly common in the ghaut forests of Kanara, wood used for building purposes and particularly sought for making native drums. Incisions in bark give out a blood-red gum which is used for treating their animals' wounds, etc. This gum is known in commerce as the "kind" or "Bengal kind."

Shivani—Gmelina Asiatica (Lin) (verbenaceae), a tree found everywhere. It is closely related to the teak.

Mamal—from Peythocolobium Dulce (siguminoeae)—Powder of the pods is used as a medicine for cough and pneumonia.

Manjana, a shrub of the same family as tulsi and lavender. The dried leaves and flowers have a pleasant scent.

Hire—from hire (Kan.) Luffa Acutangula (Spring) is a cultivated plant. Fruit used as a vegetable. Or Hire mara (Hymonedicyen obovatum)—a big sized tree fairly common in the deciduous forests of the N. Kanara ghauts; the bark containing an alkaloid used as a substitute for quinine.

Hole (Terminalia Arjuna)—a huge tree invariably found on the banks of large streams and rivers, common on either side of the Kalinadi, Beddi and other rivers.

Kadeechi—sirissa tree—Accacia Specioca.

Nag—probably from Nag-cobra. Nag champige is supposed to be sacred to the cobra (which is attracted by its smell) and is therefore revered by those who own the bali Nag.

Shire—from shirkal tree (Kan.)—Cleomephentaphye (Lin)—Gynandropsis Pentaphyla (Dec.) not from Accacia speciosa—sirissa tree.

Shivin—from *shivanni* (Kan.) Gmelina asiatica (not Gmelina arborea, Kuli or Kasmiri tree.

Belar—probably from *bilad* tree Dyospyros Tupru (Buch).

Hongar—from *kongar* (Kan.) Indian coral tree Erythrea Indica.

Halu—from the creeper halu (Kan.) Chonemarpha Malabarica (G. Don).

Hebbu—probably from Kan. hebbu—Dioscara Atropurpurea (Rox.)

A number of queries were raised in my paper, printed in Vol. IX of the Society Journal, pp. 277-78, which I might answer here :—

(i) Whether a totem object is regarded as ancestor of the sept which bears its name ? They call the bali—"my father-mother" or—"my brother-sister."

(ii) Whether the spirit of the primeval ancestor is believed to reside in the totem and is therefore worshipped in it ? The careful enquiries made result in this question being answered in the negative.

(iii) Whether the spirits of deceased ancestors are believed to be residing in the totem object to reincarnate in the women of the bali ? No.

(iv) Whether the spirit of the totem species is regarded as guardian deity of the sept ?

(v) What is the motive of the cult of or reverence paid to the totem ?

The answer to the last two questions is that I have not been able to trace any deification of the totem in Kanara and all that I can glean from answers of the people is that the totem is regarded as kineman, as if they were of one flesh and blood.

Karnatic Totemistic Castes.

Going from Kanara to the Karnatik we find among the Shudra classes exogamous groups called *bedagus*, some of which are described below and for which I am indebted to the materials collected by my friend Mr. E. Bunyan.

Kurushina Shetti.

In general they are called Julayas. Julaya means a weaver. They get this name after their general occupation. They are one of the chief branches of Lingayats. They, like other Lingayats, wear *ling* and observe many practices of Lingayats. They are divided into endogamous classes according to castes and have got the following exogamous divisions amongst them, which are called *gotras* or *bedagus*, based on a *rudra* and a *rishi*:—

No.	Gotras or Bedagus.	Rudras.	Rishis.
		I. Brahma Warma.	
1	Parma gotra.	Nilkant rudra ..	Brugu rishi.
2	Hon ,,	Adi ,, ..	Durvasha ,,
3	Benne ,,	Anadi ,, ..	Barudwaja ,,
4	Bandi ,,	Avyaktya ,, ..	Kathaya ,,
5	Sara ,,	Anama ,, ..	Gautama ,,
6	Darma ,,	Prachaya ,, ..	Kausalya Maha rishi.
7	Swarba ,,	Abagata ,, ..	Samkaya rishi.
8	Hemme ,,	Bargadevo ,, ..	Walmika ,,
9	Kadle ,,	Vishalabadra ,, ..	Kaumbika ,,
10	Monasu ,,	Heranka ,, ..	Varnade ,,
11	Banna ,,	Durpakshappa ,, ..	Atriya ,,
12	Halige ,,	Mahabala ,, ..	Vasishta ,,

No.	Gotras or Bedagus.	Rudras.	Rishis.

II. Kshatrya Warma.

1	Mullu gotra.	Shri rudra	Vantangarba rishi.
2	Hittu ,,	Wrushabadwaja rudra.	Kutsalya ,,
3	Nuchhu ,,	Sahsidar ,,	Upumanyau ,,
4	Deva ,,	Shula Pani ,,	Paulasya ,,
5	Halu ,,	Kama Sanhar ,,	Palasya ,,
6	Kinkala ,,	Shrikanta ,,	Vedavyasa ,,
7	Gorige ,,	Sitikant ,,	Narada Maha ,,
8	Saligo ,,	Gangadhar ,,	Janaka ,, ,,
9	Gowda ,,	Kodand ,,	Bhagi Raja ,,
10	Midiohi ,,	Pinakin ,,	Parusha Maha ,,
11	Mini ,,	Shaktisahametan ,,	Sanada ,,
12	Basiri ,,	Pashupathi ,,	Ganeya ,,
13	Are ,,	Swanu ,,	Vaman Maha ,,
14	Ing ,,	Durjata ,,	Agasya ,, ,,
15	Vanki ,,	Nila Lohiti ,,	Sharandyana ,,
16	Inchi ,,	Pandag ,,	Vishwamitra ,,
17	Gaduge ,,	Panchang ,,	Vishampaya ,,
18	Jeerige ,,	Saamarga ,,	Mandayva Maha ,,
19	Kako ,,	Krushanaretra ,,	Markandeya ,, ,,
20	Watto ,,	Pugrashona ,,	Jamadagna ,,
21	Kesari ,,	Shri Purantak ,,	Pagra Maha ,,
22	Gundu ,,	Shri Gunatmak ,,	Arsaka Narada ,,
23	Kanja ,,	Vishwamatak ,,	Sanskasya ,,
24	Anasa ,,	Vedatmak ,,	Savasya ,,
25	Jali ,,	Pingalakshya ,,	Sulcha ,,

No.	Gotras or Bedagus.	Rudras.	Rishis.

II. Kshatrya Warma—contd.

26	Katti	gotra.	Parichavaktra	rudra.	Angirasa Maha	rishi.
27	Kere	"	Trilochan	"	Mudgala "	"
28	Hug	"	Ananta	"	Ambara "	"
29	Raksha	"	Sahasraksha	"	Arina	"
30	Ima	"	Saharasrempa	"	Saranga	"
31	Irani	"	Sahasramuka	"	Shrivatsya	"

III. Vaishya Warma.

1	Rama	gotra.	Lokesha	rudra.	Yama Maha	rishi.
2	Iniji	"	Shkotra Pala	"	Kosha Bhasker	"
3	Arya	"	Kamalakalan	"	Dadija	"
4	Tikki	"	Janardana	"	Chippaja	"
5	Arasina	"	Jagannath	"	Rovcja	"
6	Samsara	"	Devotama	"	Padalochana	"
7	Samigo	"	Bhunatha	"	Shavya Deva	"
8	Hog	"	Pralayakalada	"	Mriga Sing	"
9	Gullu	"	Ashwamatak	"	Brahma Vishayaka Maha	rishi.
10	Ken	"	Utsahana	"	Akra	rishi.
11	Gadigo	"	Shankor	"	Wutama	"
12	Muddu	"	Vagishwor	"	Senathan	"
13	Gikili	"	Bho	"	Sona	"
14	Anchu	"	Kala	"	Mahasena	"
15	Kudara	"	Vamadeva	"	Jyamuna	"
16	Sindu	"	Yamkesha	"	Maricha Maha	"
17	Banaji	"	Khrthivasa	"	Samudra Nabi	"

No.	Gotras or Bedagus.	Rudras.	Rishis.

III. Vashya Warma—contd.

18	Utama	gotra.	Kaparthi	rudra.	Indu Nabi	rishi.
19	Naga	,,	Kanda Paurusha	,,	Sutamba	,,
20	Nellu	,,	Mruda	,, ,,	Paurusha Rama	,,
21	Bile	,,	Mrutyunkjaya	,,	Shalya Maha	,,
22	Kadu	,,	Girisha	,,	Jala Sand	,,
23	Janju	,,	Vishwanath	,,	Malik Arjuna	,,

IV. The following are of the Shudra Warma, having neither rudras nor rishis:—

1.	Kamadi gotra.	7.	Koti gotra.
2.	Rikki ,,	8.	Malligo ,,
3.	Kurivi ,,	9.	Durga ,,
4.	Maralu ,,	10.	Kunte ,,
5.	Kadi ,,	11.	Kanni ,,
6.	Hullu ,,		

There is not a single other caste that has got so many divisions as this one. Members of the same *gotra* or *bedagu* cannot intermarry. They get this name, *i. e.*, *Kurubina Shetti* from the founder of this religion who is supposed to have been a resident of Bellary of the Madras Presidency. It is said that this man was informed by God direct to have so many divisions in his followers, and therefore it is clearly stated that if any one try to add one or to omit one he will get all curses from all gods in creation here in this world and in the world to come. Besides this all are strictly objected from giving information to any one. As far as I know the man who gave me this very information lost his mother the very next day and a daughter a few days afterwards. Though this cannot be believed as a curse from god, he believes that this was a punishment from

his god for having given me this information. As any one from any higher or lower caste and creed is not taken to their community they are strictly prohibited from giving out religious information. The priest amongst them is a *Jangam* and especially one who is at Makut near Badami.

Devangas.

They are called *Devangs* after *Devang Rishi*. The real meaning of the term—*Deva* (God) *anga* (limb)—is, so to say, that they are the children of God. They say that *Devang Rishi* had 18 children and the present *Devangas* are the descendants of the eldest son.

They worship god Banshankeri (who has got a temple three miles away from Badami) and Ramling. They do not worship *Basavanna* like other *Lingayats*. They do not wear *ling* but a sacred thread like Brahmins.

They have got the following endogamous divisions which is called *gotra* or *gotras* (*bedagus*). There are 64 *bedagus* amongst them. The most important of them are:—

Honnulale.	Gayanadavaru.
Kantenavaru.	Honnubagiladavaru.
Bermanavaru.	Honnukalasadavaru.
Bannadavaru.	Honnubarannavaru.
Arasinadavaru.	Kab-jeerigeyavaru.
Simhasanadavru.	Katenavaru.
Kalasadavru.	Kongedyavaru.
Pattadavaru.	Amlia-naru.
Chandrachakkadvaru.	Kubbannavaru.
Halugammadvaru.	Shivacharyadavaru.
Honnuputtivaru.	Sakriyannavaru.
Hittuganiyavaru.	Lalinavaru.
Devayanavaru.	Yentugowdavaru.
Honnu-unguradavaru.	

Members of the same *bedagu* cannot intermarry.

On the 5th day after the baby is born *Eidudasi*, *i. e.*, a silver or gold plate is done and is tied to the neck of the baby. In the plate abovementioned they should engrave an image of god Shettgava.

Any learned Kanarese scholar will detect in some of the above *bedagus* the trace of names of animals and plants and material objects. As to how far these objects are reverenced no enquiry would elicit any light and further research is necessary to trace the derivations of the terms as also several other points that arise in this connection. Here is a wide field for scholars for *Swadeshi* industry on such interesting and valuable enquiries, which I hope will be taken advantage of.

PART III.

Some Addenda and Corrigenda.

I venture to add a few notes by way of addenda and corrigenda to the accounts published in the *Bombay Gazetteer* (Kanara).

Kanarese Castes of North Kanara.

The principal Kanarese castes:—

		Population.
I.	*Brahmans—Havigs*	39,710
	Males	20,609
	Females	19,061

II. *Traders*—(1) Banjigs, (2) *Kannada* Vanis, (3) Mallavas.

III. *Manufacturers and Craftsmen*—(1) Chamgars (Kanarese), (2) Garuds, (3) *Kannada* Kumbars, (4) Badigers, (5) Uppars, (6) Ayers.

IV. *Palm-tappers*—(1) Halepaiks, (2) Komaripaiks.

V. *Fishermen*—(1) Ambigs, (2) Bhois, (3) Harkantas, (4) Mogers, (5) Kabbers.

VI. *Musicians*—(1) Sappaligs, (2) Hallers.

VII. *Servants and Labourers*—(1) Agasara, (2) Kelasis, (3) Ghadis, (4) Adbaktis (Kanarese).

VIII. *Husbandmen*—(1) Vakkals, (2) Nadors, (3) Padlis (4) Jains, (5) Arers, (6) Khetris.

IX. *Depressed Classes*—(1) Mukris, (2) Haslars, (3) Chchalvadis.

There are *Konkani*-speaking castes corresponding to—

II. (2) Kannada Vanis.

III. (1) Kanarese Chamgars.
" Kumbars.
" Sutars (Badigers).

VII. Kannada Kelasis.
" Adbaktis.
" Madivals (Agasi).

Except the Chamgars (Kanarese) who hail from the North (Goa), it may be safely asserted that all the Kanarese castes came into Kanara from the East (Kanarese Dekkhan) or the South.

Most of the Kanarese castes have a regular totemistic organization by *balis* (*vide* above).

The Chamgars on the coast speak *Konkani* as their mother-tongue and those above the ghats speak Kanarese at home. But they seem to belong to the same stock and intermarry. Their family gods are mostly in Goa and Konkan.

The Chamgar women of Kanara are, it is sometimes stated, celebrated for their *extraordinary* beauty. This is an exaggeration. I would rather say that they are noted for their striking beauty or good features.

The Chamgars in India carry on their trade amidst filthy surroundings and are very poor as a rule—hence their degradation. Even in England tanners and shoemakers are not held

high in society (see for instance Mrs. Craik's "John Halifax Gentleman"). No wonder in caste-ridden India, the Chamgars are treated as untouchable, however high *racially*.

There is no evidence of the *bali* system among them. They rejoice in having *devaks* like the Kumbis of Goa and Konkan.

They are evidently Goan in origin, not Kanarese.

(ii) Havigs or Haviks or Haigas.

The *Gazetteer* account needs much recasting.

Better first to omit all reference to their racial connection with Halvakki Vakkals (see *Gazetteer* on Halvakki, Vakkals). This supposed origin is more than doubtful. The racial connection of Havigs with old Dravidian tribes is not greater than that of other Brahmins. Out of respect to the feelings of Brahmins (which is keenly sensitive in this matter), I would say nothing as to the supposed racial connection of *any particular* Brahmin caste, though in introductory remarks something may be said *in general* of what applies to all the Brahmin castes this side.

It may be noted that the Havigs preserve all the characteristics—physical and intellectual—of high class Indo-Aryans (fair brown colour, pointed nose, brachycephalic or mesocephalic cranium, etc.).

The Havigs—though Brahmin—so highly appreciate the dignity of manual labour that more than half of them take to personal cultivation of especially the areca-nut and cardamom gardens, and contribute more than any other community to the agricultural and horticultural wealth of the district. *Minus* the products of their spice gardens what has North Kanara to boast of except its forest and wild animals (*vide* Forbes' *Wild Life in Kanara*)? See Appendix to this.

The Havigs of North Kanara have absolutely no trace of totemism; but the Shivallis (a branch of Havigs) in South Kanara appear to have survivals of the system.

The name "Havik" is probably from "havyayaka"—sacrificer, a derivation supported by the Sahyayadari Khanda. The Havigs, according to tradition, were brought into Kanara especially for sacrificial purposes—hence the name.

It cannot be from "*havu*"—serpent, because—

(*a*) Kanara is not more a snake country than other districts this side—Malabar enjoys that privilege rather than Kanara.

(*b*) ಹವ್ಯ is purely a Dravidian word and Aryan Brahmins settling in Kanara would not call themselves by a Dravidian name.

(c) The change from ಹವ to ಹ would be against the laws of euphony.

As to the *maths* of Havigs, mention must be made of the *math* at Kekkar, which is the headquarters of the Ramchandrapur Swami within Kanara. It is said that it is the *math* out of which sprang up the Ramchandrapur *math* in Mysore which latterly became the principal headquarters of the Swami. This Swami has also got a *math* at Gokarn, which is considered the *original math*.

The old literature and records of the Havigs are kept in *Tiglari* characters (akin to *Malayalam—not Tamil*). This is true of many old records in both North and South Kanara. The fact may be accounted for by the existence in Kanara in remote ancient times of a ruling race of the Nayars (Nadayars, Nadors or Bants) whose language was Malayalam. The Nayars seem to have been the first ryot-landlords or *malavargadars* of whom there is any record (*vide* pp. 78-79 of 12 B. H. C. R. Ext. O.T.—in which the authorities are given).

Their Kanarese does not appear to be an *incorrect and unidiomatic* language as the *Gazetteer* calls it. It is probably a mere variety or dialect of Kanarese (in which it is said the *Jamini Bharata* is written).

The practice of giving bride-price is not due to the existing paucity of women among Havigs: the proportion of females to males among them is not less than among Gaud Sarasvats. It is probably the survival of an usage that arose, when at their first settlement in Kanara there was dearth of females in the caste.

Some Notes about Agriculture, etc., of Haviks in Kanara.

(By Mr. Shastri, Pleader, Kumpta.)

The community may be divided into two divisions—Vaidiks and Grahasthas (ವೈದಿಕ ಮತ್ತು ಗೃಹಸ್ಥ). Vaidiks are called by one or other of the following names:—

Bhat, Pandit, Joshi, Dixit, Shastri, Sabhahit. Grahasthas are always called Hegdes, and a few of them are called Hebbars and Gaumkars. Again, the people residing above the ghats and those residing below the ghats may be separately considered.

First as to the people above the ghats.—Vaidiks and Grahasthas may be numbered as 5 to 95 per cent. respectively. *Vaidiks* follow their own vaidiki profession and also agriculture. *Grahasthas*, however, follow the profession of agriculture only. They never follow the profession of vaidiki. They never accept daxinas, etc. Their whole time in business means time spent in agriculture. Their lands mostly consist of garden-lands in which betel-nuts, pepper and cardamoms chiefly grow. They employ no local Kunbis or Shudras as below the ghats. The Havik themselves do most of the work in the gardens and sometimes they engage coolies going from below the ghats for their assistance. Even then they cannot help doing most of the work personally. They personally do the work of manuring, planting trees, collecting betel (ಪೋಕಗೆ ಮತ್ತು ಅಡಕೆ), etc. They also do the work of tying *khottes* and reaping or cutting bunches, etc. The *khotte* business is a very troublesome affair. They themselves prepare the *khottes* but some of them cannot tie them. Those

people who cannot tie them engage Haviks or Shudras from below the ghats for the purpose. The *khotte* business takes place in the middle of the rainy season (July and August). Those that do this business take three meals a day. They eat freshly cooked rice, butter and curds, etc., in the morning at about 9 o'clock and then climb trees for tying *khottes*. A man climbs a tree and sits at the top and drags towards him many surrounding trees and ties *khottes* round the bunches of all these trees. Then from that tree-top only he proceeds to other trees. In fact, they go from tree to tree without coming down. They finish their daily business at 2 or 3 p.m. and come down. Then they take another meal. As their business causes much pain to the body, they take rest in the afternoon. They are given specially good food. If wages are to be given, Rs. 8 are paid for one thousand *khottes* tied.

'In the months of November, December and January the bunches of betel-nuts are cut. Betel-nuts are prepared to be sold. The nuts are to be uncovered. This is also very tedious. Men, women and boys at night kindle fires owing to the extreme cold, and sit round and remove the outer covers of the betel-nuts till 11 or 12 p.m., and after that they take their supper. The afternoons are also occupied by the same work. The most busy season for these agriculturists is the time from November to the end of February. The betel-nuts are to be then coloured and dried and to be sent for sale. Cutting off cardamoms is also done by them personally. This too is a laborious task. It is said above that people engaged in the work of tying *khottes* and cutting of bunches of betel-nuts, take a meal at about 9 a.m. This meal is not of the previous day's boiled rice but is of freshly cooked rice. The climate there is extremely cold and malarious and the previous night's boiled rice if taken next morning when the cold is very severe will make them fall ill. That cannot be easily digested. Hence the previous night's rice is not eaten next morning by people above the ghats. It is eaten by some people below the ghats as it suits the hot climate.

Now as to rice-fields above the ghats. There is no *palu* or *geni* system there. There are no Shudras residing there. Hence the owners of the rice-lands do everything in the matter of cultivating these lands, except the work of ploughing. Ploughing is prohibited by the Shastras for Brahmins and hence that is not done by them. For that only they engage coolies going from below the ghats for wages. The owners themselves do the work of sowing, transplanting, removing weeds, reaping, thrashing, etc.

Now as to the Haviks residing below the ghats.—Rice-lands are more than garden-lands. In most of the villages in the Honawar Taluka there are gardens in which betel-nuts and betel-leaves are grown. Here, too, the people water and manure the gardens, and the rest of the work, such as preparing betel-nuts for sale, etc., is done by them personally. Pepper is, to a small extent, grown and cardamoms are not grown at all. There are also *bhagayats* in which cocoanut-trees are grown. These *bhagayats* are not like betel-nut gardens. The *bhagayats* do not require so much labour. In some cases they are watered and in others they are not even watered. To grow betel-leaves is very troublesome. The betel-nut trees to which the creepers are encircled require an extraordinary quantity of manure and water. All this is done by the people personally. As to rice-lands, they are either given in *geni* or *palu* tenancy. In both the cases, there is no trouble for the landlords. They are simply to supervise.

In Mooroor and Kallabbe in the Kumpta Taluka, garden-lands are more than rice-lands, and many people there are experts in the work of tying *khottes*. They for that business, also go above the ghats. In other villages, there are some gardens here and there but the extent is small.

In Honawar Taluka, in Hosakuli, Salkod, Unchgeri and Hebbankeri and some other villages, it may be said that garden-lands are more than rice-lands and the gardens are exceedingly

good owing to the special personal care taken by the owners. For they grow betel-leaves more than at other places, and therefore manuring and watering are more carefully attended to than in other ordinary gardens.

There are some special holidays observed by the Havik community, *viz.*, Alyanamawase, which is Ashadha Bahul Amawase. In cases of recent marriages, the first Alyanamawase coming after the marriage is observed with greater pleasure. Three or four days before that holiday, the people of the father-in-laws' side, including the people of the village and relatives, etc., go to the son-in-law's house for inviting the son-in-law for the holiday. A grand feast takes place there for all the people. They return in the afternoon. Then on the Amawasya day, the son-in-law's side, including his village people, relatives, etc., go to the father-in-law's house. There too a grand feast takes place for all the people. These people too return in the afternoon. The next day, the father-in-law presents some cloth to the son-in-law, and he returns home thereafter.

Another holiday observed by the community is Bhumihunime, (*i.e.*, Ashwija Shudha Paurnima). This holiday is observed with greater pleasure by the Haviks residing above the ghats. Bullocks are adorned with garlands of flowers, etc. They are given special things to eat. The people too prepare special cakes and eat them for the holiday. The earth is also worshipped.

Another holiday is Gangastami (Ashwija Bahul Ashtami). On this day, at about 9 in the morning, women after bathing go to wells with pots, draw water, and then bring the pots and place them before the Tulsikatta and worship the pots. After that, the pots are brought into their house and placed on a pât (ಮಣೆ). That day also, some cakes are prepared for the holiday.

A Brief History of the Haviks as found in the Sahyadrikhanda.

In the city of Jayanti, on the bank of the river Varada, there was the king Mayurawarma, the son of Chandrawarma. Mayurawarma performed penance and by virtue thereof went to Devendra. In the middle of the conversation, Indra told the king that his kingdom was censurable as the same was without Brahmins. Mayurawarma returned to his kingdom and with his retinue set out with the object of bringing Brahmins to his kingdom, and reached Ahichatra. There were living five classes of Dravida Brahmins, all engaged in Vedic studies, etc. The king presented coins, etc., to the Brahmins and praised them that they were gods on earth. He also told them that they (Brahmins) by offering sacrifice to the gods, could get any desired object; that there being no Brahmins in his country and no sacrifices too, he was equal to a Shudra; and that he was not therefore heeded by the gods. He then requested them to come to his country. Thus the Brahmins went to the king's country with their families. The king got various kinds of sacrifices performed by the Brahmins and gave them money, gold coins and gifted some villages (18) to them. After a long period, the king died and his son Trinetrakadambaka (ತ್ರಿನೇತ್ರಕದಂಬಕ) came to Gokarn with his mother and sisters. There Chandrasana, (ಚಂದ್ರಸೇನ) the king of Gorastra, (ಗೋರಾಷ್ಟ್ರದೇಶ) received Trinetrakadambaka with great respect. Trinetrakadambaka's sister was married to Chandrasana's son Lokaditya (ಲೋಕಾದಿತ್ಯ). Trinetrakadambaka was requested by Chandrasana to bring some Brahmins to his kingdom (Gorastradesha) (ಗೋರಾಷ್ಟ್ರದೇಶ). Accordingly Brahmins were brought here too. In this country, one Chandala (ಚಾಂಡಾಳ) named Hubbasika began to rob Brahmins and others of their money, etc., and obstructed Brahmins in performing sacrifices and many of the Brahmins owing to this trouble went back to Mayurawarama's country from which they

had come. Other Brahmins who stayed in Gorastradesha joined in the wicked deeds of Chandalas and left off sacrifices, etc., and incurred sins. Seeing this, Lokaditya, by deceitful means, killed Hubbasika, and the other Chandalas being powerless became slaves or servants. After a time, the sage Parashara (ಪರಾಶರ) came to Lokaditya. The king Lokaditya worshipped the sage and said that every power, etc., of his was due to the favour of Brahmins like the sage, etc. The sage told the king that his country had a number of Brahmins during his father's time, that the Brahmins who had come to his country had returned back to their place, that sacrifices were necessary to please the gods and to obtain their favour, that without Brahmins they could not be performed, and that therefore he (the king) should bring back Brahmins to his country and perform sacrifices. So saying, Parashara left the place and went away and the king Lokaditya went to the place where the Brahmins had returned to. He saw Bhattacharya, a chief Brahmin, and narrated all about himself and requested him to send back some Brahmins to his country. The Brahmins raised objections to go to that country on the ground that they all hated it owing to the trouble of Chandalas, that some of the Brahmins who still stayed there joined in the wicked deeds of robbing, etc., with the Chandalas and that, therefore, they would not like to go again. The king told the Brahmins that the chief of the Chandalas, *viz.*, Hubbasika, had been already killed and that the other Chandalas were all subdued, and consequently the Brahmins should have no further fear to reside in his country. The king with many Brahmins came to his Gorastradesa. The king arranged for 16 villages for the Brahmins to make homes and reside within the following boundaries :—in the west of Shayadri, in the east of the western sea, in the south of Gangawali (near Kundapur), and in the north of Gokarn or Gangawali (near Ankola). The king kept the Brahmins in these villages and told them to live here happily for ever. The king also gave them lands. In the south of Gokarn, the Brahmins

performed many sacrifices. As sacrifices were performed and havyas (offerings in sacrifices) were given to the gods, that place was called Havya, and the Brahmins that offered havya were called Havyakas. The king was much pleased with the performance of sacrifices by the Brahmins, and on that occasion gave them according to their desire, 16 villages, 10 towns, 10 villages above the ghats, places of deity (Durga) and five xatras of Shiva, Vishnu and Ganapati. On the same occasion, he also gave seven names (denominations) to the Brahmins. Those seven names are :—Sabhahita, Madhayastha, Yaji (now called ದೀಕ್ಷಿತ or Dixit), Awabhrita, Bhatta, Tantrika, Prabhu (now called Hegdes). These names were given according to the different branches of duties done by the Brahmins in the matter of sacrifices, etc. In sacrifices, one who knew what was allowed and disallowed by the Shastras was Sabhahit, the umpire was called Madhayastha, the actual offerer of sacrifice was called Yaji or Jaji or Dixit, at the end of sacrifice, the one who was to arrange for the special bath (ಅವಭೃತ) was called Awabhrit, the one who was well-read in the Vedas and Shastras was called Bhatta, the one who was versed in Agamatantra was called Tantrika, and the one who was to exercise his authority over the villages was called Prabhu Hegdes). He again gave 10 villages and specially the 3 villages on the bank of the river Sharavati, viz., Gunavante, Idgunji and Bakundara (now Balkura), to the Brahmins. The king made the Hegdes reside in some villages (the names of which are given in the text, but a few of them only can be now known—Karoor, Sawnoor, etc). The Brahmins studied the Puranas, Shastras, Jyotisa and were engaged in performing sacrifices.

The families of Sabhahita and Awabhrita were of Kashyapa gotra ; the families of Madhyastha were of Vasistha gotra ; Yajis or Jajis were of Vishwamitra gotra ; and the rest Bhattas, etc., were of one or other of the seven gotras. Thus their seven gotras are—Kashyapa, Vasistha, Vishwamitra,

Angira, Jamadagni, Bharadwaja, and Gowtama. The deities of their daily worship are—Ganapati, Vishnu, Shiva, Agni (fire) and Sanmukha, also Durga (Devi). The ten ghats already mentioned were of the Havik residence. They have five xatras of Shiva :—Gokarn, Gunavanti, Yana, Kaduba, Sajjeswara (ಸಜ್ಜೇಶ್ವರ). There were ten towns in the Gorastra-desha (all names cannot be now understood); Kumbata (Kumta) Kalasappa (Gersappa) can be known.

The villages of the Shudras' residence have been given, but only Ankola, Kuchodu (Kuchinadu) can be now known.

The king called the Brahmins by name Havyakas and kept here and there petty chiefs for their protection. Thereafter, the king divided his kingdom into several districts. The king and queen wandered over all these countries. Out of those countries, Haiva, Tulu, Malyala were considered as superior; out of them, again, the Gorastradesha, in which the king and queen resided, was the best.

Some Remarks about Kanarian Castes.

Desh-bhandaris.—This is a Konkani caste of *Bhandaris*. What are called *balis* among them is a misnomer I think. They do not speak Kanarese as home-tongue anywhere.

Halvakki Vakkals.—It does not appear that Halvakki Vakkals were selected more than any other local caste for brides by Haviks. I would therefore omit mention of the so-called "common tradition" in this respect.

Alya Amavase falls in Shravan (August) not in October-November. On that day *all Kanarese* caste people entertain their sons-in-law at a grand feast. The feast, the first time after the marriage of the daughter, is on a larger scale. The feast is not kept by Konkani or Marathi people.

Instrumental music is used at marriages among Halvakki Vakkals.

Nadors.—The Nadors (Nadavars with Nayars and Bants all of the same stock) were the original landlords—*mulvargadars* of the district so far as the records show (*vide* p. 78 of 12 B. H. C. R. Ext. O. T. for the authorities, etc.).

They are the most progressive of the non-Brahmanic castes of North Kanara.

Their religious head is Tahacharya of Govindrajapattam near Tirupatti—not the Shringeri Swami.

In North Kanara among all castes a man may marry—

(*a*) deceased wife's sister,

(*b*) mother's brother's daughter,

(*c*) father's sister's daughter.

The last is seldom, but it is not prohibited, and is resorted to in exceptional circumstances.

The *dhare* ceremony at marriage by pouring water as milk on the clasped hands of a couple is common to all castes of Kanara.

N. B.—This ceremony is in vogue among the Karhade Brahmins of Savantvadi and is, I am told, practised by the Chitpawan Brahmins.

Though divorce (a *vinculo*) is so common among the Shudra castes of South Kanara, there appears to be a strong feeling against it among the Kanarese Shudra castes in North Kanara, at least below the ghats. So the divorce (a *vinculo*) so as to permit the separated wife to marry again during her husband's life-time is *not* allowed among the following castes:—*Agers, Gam Vakkals, Halvakki Vakkals, Halepaiks, Mukris, Nadors* and *Suppaligs*. In fact it is more of a separation than real divorce. The separated wife is usually out-casted and joins one of the several prostitute castes in Kanara or forms a loose connection with somebody.

As the custom is of legal importance much caution is required in making general statements that divorce is allowed.

Where the matter is doubtful it would be well to add that it is not ascertained whether the divorced may marry again during husband's life-time.

Among the *Hallers*, *Kabbaligars* and *Badiges* the divorced wife may marry (during her husband's life-time) according to widow re-marriage form. I hear that this is *not* allowed among the Ambigs (Kabbaligars) in Kumpta Taluka or below the ghats and also among the Kanarese Sutars (Badiges this side). It is allowed among *Hallers*.

An important ceremony connected with divorce is the breaking of the *mangalsutra* or the lucky necklace tied by the husband round the bride's neck at marriage.

N. B.—The ceremony of tying the *mangal-sutra* (tali) is performed after the *dhare* ceremony among *all castes* this side.

Teetotalkers among Kanarese castes are—

(1) Havik and other Brahmins.

(2) Halvakki Vakkals.

(3) Nadors.

(4) Coast Helpaiks.

(5) Ganigs.

(6) Kare-Vakkals.

(7) Khetris.

(8) Badiges.

The Kanarese castes that drink toddy and liquor, or liquor only are—

(1) Mukris.

(2) Harkantes.

(3) Ambigs.

(4) Kanarese Chamgars as well as Konkani Chamgars.

(5) Gam Vakkals.

(6) Uppars.

(7) Hallers.

(8) Sappaligs.

(9) Mogers (except those in Kumpta).

(10) Highland Halepaiks.

(11) Bhois.

(12 Padtis.

(13) Nhavis (Kolasis).

(14) Agasis.

The condition of many of the Kanarese castes appears to be worse than it was when the *Bombay Gazetteer* was written. Some of the Konkani castes have progressed rapidly but to some extent at the expense of the Kanarese castes. For instance, the Gam Vakkals, who are described as fairly well off in the *Bombay Gazetteer*, have lost many of their occupancy lands and have acquired little or nothing, and are getting involved into debt. So it is with all the Vakkal castes. The Havigs show little progress. Education has made little progress among the Shudra Kanarese castes except Nadors.

Some Konkani Castes of North Kanara.

Daivadnya Brahmans (Sonars).

The (Konkani) Sonars of Kanara ought to be called by the name by which they call themselves, and which is used in courts in referring to their caste (Daivadnya Brahmin). Their customs, besides, are the same as those of Gaud Saraswat Brahmans and many other Brahmins in most respects, and there are not many more among the latter professing to be priests than among Daivadnya Brahmins. If the name Brahmin may be given to communities by far the majority

of whom are pursuing secular callings, why not to the Konkani Sonars ?

Such descriptions as conveyed by the expressions "*penchant* for stealing gold" and "clever cheats" in the *Bombay Gazetteer* (Kanara) will have to be omitted. They are keenly resented by a community which is rising, and, from my experience of several Hindu communities among the higher orders, I don't think the Sonars are worse off in respect of honesty than many others of them.

The so-called "dislike for Sonars" in Kanara appears to me to be an exaggeration. The noise of their implements is not less welcome than that of the coppersmiths. Both would be a nuisance at religious services. It appears that the rights of the Sonars were recognised by the Peishwas (*vide* pp. 34 and 35 of the Peishwa's Diary published by the late Mr. Justice Ranade).

It is said that there are 40 endogamous divisions of Sonars.

Their gotras seem to have been existing among the Daivadnya Brahmins from ancient times, just like other Brahmins. It is probable that they adopted the Sonar profession later on and their degradation was owing to the contempt in which some forms of manual labour are held by the higher classes.

Be it as it may, the physiognomy and intelligence and many of the habits of the Kanara Konkani Sonars indicate a noble origin as that of any twice-born community. If really being Vaishyas, they have claimed to be Brahmins, it is probably because the myth referred to is the judgment quoted on pp. 45–47 allows no middle class between Brahmin and Shudra.

Marriage with a father's sister's daughter is allowed—though seldom and not considered desirable.

The Kanara Sonars own temples at the following places:—

Mudgeri	1.	In Karwar Taluka.
Sunkiri	2.	
Kadwad	1.	
Bâd	1.	
Avarsa	1.	In Ankola Taluka.
Hoskiri	1.	In Kumta Taluka.
Gokarn	1.	
Kikkar	1.	
Baggon	1.	
Goodbatti	1.	In Honawar Taluka.
Haldipur	1.	
Bhatkal	1.	

The " disputes " at marriages appear to be *not at all* usual in Kanara.

Konkani Mussulmans.

Konkani Mussalmans—Navayats or Navaits (population 1,273 in North Kanara) and Konkanis or Kufis.
Marathi Mussalmans—Daldis, Dhobis.
Malayalam Mussalmans—Mapillas.

The rise of Mahomedanism in Western Asia and in Africa gave a great impulse to commercial intercourse between the Western Coast of India and Persia, Arabia and Egypt; and from the 7th to the 16th century, when the Portuguese became a great maritime power in the East, the monopoly of the trade was in the hands of the Arabs and Persians, who carried on trade with Western India. It was during this period that colonies of several Mahomedan communities, noted in the margin, were planted on the Malabar, Kanara and Konkan coasts. The immigration of the community of the *Navayats* had its origin, not in commercial enterprise, but in persecution in the country of their birth. In the early part of the 8th century the province of Iran was governed by a fierce Governor, Hujaj bin Yusaf, whose cruelties and crimes have made his name a synonym for what is wicked even among Mussalmans. This Governor directed his persecution especially against some respectable and opulent Mussalmans of the house of Hashem, and to escape his vengeance these Mussalmans took the desperate resolution of fleeing from the country, and

assisted by the good offices of the inhabitants of Shoofa, they embarked with their slaves in ships, in which some of them sailed to the eastward of Cape Comorin in India and others to Kanara. The descendants of the former are called *Nubbies*, and whether from admixture with the natives, as they assert, or from their origin as slaves, as the Navayats say, they have a rather darker complexion than the Navayats, who are very fair as a class. It is possible that on landing in India the latter intermarried with the natives of Goa or one of the adjoining districts, who are on the whole fairer than the people of Southern India, and this accounts perhaps for the fact that they entirely abandoned their native tongue and adopted the Konkani language. But they soon formed into a distinct community, avoiding intermarriage with other Indian communities and even other Mahomedans. Hence it is that the Navayats have preserved much of the original purity of blood and freshness of complexion of their Arabic ancestors. They are mostly found at Batkal in Honore Taluka and at Mangalore.

The Navayats are Sunnis of the Shafi sect. They are staunch Mussulmans and have a well-equipped organization of Kazis, Mullahs and other officers. Every settlement has its mosque or mosques; there are also shrines of saints or pirs at Batkal and Mangalore. The majority of the Navayats follow the profession of merchants in cloth especially *sadics*. They speak Konkani with a large mixture of Kanarese and Arabic words. Their tongue runs with a rapidity and noise that makes them hardly intelligible. They do not intermarry with any other class of Mahomedans.

The *Konkanis* or *Kufis* appear, as their latter name signifies, to be immigrants, who fled from Kufa, to escape the ravages of the Karmalian insurgents in A.D. 923-926 and settled in Konkan. They seem to have largely intermarried with local Konkani women. They dress, both men and women, like the Hindus, and have adopted many Hindu practices. In religion they are Sunnis of the Shafi sect, with a tincture of local

Hinduism. They are mostly found in Ratnagiri (Rajapur Taluka), Kolaba and Thana Districts. They follow the profession of sailors, land-holders and servants to Europeans. Konkanis do not intermarry with other classes of Mahomedans, and such intermarriages are considered disgraceful. But of late there have been instances of intermarriages of the Konkanis with Moghuls, Arabs and Dakhnis.

A more detailed account about the origin of the *Navayats* is given by Mr. A. Pais, B.A., LL.B., in the *Mangalore Magazine*, Vol. V, No. 8, p. 293, and the *Mythic Society's Journal* (Bangalore), X, 41, on the authority of Mahomedan historians, especially—

(1) Shams-ul-Ulma Nawab Aziz Jung Khan Bahadur *Tahir-id Nayat* (History of Navayats).

(2) Abu Jafar Tabir.

(3) Nawab Shanvariz Khan Shamsam-ul-Mulk.

The history of these authors carries the Navayats back to *Medina* as their original home. It consisted of three tribes descended from the tribe of Quaresh, one of them connected by blood with a daughter of Mahomed by Fatima. It was by the Governor of *Hedjaj* (*not Irak*)—Hujjuj bin Yusaf—that the Navayats were subjected to persecution, which compelled them to migrate under their leader Abdul bin Vayat (or Sayad Abdullah bin Vayat) to the province of Baghdad where they settled at Vayat in Hijira 60 (A.D. 682). Here they were again victims of persecution under the Shia Governors of Baghdad and fled to Basrah in Hijra 752 (about A.D. 1334). Thence they sailed to India, and landed at Goa and other places on the Western Coast. Those who settled in Goa and Kanara adopted the Konkani language. Elsewhere most of them speak Marathi side by side with Urdu.

The word "*Navayat*" is derived from the following combination :—

Banu (people) + *vayat*—a place near Baghdad—their settlement after leaving Hedjaj.

Banu (people) + *vayat* (sailor).
Banu (people) + *vayat*—united.

It is *not* from "nova"=new (Konkani for Sanscrit + *yat* + comers—as the *Bombay Gazetteer* supposes. In India there are many "new-comers" more so than the Navayats.

In combining *Ban* + *vayat* the name was shortened to B'N + *vayat* and then B was dropped—a process common in Arabic.

ON THE VESTIGES OF TIGER-WORSHIP IN THE DISTRICT OF MYMENSINGH IN EASTERN BENGAL.

By Sarat Chandra Mitra., Esq., M.A., B.L.

(*Read on 29th January* 1919.)

I have studied the various beliefs and superstitions about the tiger, which are current in different parts of India, and have embodied the results thereof in the undernoted five papers* which have been published in *The Journal of the Anthropological Society of Bombay*. In the course of my aforementioned studies, I came across the existence, among the people of the district of Rangpur in Northern Bengal, of a belief in a tiger-deity named Soṇārāya Ṭhākur who is believed to possess considerable supernatural powers. There is also current among this people a popular ballad which describes how this tiger-

*(1) *On the Indian Folk-beliefs about the Tiger* (*Ibid.*, Vol. III, pp. 45–60).
(2) *On Some Additional Folk-beliefs about the Tiger* (*Ibid.*, Vol. III, pp. 158–163).
(3) *On the Indian Folk-beliefs about the Tiger, Part III* (*Ibid.*, Vol. IV, pp. 80–89).
(4) *Indian Folk-beliefs about the Tiger, Part I* (*Ibid.*, Vol. VIII, pp. 113–120).
(5) *Indian Folk-beliefs about the Tiger, Part II* (*Ibid.*, Vol. VIII, pp. 121–135).

deity routed a very large Mughal army.[1] But it does not throw any light on the point as to whether or not this deity is worshipped, with due rites and ceremonies, by the people of Rangpur, and, if he is ceremonially worshipped by them, on the mode of worshipping his deityship. But, in the course of my enquiries in this interesting field of research, I did not find any evidence about the existence and the ceremonial worship of a tiger-deity in any other part of Bengal. Even on a careful examination of the cult of the wood-cutters who frequent the tiger-haunted forest-tracts known as the Sundarbans of South-Eastern Bengal, I was struck with the curious fact that these people also did not believe in the existence of a tiger-deity. What they really do to protect themselves from the depredations of the tigers and other wild animals, is to employ a *faqir* who is well up in sorcery and incantations. In order to exorcise away the much-dreaded tigers and other noxious animals, the latter goes through some elaborate incantation, and performs *pūjās* in propitiation of a number of well-known gods and goddesses of the Hindu Pantheon, as also of some lesser known forest-deities and Musalmān saints. Their names are as follows :—(1) *Jagabandhu*; (2) *Mahādeva*; (3) *Manasā* (the Goddess of Snakes); (4) *Rapapori* (a jungle-spirit); (5) *Kāli māyā* (who is said to be the daughter of Kālī); (6) *Kāli*; (7) *Orpori* (a jungle-spirit possessed of wings); (8) *Buḍhi Thakurāṇi* (who is the wife of Daksha Rājā, the father of Durgā); (9) *Rukshā Chaṇḍi* (another name of Kālī); (10) and (11) *Ghāzi Sahib* and his brother *Kalu* (who are Musalmān *pīrs* or saints possessed of great supernatural power and are believed to have control over the tigers and to ride about on their backs); (12) *Chawal Pīr*; (13) *Ran Ghāzi* (who is believed to ride about on tigers and bears); (14) *Bāstu Devatā* (the Goddess of the Earth); (15), (16) and (17) *Hingli*, *Bingli* and *Mangalā* (who are said to be forest-godlings and the fathers of the tigers);

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VIII, pp. 123-127.

and (18) *Azrael the Rider* (who is believed to be a spirit always riding on the backs of tigers.)[1]

It is only recently that I have come to know that, in the district of Mymensingh in Eastern Bengal, there still exist the vestiges of a tiger-deity named *Bāghāi* (বাঘাই), and of a rude ritual for worshipping him. Just before the occurrence of the *Pausha-Saṃkranti* Festival (পৌষ—সংক্রান্তি) which comes off on the last day of the Hindu month of *Pausha* (December-January), the peasant-boys, at various places in the district of Mymensingh, go about in parties, and beg for alms by singing doggerel verses or jingles, which are known as *Bāghāir Bayāta* [(বাঘাইর বয়াত) or "*Verses in Propitiation of the Tiger-Deity*"]. One of the party, first of all, recites the jingle which is then chanted in unison by the other members of the party. Alms are begged for, in this way, for several days together. When a sufficient quantity of the proceeds of begging has been collected in this way, the ingredients for preparing rice-cakes (পিঠক), sweetmeats (মিঠান্ন) and the like are purchased therewith. On the day of the *Pausha-Saṃkranti* Festival, the peasant-boys assemble on the outskirts of a jungle and prepare the rice-cakes, sweetmeats, etc., there. They, then, make with straw a triangular-shaped winnowing-fan, and, having arranged thereupon some rice-cakes, sweetmeats, etc., take out the same to the outskirts of the jungle, and leave it there as an offering to the tiger-deity Bāghāi. Thereafter they partake of the remainder of the rice-cakes and sweets amid demonstrations of great hilarity and merriment.

It is said that, in ancient times, there were, in various parts of the district of Mymensingh, great forests which were infested by big tigers. It is believed that, in order to preserve the cattle and other live-stock from the depredations of these tigers, the ancient denizens of this district inaugurated this

[1] *Vide The Journal of the Asiatic Society of Bengal*, Vol. LXXII, (N.S.), Part III (for 1903), p. 48 ; p. 50.

festival, and the accompanying ritual of placing, on the outskirts of the forests and jungles, offerings to propitiate the tiger-deity Bāghāi.

The texts, in Devanāgarī script, and the English translations of the aforementioned doggerel verses or jingles sung by the peasant-boys of Mymensingh at the time of begging the wherewithal for the preparation of the food-offering to the tiger-deity Bāghāi are given below in Appendix A. These are six in number. The texts, in Bengali characters, of these six jingles or doggerel verses have been published at pages 167–170 of the *Baṅgīya-Sāhitya-Parishat-Patrikā* (The Journal of the Academy of Bengal Literature at Calcutta), Vol. XIX, (for 1319 B. S.). The name *Bayāta* (बयात) applied to these jingles appears to be derived from the Persian word *bayt* [(بيت) ; plural *abyāt* (ابیات)] which means "*a distich, verse, couplet.*" This Persian epithet applies to these jingles, coupled with the mention in these verses of the Musalmāns Jagat Alī, Chān Khān, and Kul Mānik, indicates that this custom of tiger-worship originated among a people considerably affected by Mahomedan influence.

The purpose of the jingle No. I appears to be to propitiate the tiger-deity, for it describes the various so-called deeds of prowess performed by his deityship, in the expectation of pleasing him thereby. The object of the jingle No. II appears to be to overawe the deity, for, in lines 5 to 7 thereof, the celebrant of the worship sets forth braggingly how he has killed one tiger, and compelled another to run a race, and has, thereby, tamed him. The jingle No. III contains, in lines 11 and 12 thereof, references to the tiger-deity Bāghāi who is stated therein to have gone to a place called Nagāipur. The jingle No. IV alludes in line 8 thereof, to the depredation committed by a tiger. Those numbered V and VI appear to be nonsense—rhymes, pure and simple, and may have magical influence.

APPENDIX A.

The Devanāgarī Texts and the English Translations of the Six Jingles.

(१)

१. एक बाघेर नाम एंता, बुढ़ीर निल खेता ।

२. एक बाघ एक बाघ ।

३. एक बाघेर नाम उघारेर खुटि, चाउल चावाय मुटि मुटि ।

× × × × × × × × × × ×

४. एक बाघेर नाम अइ दइ, गोयाल मारिया खाइल दइ ।

× × × × × × × × × × ×

५. एक बाघेर नाम आमला, बन्द मारे कामला ।

× × × × × × × × × × ×

६. एक बाघेर नाम लातुर लुतुर, छुतार मारिबा आन्‌लो आंदर ।

× × × × × × × × × × ×

७. एक बाघेर कपाले फोडा, पैरागी मारिया आन्‌लो लोंडा ।

× × × × × × × × × × ×

८. एक बाघेर नाम एंकी, घरत आनल डेंकी ।

× × × × × × × × × × इत्यादि ।

Translation.

(No. I.)

1. (There is) a tiger named *Ēātā* (who) took (possession of) the old woman's field.

2. (There is) a tiger, (there is) a tiger.

3. (There is) a tiger named *Ughārer Khuti* (or "*The Pestle of the Wooden Mortar*") who munches handsful of rice.

4. (There is) a tiger named *Ai Dai* (who) attacked (*lit.*, killed) the cattle-pen, (and) partook of the curdled milk.

5. (There is) a tiger named Āmlā (who, having) confined (a person named) Kāmlā, killed (him).

6. (There is) a tiger named *Lātur Lutur* (who) killed the carpenter, (and) brought (his tool called) *āñhar*.

7. (There is) a tiger, (on whose) forehead (there is) a streak or spot (of yellow earth or vermilion), (and who) having killed a *Bairāgī* (or ascetic), brought (the latter's) *loṭā* or brass pot.

8. (There is) a tiger named *Eñḍi* (who) brought home a rice-husking pedal.

(२)

१. कुंड़ा बले कुंदुणी एइ बार बड़ बान,
२. उचा करिवा बान्दिओ भिटि कुटिया खाइब धान ।
३. कुंड़ा गेछे धान कुटिते, कुंड़िरे खाइछ बाघे,
४. सकल कुड़ा साजिया आइलो कुल मानिकेर आगे ।
५. एक बाग मारिया आइलाम चितलियार पार,
६. आर एक बाघ दौड़ाइया निलाम बाप कराला खोड़ी,
७. पाछाइते पाछाइते गेलाम समागर बाड़ी ।
८. मामागर घोड़ाडा चोक नेके करे,
९. आमार भाइ जगतु आली घोड़ा दौड़ाइते पारे ।
१०. घोड़ा दौड़ाइते घोड़ा दौड़ाइते पथे पाइल सारि,
११. से ओ सारि पिन्दिया वेड़ाय चान खार बाड़ी ।
१२. चान खां चान खां कि कर बसिया ?
१३. तोमार पुते कली याय दरवार बसिया ।

Translation.

(No. II.)

1. Kūṇḍā says: "O Kunjuni! a high tidal wave will come this time."

2. "Make (or build) the floor (of the house) high, (so that) I may thresh the paddy (thereupon)."

3. (While) Kuñḍā was away threshing out paddy, a tiger killed (*lit.*, ate) Kuñḍi.

4. (Thereafter) Kuñdā rigged himself out in finery and came before Kul Mānik,[1] (and said):—

5. "I have (just now) come back after killing a tiger on the other bank of (the river) Chitaliyā."

6. "I (also) compelled another tiger to run (with headlong rapidity), (and thereby) made him lame."

7. "(While) chasing (the tiger), I arrived (*lit.*, went to) at (my) maternal uncle's house."

8. "The horse at (my) maternal uncle's house began to look askance at me."

9. "My brother Jagat Āli[2] can make the horses run."

10. "(While he) was running a horse, (he) found a *sāṛi* (or cloth) on the road."

11 "Wearing that *sāṛi* (or cloth), he went (*lit.*, walked over) to Chān Khān's house."

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[1] The name of the personage called Kul Mānik occurs again in lines 2 and 3 of the jingle No. VI *infra*. It is, perhaps, the name of some local celebrity.

[2] The first half (*Jagat*) of this name is the cognomen of a Hindu; while the second half (*Āli*) is the name of a Musalmān. This curious hybrid name points to the interesting ethnographical fact that the major portion of the population of Eastern Bengal consists of Hindu converts who have a thin veneer of Mahomedanism upon them but are really Hindus at heart. *Anent* this fact, Sister Nivedità (Miss Margaret Noble) in her *Studies from an Eastern Home* (London edition of 1913, pp. 162-163), says: "A few hundreds of years ago, all alike were Hindus; but to the low castes, Islam, with its message of democracy and brotherly love, offers a great emancipation. And in Eastern Bengal there must have been swept into the fold, whole villages at a time. The descendants of such converts have the title "Sheikh" prefixed to their names, and here they are all Sheikhs. But even now they appear like Hindus. Their widows are loath to remarry. They wear the unbordered *sāṛi* and cut the hair short, like the Hindu widows. They object to cow-killing, like the Hindus. Their children are trained, not in the knowledge of the Koran alone, but also in the stories of the old Indian epics. And finally, their houses are decorated with the same religious pictures and images as those of the Hindus. In other words, it is one race practising the forms of two different faiths, and even in India blood speaks louder than creed."

12. "O Chān Khāū! O Chān Khāū! what are you doing by sitting (there)?"

13. "Your son is going to Kalī, after attending (*lit.*, sitting at) an assembly (*lit.*, a darbār).

(३)

१. आइलामार, आइलामार,
२. आइलामार भाइ अरणे, लक्ष्मीदेवीर चरणे,
३. लक्ष्मीदेवी दिलाइन वर, चाइल कड़ाइ वाहर कर।
४. चाइल आनिया दिल कड़ि, तारे करव लड़ि दड़ि,
५. लड़ि दड़ि श्यामार, सोणार मुटुक राणीर,
६. सोणार मुटुक रूपार खिला,
७. ऐ घरखान देखते भाला।
८. गौर भाला, गौर भाला, गौर वड़ वदुनी,
९. माइया वड़ ठिटुनी।
१०. केनगो मा विरस वदन, आमाय दिवि कत धन?
११. आमित मागिया खाइ, "वाघाइर वचात" गाइ।
१२. वाघाइ गेछे नागाइपुर, आमार वाड़ी मथुरापुर,
१३. आइते याइते अनेक दूर मध्ये एकटा समुद्र।

Translation.

(No. III)

1 & 2. My brother has come, has come, has come into the forest, (and) is at the feet of the goddess Lakshmi (the goddess of wealth).

3. The goddess Lakshmi has given (me a) boon. Bring out (your) rice and pulse.

4. Having brought out rice, (you) have given me a cowry-shell. With this cowry-shell, I shall purchase (*lit.*, do) a stick and a rope.

5. The stick and the rope belong to Śhyāmā (the goddess Kālī). (But) the golden crown belongs to the queen (Rānī)

6. The golden crown (has) a fastening-pin (made) of silver.
7. That house is beautiful to look at.
8. Gour is good ; Gour is good : Gour is a profuse utterer of stinging remarks (*lit.*, a great cutter).
9. The mother is very short-tempered.
10. O mother ! why is (your) countenance sorrowful ? How much wealth will you give me ?
11. I earn my livelihood (*lit.*, eat) by begging, (and) chant hymns (*lit.*, verses) [in propitiation] of the Bāghāi (or the tiger-deity).
12. The Bāghāi (or the tiger-deity) has gone to Nāgāipur. (But) my home is at Mathurāpur.
13. (One has to travel) a long distance in going (from Mathurāpur to Nāgāipur) and in coming back (from the latter place to the former); (and there is) a sea between (the two places).

(४)

१. आइलाम रे भाइ ताड़िया, आत्तिर बान्द चड़िया ।
२. आत्तिर सुर लड़ बड़ करे, गाछ थाकिया बड़ड़ परे ।
३. छिक्या लड़े छिक्या लड़े झड़ झड़िवाय टेका परे ।
४. एकटा टेका पाइलामरे, वानियावाड़ी गेलामरे ।
५. यानिबागरे ऊचा टुइ, धान वाइर कर कुला दुइ,
६. कुलातत् धान काठात् गेल, फाल दिया बुड़ी घर गेल ।
७. आला बुड़ी शितलि ! कुलार पिड़ा कि करिलि,
८. कुलार पिड़ा पुलाय खाइछे, शितलीरे बाघे खाइछे ।

Translation.

(No. IV)

1. O brother ! I have come flying (through the air). (I have come) riding on the back (*lit.*, shoulders) of an elephant.
2. The elephant's proboscis is swinging to and fro. The plums are dropping down from the tree.

3. The string-suspenders (hanging from the ceiling or the thatch) are swinging about; the string-suspenders are swinging about. On shaking (the string-suspenders), rupees are falling down.

4. O! I have got a rupee. (Then) I went to the Baniyā's (or the tradesman's) house.

5. There is a lofty granary (or corn-bin) in the Baniyā's house. Bring out (therefrom) two winnowing-fanfuls of paddy.

6. The paddy in the winnowing-fan has been exhausted. The old woman, throwing away (the empty winnowing-fan), has gone home.

7. O old woman (named) Sitali! what have you done with the rice-cakes in the winnowing-fan?

8. A child has eaten the rice-cakes in the winnowing-fan. (But) a tiger has killed [(*lit.*, eaten) the old woman named] Sitali.

(५)

१. चतर, चतर भग्नी बिले, छाल्या आइल बाड़ीर भितर,

२. भग्नी बिलेर छाल्या देखिया येवा करे हेला,

३. हेला नारे हेला नारे गाये आसछे ज्वर,

४. एइ खान आसिया देखा बाय सोनारामेर घर।

५. सोनाराम, सोनाराम ददि आछे तर,

६. गोयालिया बले आछे ददि, गोयालनी बले नाइ,

७. बाथाने पड़िया मरल नव लक्ष गाइ।

८. नव लक्ष गाइ मरे नव लक्ष बाछुर।

९. गोयाल-गरेर एकटी कन्या सुन्दर कामिनी,

१०. हाते लइल लोयार डाङ माथे छुटार बाड़ी,

११. सात दिनेर मरा धेनु करे लड़ालड़ि।

Translation.

(No. V)

1. The sister is wading in the pool of water, (while) the boy came inside the house.

2. The sister, (while wading) in the pool of water, saw the boy, (but) very much neglected (to caress him).

3. Seeing this reprehensible act of neglect, the fever is coming upon me (*lit.*, into the body).

4. On arriving at this place, (I) can command a view of the house of Sonārāma (the milkman).

5. O Sonārāma! O Sonīrāma! have you got curdled milk?

6. The milkman (Sonīrāma) says that he has got curdled milk. (But his wife) the milk-maid says that she has not got (it).

7. Nine lakhs of kine fell down and died at (their) tethering-place.

8. Nine lakhs of kine (and) nine lakhs of calves died.

9 & 10. One of the daughters of the milkman's family (*lit.*, house), who is the wife (*lit.*, woman) of the sun,[1] took an iron rod in (her) hand, (and) ran to the carpenter's house.

11. (Thereupon), the kine, which had died seven days before, (came to life again, and) fought with each other.

---

[1] This, perhaps, refers to some local legend about the sun-deity having married a milkman's daughter. But there is no such legend in the *Purāṇas*.

(६)

१. आलुर पाता ठालुर ठुलुर, दांत मड़ाइताम छाइ,
२. आंत्ति आइ रे घोड़ा आइ रे कुलमानिकेर भाइ ।
३. कुलमानिकेर भाइ नारे उड़िल कइतर,
४. ऊड़िल कइतर नारे सवार भितर ।
५. सोना आर पित्तल दिया बान्दाइलाम नाओ,
६. सेइ नाओ चड़िया आइरे दुर्गार माओ ।
७. दुर्गार माओ तारे हांसिते हांसिते,
८. काला काली दुइटा छेंड़ी नाचिते नाचिते ।
९. आयरे बइन सकल जलेरे याइ,
१०. जलेरे गि-इ-या छिरफल खाइ ।
११. छिरफल खाइते खाइते हात फुलाम कांटा,
१२. कांटा ना कांटा ना आइज हइते हइलाम आमि सतिनेर खोंटा ।

Translation.

(No. VI)

1. The leaves of the potato-creeper are waving (in the breeze); (and) I rubbed (my) teeth (with) ashes.
2. O Kul Mānik's brother! the elephant is coming, (and) the horse is coming.
3 & 4. O Kul Mānik's brother! the pigeon flew—the pigeon flew within the assembly.
5. I constructed (*lit.*, mounted) a boat with gold and brass.
6. Sailing in that boat, Durgā's mother is coming.
7 & 8. Durgā's mother (is coming) with smiles (on her lips); (and) two young girls (named) Kālā (and) Kālī (are coming) dancing.
9 & 10. O sisters all! come (and) let us go into the water, (and), having gone into the water, let us eat bael-fruits.
11 & 12. (While) eating bael-fruits, (I) ran a thorn into (my) hands. But it is not a thorn, it is not a thorn. From this day forth, I have become a thorn (in the side) of (my) co-wife.

APPENDIX B.

Glossary of Mymensingh Dialect-Words used in the Preceding Jingles.

[The letter J stands for the word Jingle; and the Roman numeral after the letter J indicates the number of the jingle wherein the particular word occurs.]

অ

অরণে (J. No. III). *Adv.* In the fórest.

আ

আই (J. No. VI). *V.* Is coming.
আইন (J. No. VI). *N.* This day; to-day.
আইতে (J. No. III). In coming back.
আইল (J. No. V). *V.* Came.
আইলাঁম (J. No. II). *V.* Have come back.
আইলামার আইল্ আমার (J. No. III). My ..... has come.
আইলো (J. No. II). *V.* Came.
আগে (J. No. II). *Prep.* Before; in front of.
আদি (J. No. IV). } *N.* An elephant.
আঁদি (J. No. VI). }
আন্‌লো, আনল (J. No. I). *V.* Brought.
আলা (J. No. IV). *Interjec.* This term of address is used with reference to women only and has the sense of "*O*".
আসছে (J. No. V). *V.* Is coming.
আঁহর (J. No. I). *N.* A kind of carpenter's tool.

উ

উড়িয়া (J. No. IV). *Gerund.* By flying (through the air).
উড়িল (J. No. VI). *V.* Flew.
উদারের (J. No. I). *N.* Of a wooden mortar (which is used for pounding corn and grains in).
উচা (J. Nos. II and IV). *Adj.* High; lofty.

এ

এই খান (J. No. V). *Adv.* At this place.

क

कइतर (J. No. VI). *N.* A pigeon.

कउि (J. No. III). *N.* A cowry-shell. It is the small white shell of the *Cypraea moneta* which has been employed as currency in India from time immemorial.

कत (J. No. III). *Adj.* How much.

करब (J. No. III). *V. Lit.*, shall do; (*here*) shall purchase.

कपाजे (J. No. I). *Adv. Phr.* On the forehead.

कराला (J. No. II). *V.* Made.

करिलि (J. No. IV). *V.* Have done with.

काटुर्गा (J. No. III). *N. Lit.*, a cutter; (*here*) an utterer of stinging remarks.

कावाद् गेल (J. No. IV). *V.* Has been exhausted or used up.

कान्द (J. No. IV). *N. Lit.*, the shoulders; (*here*) the back.

कुटिते (J. No. II). *V.* To thresh (paddy); threshing out (paddy).

कुटिया खाइबं (J. No. II). *V.* May thresh (paddy).

कुला (J. No. IV). *N.* A winnowing-fanful.

कुलातन् (J. No. IV). *Adv. Phr.* In the winnowing-fan.

कुलार (J. No. IV). *Adv. Phr.* In the winnowing-fan.

ख

खाइ (J. No. III). *V. Lit.*, eat; (*here*) earn my livelihood.

खाइछे (J. No. IV). *V.* Has eaten; has killed.

खाइल (J. No. II). *V. Lit.*, ate; (*here*) killed.

खिला (J. No. III). *N.* A fastening-pin.

खुटि (J. No. I). *N.* The pestle (of a wooden mortar for pounding corn and grains in).

खेता (J. No. I). *N.* A field.

खोंद (J. No. VI). *N. Lit.*, a stake; (*here*) a thorn.

खोंड़ी (J. No. II). *Adj.* Lame.

ग

गाइ (J. No. V). *N.* A cow.

गीइ (J. No. III). *V.* Chant.

गाये (J. No. V). *Adv. Phr. Lit.*, into the body; (*here*) upon one.

गेछे (J. Nos. II and III). *V.* Was away; has gone (to).

गैल्लाम (J. No. II). *V. Lit.*, went to; (*here*) arrived at.

गोयाल (J. No. I). *N.* A cattle-pen.

गोयाल-घरेर (J. No. V). *Adj. Phr. Lit.*, of a cattle-pen; (*here*) of the milkman's family.

गोयालनी (J. No. V). *N.* A milk-maid.

गोयालिया (J. No. V). *N.* A milkman.

घ

घरत् (J. No. I). *Adv.* Home.

च

चढ़िया (J. No. IV). *Gerund.* Riding.

चतर, चतर (J. No. V). This appears to be an onomatopœtic expression signifying the sound made by the splashing of water. Here it appears to have been the sense of "*Is wading*".

चाहल (J. No. III) } N. Rice.
चाउल (J. No. I) }

चाबाय (J. No. I). *V.* Munches.

चोक नेके करे (J. No. II). *V.* To look askance at one.

छ

छाइ (J. No. VI). *N.* Ashes.

छाल्या (J. No. V). *N.* A boy.

छिक्वा (J. No. IV). *N.* A suspender made of strings which is hung from the ceiling of a house, or from the thatch of a hut, and on which articles, particularly articles of food, are placed and kept suspended in order to prevent them from being eaten by mice and ants.

छिरफल (J. No. VI). *N.* The fruit of the bael-tree (*Ægle marmelos*).

छुतार (J. No. I) } *N.* A carpenter.
छुवार (J. No. V) }

छैंदी (J. No. VI). *N.* A young girl.

झ

झद झदिवाय (J. No. IV). *Gerund.* On shaking.

ट

टिटुनी (J. No. III). *Adj.* Short-tempered.

टुद (J. No. IV). *N.* A granary or corn-bin.

टेका (J. No. IV). *N.* A rupee.

ठ

ठालुर ठुलुर (J. No. VI). The meaning of these words is obscure. They appear to have the sense of "*Are waving (in the breeze).*"

ड

डाङ्ग (J. No. V). *N.* A rod; a prodding-hook.

ढ

ढेंकी (J. No. I). *N.* A rice-husking pedal.

त

तर (J. No. V). *Demon. Pron.* Your.

तारे (J. No. III). *Adv. Phr.* With this cowry-shell.

थ

थाकिया (J. No. IV). *Prep.* From.

द

दही (J. No. V). *N.* Curdled milk.
दांत (J. No. VI). *N.* The teeth.
दिलाइन (J. No. III). *V.* Has given.
दिवि (J. No. III). *V.* Will give.
दुइडा (J. No. VI). *Num. Adj.* Two.
देखते (J. No. III). *V.* To look at.

न

नाचों (J. No. VI). *N.* A boat.
निल (J. No. I). *V.* Took (possession of).
निलाम (दौड़ाइया) (J. No. II). *V.* Compelled (to run).

प

पथे (J. No. II). *Adv. Phr.* On the road.
परे (J. No. IV). *V.* Are dropping down; are falling down.
पाइल (J. No. II). *V.* Found.
पाछाइते (J. No. II). *Gerund.* Chasing.
पार (J. No. II). *Adv. Phr.* On the other bank of (a river).
पारे (J. No. II). *V.* Can; is able to.
पिड़ा (J. No. IV). *N.* A rice-cake, or a cake made of rice-flour and stuffed with grated cocoanut, and then boiled in hot water. After it has been boiled, it is eaten with molasses or country treacle.
पिन्धिवा (J. No. II). *Gerund.* Wearing.
पुते (J. No. II). *N.* A son.
पुलाव (J. No. IV). *N.* A child.

फ

फालदिया (J. No. IV). *Gerund.* Throwing away.
फुटलाम (J. No. VI). *V.* Ran (a thorn) into.
फोंटा (J. No. I). *N.* A streak or spot.

ब

बहन	(J. No. VI). *N.* A sister.
बड़इ	(J. No. IV). *N.* A plum.
बन्धमरि	(J. No. I). Having confined (one), or killed (one).
बयात	(J. No. III). *N.* A verse; a jingle.
बसिया	(J. No. II). *Gerund. Lit.*, after sitting at; (*here*) by sitting; after attending.
बाहर कर	(J. Nos. III. and IV). *V.* Bring out.
बाघाइ	(J. No. III). *N.* The tiger-deity.
बाघाइर	(J. No. III). *Adj. Phr.* In propitiation of the tiger-deity.
बाछुर	(J. No. V). *N.* A calf.
बाथाने	(J. No. V). *Adv.* At the tethering-place.
बान्धाइलाम	(J. No. VI). *V. Lit.*, mounted; (*here*) constructed.
बान	(J. No. II). *N.* A tidal wave.
बान्धिओ	(J. No. II). *V.* Make or build.
बानियाबाड़ी	(J. No. IV). *N.* The Baniyā's or the tradesman's house.
बानिया-घरे	(J. No. IV). *Adv. Phr.* In the Baniyā's orthe tradesman's house.
बार	(J. No. II). *N.* Time; occasion.
बेड़ाय	(J. No. II). *V. Lit.*, walked over to; (*here*) went to.
बैरागी	(J. No. I). *N.* An ascetic; one who has renounced the world.

भ

भाला	(J. No. III). *Adj.* Beautiful; good.
भिटि	(J. No. II). *N.* The floor (of a house).

म

मड़ाइलाम	(J. No. VI). *V.* The meaning of this word is obscure. It appears to have the sense of "*Rubbed.*"
मइल	(J. No. V). *V.* Died.
माइया	(J. No. III). *N.* Mother.
माइल	(J. No. V). *V.* The meaning of this word is obscure. It appears to have the sense of "*Ran to.*"

माञ्चो (J. No. VI). *N.* Mother.
मागिया (J. No. III). *Gerund.* By begging.
मामागर वाड़ी(J. No. II). *N.* Maternal uncle's house.
मारिया (J. No. I). *V.* Attacked; killed.
मुदि मुदि (J. No. I). *N.* Handfuls (of).
मुरुक (J. No. III). *N.* A crown.

य

याइते (J. No. III). *Gerund.* In going to.
येवा (J. No. V). *Adv.* Very much.

ल

लइल (J. No. V). *V.* Took.
लइखइ करे (J. No. IV). *V.* Is swinging to and fro.
लड़ालड़ी (J. No. V). *N.* A fight.
लड़ीदड़ि (J. No. III). *N.* A stick and a rope.
लड़े (J. No. IV). *V.* Are swinging about.
लोटा (J. No. I). *N.* A brass (or bell-metal) vessel for holding water in.
लोयार (J. No. V). *Adj.* Made of iron.

ह

हेला (J. No. V). *N.* Neglect.
हेला करे (J. No. V). *V.* Neglected (to caress one).
हला नारे हेला नारे (J. No. V). The meaning of this expression is obscure. It appears to have the sense of "*Seeing this reprehensible act of neglect.*"

स

सतिनेर (J. No. VI). *Adj. Phr.* Of a co-wife.
सवार (J. No. VI). *Adv.* (Within) the assembly.
समुर (J. No. III). *N.* A sea.
साजिया (J. No. II). *V.* Rigged (one's self) in finery.
सारि (J. No. II). *N.* A sāṛi or cloth worn by a woman.
सुर (J. No. IV). *N.* The proboscis.

THE MILITARY INSTINCTS OF THE CASTES OF THE BOMBAY PRESIDENCY, AS INDICATED BY THEIR SHARE IN FIGHTING AND RECRUITMENT DURING THE WAR.

(THE PRESIDENTIAL ADDRESS.)

By the Hon. Mr. P. R. Cadell, C.I.E., I.C.S.

(Delivered on 28th February 1918.)

The recent great war afforded an opportunity which never occurred before and which, it may be hoped, will never occur again to judge of the fighting spirit of the people of India. In former times, at least in those within the range of history, the regular profession of arms and even the taking up of arms in times of general warfare and anarchy was confined to certain sections only of the population. With the introduction and maintenance of peace throughout India under the British dominion the necessity for taking up arms in self-defence disappeared while many other parts of employment became open to those classes which had previously lived by war alone. Again the recruitment of professional soldiers from the North and even from beyond the borders of India, together with the increase of caste feeling among the older Indian regiments, closed recruitment to many classes especially in this Presidency which had formerly furnished a fair number of soldiers. The great war, however, proved to be a contest, the result of which largely depended on the resources of the contestants, and among these resources one of the most important was naturally Man Power. A call was made for men of practically all classes who were fit and ready to serve and an opportunity was thus afforded to judge whether the old traditions held good and whether tribes and castes which had previously been remarkable for military prowess had lost their spirit in the long years of peace.

Fighting traditions may perhaps be said to have their foundation in four different stages or conditions of society. Firstly, there is the earliest stage of society when the rights of property are only weakly established and when agriculture holds a comparatively low position in the social structure and when, therefore, all people tend to be more migratory than they afterwards become. At such a stage it may be presumed that all classes must be ready to fight for the protection of their flocks or herds or any other property that they may possess. The second stage is when professions and trades have sprung up and when the profession of arms is regarded as an essential and honourable calling. Thirdly, there may come a time when foreign invasion or internal anarchy has destroyed the system of Government previously prevailing and, when many classes not previously warlike have to take to arms to protect themselves or to find a means of livelihood. Fourthly, there is the condition in which the wild or aboriginal tribes exist in a state of practically continuous warfare although in contact more or less close with a settled state of society.

We are not now concerned with the first stage if only for the reason that little historical record can exist of it, and also because the specialisation of employment must have come at a very early stage. The first knowledge we have of the Aryan invaders of India indicates that they had already been divided into classes, priestly, warrior, trading and agricultural, with a great mass of submerged labour below the recognized classes. It is true that the division was far less clearly defined than it afterwards became and just as there is evidence of comparatively free inter-marriage between the castes in early times so we find the priestly, and what would correspond to our professional classes, taking part in warfare. Nevertheless the division was soon distinct, and it was probably based on qualities already existing and arising out of racial differences. That is to say, the fighting classes, though possibly belonging to different races, combined into a fighting caste, while those who

were by nature or by instincts, even at that time long inherited, peacefully inclined, took to the paths of civil employment which they have since for countless generations followed. It would be unreasonable to expect that these innate and inbred instincts could be disregarded after the lapse of so many centuries. It is, of course, probable that caste was introduced by the Aryans and that it largely represents the fusion of different races into the same community. But we may assume that a similar condition of affairs, in which the professional soldiers were a class apart existed also in the non-Aryan kingdoms of the South of India from which so large a proportion of the population of this Presidency must be descended, and in any case the Aryan caste system was readily adopted even in the non-Aryan areas. Of the professional fighting classes by far the best known are, of course, the Rajputs. Whether or not they are truly the ancient Kshattriyas, they represent the fighting class *par excellence*. But we are only concerned with the comparatively small section of them which reached our Presidency. It is probable that there was a considerable fusion of Rajput blood among the ruling races even of the South of the Presidency. It is well-known that the principal Mahratta families claim a Rajput origin. Shivaji himself claimed to be the 13th in descent from a cadet of the House of Udaipur and there can be no doubt that the families of Bhonsle, Nimbalkar, Pawar and many others have at least some strain of Rajput blood. Rajput names are found not only among the Mahrattas and Kunbis but even among much lower tribes such as Chambhars, Maharas, Kolis and Bhils, but it is probable that this represents little or no strain of blood and that these names were assumed either by the followers of a Chief or by mere imitation of superior castes. The actual infusion of Rajput blood in the Centre and South of the Presidency may be regarded as small but in Gujarat and Kathiawar there was a very considerable invasion of the Rajputs of undoubted purity of descent who migrated thither under pressure from the Mahomedan invaders of Sind and Rajputana.

The Mahomedans are the next class of professional soldiers in this Presidency to be considered. So far as the Mahomedans of the Deccan are concerned they may be regarded as almost entirely the descendants of professional garrisons introduced by the rulers of the local Mahomedan Kingdoms and by the Mogul Emperors.

The last, and so far as this Presidency is concerned, by far the best known of the fighting classes are, the Mahrattas. It is not necessary to go in detail into the vesed and doubtful question of their origin. They include, as has been said, some infusion of Rajput blood. It is also possible that they contain, as Risley has supposed, a Scythian element and are in part at least the representatives of those Hun invaders whose absorption into the Indian population gives rise to such curious speculation. But on the whole there can I think be no doubt that the mass of them represent a pre-Aryan people who occupied the western and south-western portion of India. It is I think obvious that they represent the Rattas or Rashtrikas. Whatever their national origin it can scarcely be doubted that they are principally built upon the Kunbi population with a mixture of the Dhangars or shepherds and Gowalas or herdsmen. They became in the middle ages the great fighting caste of Western India, which was welded by Shivaji into a national race of warriors. At that time the condition of this Presidency and especially of the Deccan was such that it approached what I have called above the third stage of the production of fighting classes, in which anarchy and invasion compelled all the classes of any spirit to take to arms. The Mahrattas formed a fighting class but it must be remembered that they included many who were not Mahrattas by race but who were bound together by the bond of country and of language as much as by that of caste. For example, Shivaji's famous Hetkaris were Bhandaris, many of his Mavalis including, I think, Tanaji Malusre were Kolis; the Mahars claim to have fought in his

armies while the Mangs were often to be found among the garrisons of his forts. Even the Parbhus claim to have been enrolled among Shivaji's men while at a slightly later stage at least many of the principal officers were Brahmins. Although it cannot be doubted that many Kunbis continued agriculture whenever they were allowed to do so and although the trading classes of the town doubtless never took up arms, it may be said that as a whole the population of the Deccan and Konkan was inured to warfare. As the Mahratta power spread its army tended to become more professional and less national. The Mahrattas themselves became almost entirely cavalry. For example, at the battle of Paniput the Mahratta forces included some 70,000 horsemen and only 15,000 infantry of whom 9,000 were led by a Mahomedan mercenary leader. Later still the infantry of the Mahratta armies tended to become almost entirely men from Hindustan while the cavalry continued to be local men. It may be assumed that those who were recruited from this Presidency tended to be more purely Mahrattas than previously and that many of the lower castes were excluded. With the extension of the sway of the British Government a large number of regular regiments were raised in the Bombay Army. They were always very mixed in their composition. In addition to numerous Pardesis, or men from Hindustan, they comprised, as well as Mahrattas and Deccani Mahomedans, many Mahars who proved their faithfulness and loyalty at Koregaon and on many other battle-fields. They included also many Bhandaris and Chambhars while the interesting little community of Bene-Israel from Kolaba furnished men, especially in the time of Wellesley, as did the Native Christians on the Coast. With the increasing preference of the military authorities for men from the North of India many of the Bombay regiments ceased to be recruited from the Bombay Presidency while the growing caste feeling of the Mahrattas led to the exclusion of the Mahars, Bhandaris, and Kolis who had previously been welcomed in their ranks. When, therefore, the war broke out recruiting in the Bombay Presidency

was confined to the Deccani Konkani, Mahrattas and to the Deccani Mussulmans. The numbers from this Presidency in the Indian Army were not great at the beginning of the war, nor, as will be noticed later, did the people of this Presidency come forward to join the Army in the same numbers as elsewhere.

It is, therefore, the more satisfactory that the comparatively few representatives of our Presidency have fought with such consistent credit. In East Africa, in Mesopotamia and in Palestine and even in France, where the Mahratta Company of the 3rd Sappers and Miners was engaged, the Mahrattas have fought with unvarying steadiness and courage and they have shown themselves good soldiers not only under fire but in bearing the hardships of campaigning. Before the war many comparisons were drawn between the Deccani and Konkani Mahrattas and each found its champion among the British officers who commanded them. So far as I have been able to ascertain there has been little difference between their worth in battle. Both have fought steadily and well. While, however, the Deccani Mahratta has come forward to enlist in comparatively smaller numbers and does not seem inspired by any marked traditional military spirit, the Mahrattas of the coast, i.e., from Kolaba, Ratnagiri, and Savantwadi have enlisted for the honour of the Mahratta name and for the credit of the regiments with which their families had been connected. As these people probably come of very much the same stock it is difficult to assign exactly the reason for the difference unless it be that the Deccani Mahratta is less adventurous and more home-loving than the Konkani whom pressure on the soil compels to seek his livelihood elsewhere. The Deccani Mussulmans who are descendants as already said of the old Mahomedan and Mogul garrisons were for the main part inhabitants of the towns. They were not unnaturally credited with possessing many of the smaller vices so frequently to be found among a town-bred population. In the Mahratta regiments, however,

they have fought well alongside of their Mahratta comrades and have shown a very marked aptitude for leadership which is not always to be found among the stolid Mahrattas.

As these were the only classes who were recruited in the beginning of the war and as permission to recruit from other classes was not received until a comparatively late stage it happened that no other people of this Presidency had any opportunity of showing their fighting qualities in the field. But although the ordeal of battle is the final and truest test of the soldier's courage it is possible to judge whether a man is a good soldier even before he goes under fire, from the readiness with which he enlists and the manner in which he undergoes the labours of training. The Mahars willingly came forward to recruit and a special battalion of them was formed which gave great promise of turning out satisfactorily and, will, it may be hoped, be continued permanently. But here again it was the Konkani Mahars that enlisted. The Deccani Mahars though superior in physique held back: if they had come forward it would have been possible to have completed the battalion much more quickly and to have sent them on service. The leaders of the Bhandari community were not unmindful of the previous military reputation of their caste. The caste people had, however, taken up other pursuits and the Bhandari Company was not completed without the lapse of some delay. The men appeared extremely promising and it may be confidently assumed that they would have done as well as their ancestors. The Berads also turned out well. Only a small section of this community belongs to this Presidency. They are entirely non-Aryan in its origin and are still unsettled. They supplied however, most of the infantry of Hyder Ali and Tippu Sultan's army and considering their still wild methods of living the company which has been formed seems likely to make excellent soldiers. It was hoped that the Ramoshis, previously well-known for their predatory if not warlike habits, would join the Berad company freely. Although the Ramoshi con-

nection with the Berad was undoubted the recollection of it is faint in the Ramoshis and non-existent among the Berads. But the Ramoshis came forward in very small numbers. Here it may be remarked, as is well-known to all who have enquired into the subject, what a very unsatisfactory test of origin is afforded by language. The Berads spoke Marathi or Kanarese according to the part of the country they come from. The Ramoshis, belonging to the same stock, spoke Marathi only. The Mahars though speaking Marathi for the most part included some Kanarese speaking men and even some Telugu speaking Mahars joined from Hyderabad. A great effort was made to recruit Lingayats because though this community has never been famous as a fighting class they have included warriors in the past and their numbers are very large. In spite, however, of all efforts made the men obtained were not very numerous nor perhaps were they equal in the promise of fighting quality to the classes just named. On the whole fair success was obtained in dealing with nearly all the classes of the Deccan or of the Karnatik at least in quality though the numbers might well have been larger.

THE WILDER TRIBES.

As, however, we go North in the Presidency we find recruitment less successful and this is particularly the case among the wilder tribes. For example, a corps of Deccani Kolis in the Nasik and Ahmednagar districts was easily raised at the time of the Mutiny and did excellent service. It was, however, found impossible to raise a Deccani Koli company in the present war. It is true that Kolis who have risen in the social scale are inclined to class themselves Mahrattas and it is certain that a certain number were enlisted as such. But it is likely that the tribe has lost its warlike spirit while the influence of the headmen who were principally responsible for the raising of the corps in the time of the Mutiny has greatly decreased. Similarly, although it is probable that the Gujarat Koli has little affinity of blood with the Deccani Koli the experience with them was

the same. Shortly after the Mutiny a Gujarat Koli corps was raised without difficulty in Kaira and Ahmedabad but practically no Kolis were forthcoming for the proposed Gujarat Company in the present war. In the same way, although the Khandesh Bhil Corps existed for many years and did very good work in the Mutiny, the recruitment of Bhils proceeded very slowly in the present war. It is true that sanction was received somewhat late and it is possible that with more time satisfactory numbers would have been obtained. It seems likely, however, that the Bhils like the Kolis have lost much of their fighting instinct and it must be also remembered that the corps of previous days had been raised for local service only, while recruitment during the war entailed the certainty of oversea service. The love of home is much greater among wild tribes who have probably been in their present localities for centuries than it is among the higher castes many of whom came from outside within historical memory and who are in any case more accustomed to migrate and to seek labour abroad. Although men were obtained for a special Kathiawar Company the class obtained was not quite the best nor were the numbers good considering the large population available. The termination of hostilities arrived while the Gujarat Company was being formed but the prospect of a sufficient response as regards numbers and quality was not promising. Here again, the reasons are to be found in history. Gujarat and Kathiawar have always proved easy fields for the invaders. The original inhabitants yielded to the Rajputs, the Rajputs to the Mahomedans, and finally the Mahrattas overran the country without difficulty. Areas which have been unwarlike for centuries cannot be expected readily to produce fighting men. It should, however, be stated that it is hoped that the Kathiawar Company may be maintained and the manly spirit of the former fighting classes of that Province may thus be restored.

A word may perhaps be said about the use and abuse of caste feeling in recruiting. Its usefulness has been indicated above in the case of the Mahrattas, Mahars and Bhandaris. In many

cases an appeal to maintain the honour of a caste proved effectual when the more material advantages of soldiering failed to attract. Yet this caste feeling may be overdone. We have seen how Mahrattas in times of peace edged the Bhandaris and the Kolis, to say nothing of the Mahars, out of their regiments and were even inclined to exclude persons so undoubtedly of their own stock as Dhangars and Phul Malis. Similarly, the Mahars who have had more reason to complain of the caste tyranny of others than almost any other people were ready to lay stress on the caste differences among themselves, and to ostracise those whom they regarded as inferior. The territorial deal by which men from the same locality would serve together is still far distant, but with the sub-division of the regiment into units as small as a platoon, and with the arrangements made for separate messing, there is no reason why men of the same language, and of kindred stock, should not serve contentedly in the same regiment. This must be the object of recruiting in the Bombay Presidency if our regiments are to be maintained with their comparatively small field of recruitment.

The seafaring castes of the Bombay Presidency have never been renowned for war-like propensities. It is true that the Mahrattas of Savantvadi and Kolaba were famous pirates, but they were sea robbers rather than sailors, and of the others the Son Kolis were the only caste with any tradition of having been soldiers. It is not, therefore, surprising that few recruits were obtained along the coast, but a large number joined up as Lascars, and after a brief and natural initial period of fear they served regardless of the dangers of submarines and mines. When the services in the war of the people of this Presidency are remembered the Lascars also should receive their share of praise.

GENERAL CONCLUSIONS.

The following perhaps are the general conclusions which may be drawn from our experiences in the war. Firstly, that it is possible for a race once warlike to fall off in quality. This may

be said to have taken place as regards the Rajputs of Gujarat and Kathiawar. It may be partly due to actual vicious habits such as the taking of opium but it is more likely to be due to physical deterioration owing to unhealthy modes of living. The Rajput is too proud to become a good cultivator or to seek his living elsewhere. His physical degeneration may be due to an actual lowering of vitality owing to want of sustenance. Similarly, as regards the Deccani Musalmans. Although, as has been said already they fought well, recruiting was poor among them. This again may be attributed to the lowering of their standard of living owing to the want of adequate means of subsistence. Secondly, a fighting race though not degenerate may lose its warlike spirit through the competition of civil pursuits. Although the Konkani Mahrattas enlisted very freely the numbers would doubtless have been larger but for the opportunities of earning much larger wages in the city of Bombay. The Deccani Mahratta did not recruit freely because of the ease with which he obtains his livelihood in his native village. Crops are still uncertain with the scanty rainfall of the Deccan, but the increase of irrigation and the other opportunities of employment available has removed the old fear of starvation. Similarly the Deccani Mahar could maintain himself with comfort by field labour or if he felt the pinch of poverty would go to Bombay where large numbers of them are employed under the Municipality and other public bodies. The third and the most satisfactory conclusion is that where recruits are obtained from an ancient fighting stock which has not become degenerate there is no indication of any falling off in their fighting spirit. There had been no warfare affecting the Mahrattas for over a century and the comparatively small numbers of them in the Regular Army had been very seldom employed on active service. Yet the Mahratta regiments fought with credit on every occasion and their recruits, many of them very young, fought as gallantly at the end of the Mesopotamian Campaign as the older soldiers had done at the battles of Shaiba and

Kut. Moreover, recruits from the old fighting stocks such as the Bhandaris and Mahars, though they had no opportunity of actual fighting, gave every indication of being as steady and reliable as their forefathers. In this connection it may be pointed out that the suggestion that the absence of arms makes a nation effeminate and cowardly is not borne out by the experience of this war. The Mahrattas had joined the Army in comparatively small numbers and few of them had seen a shot fired before the present war, yet they showed great steadiness and courage on many occasions. Exactly in the same way many towns and counties in the United Kingdom had little warlike tradition and had sent few soldiers to the Regular Army, yet men from all parts of the United Kingdom fought with equal courage. The fourth conclusion is that it is not possible to make races and castes with no warlike traditions into soldiers. This was proved by the difficulty of obtaining Lingayet recruits and of their comparative want of promise compared with the other castes. It was still more clearly proved by the difficulty of obtaining suitable men in Gujarat and Kathiawar, or even in the districts of Khandesh and Nasik. In making this remark no reflection is cast upon the classes of higher education. Apart from their absence of military tradition it cannot be expected that with their inevitable caste differences they could readily enlist as private soldiers. We are talking at present about the warlike classes, and the classes of higher education cannot be so termed. Fifthly, the wilder and more purely aboriginal races do not necessarily make the best soldiers. In fact the presumption is all the other way. When settled down they lose their predatory instincts without acquiring or displaying the qualities of steadiness and perseverance which are found among the higher classes. As has been stated above this has proved to be the case both with the Kolis and with the Bhils. If it was not so with the Berads, it was because many of them had been much more longer living under settled conditions and were probably less aboriginal in their connections. If a final conclusion may be drawn upon

the facts we have before us, it would perhaps be that a good fighting stock will always remain such even after generations of peaceful life unless habits of degeneracy have set in, though the competition of civil life may render it more difficult to obtain recruits. It may be hoped that it will be possible to maintain the Mahratta regiments at the high state of reputation which they have now reached. This is desirable not merely for the honour of the Presidency in the eyes of the world and especially of other parts of India, but also because a manly tradition in this respect cannot fail to raise a community in the general estimation and to keep its moral standard at a high point. Proud, however, as we may be of the Mahrattas we should recognise that the opportunity to serve should not be confined to those who are Mahrattas by race only. Although the Mahrattas will continue to be the great fighting class of this Presidency others such as the Deccani Mussulmans, Bhandaris, Berads, Kolis and Mahars have done well in the past and should be given the opportunity of continuing in the army so that they may do well in the future. The City and the Presidency of Bombay take their full share in the industrial and commercial development of India. Let us remember that they should also take their share in the defence of the wealth and culture thus obtained and developed. And, however much we may deprecate and abhor militarism, let us always hope that when the occasion arises the fighting castes of the Presidency will be forthcoming to maintain their ancient credit as they have done in the present war.

BEADS—ROSARIES—ACCORDING TO HINDU USAGE.

By S. S. Mehta, Esq., B.A.

(*Read on 26th March* 1919.)

When I was asked by the Honorary Secretary, the learned Dr. Mody, to provide him with a few suggestions on the different kinds of beads—which I did in a short time, I had a mind to prepare a regular Paper on the subject, so as to be included in the Society's Quarterly for general ready reference.

The subject of rosary is not very complex nor comprehensive. Among the Roman Catholics, a rosary is generally a series of 150 repetitions of the Ave Maria, with a Pater Noster interpolated after each decade. It is a feat of exercise which is accompanied by holy meditation on the mysteries of redemption. There is another term of the same import, *viz.*, chaplet; and a chaplet is employed to denote a string of beads of larger and smaller sizes. Both the chaplet and the rosary are used for the purpose of repeating certain words; and the ultimate object is to secure the due alternation of Ave Maria with Pater Nosters. A chaplet generally consists of 50 Ave's and 5 P. N.'s.

In fact, this is a sort of expedient to assist the memory in complex repetitions. Mahommedans and Buddhists have been using similar devices; but with the detailed mention of them, the present purpose is not much concerned. The former are known to have the so-called "Sobha with 99 beads and is used for the pious repetition of the 99 names which express the attributes of God."

Let us see what a bead is. Following the manners of the Western world, it is known to serve two purposes:—(1) Decorative and (2) Religious; of the former this Paper need not treat; and the latter has been briefly touched upon, so that no further information is necessary in that direction. Suffice

it therefore to observe that a bead is a "small globule or ball used in necklaces and made of different materials as pearl, steel, garnet, coral, diamond, amber, glass, rock crystal, and seeds;" and a string of such beads is called a rosary. The principal use made is that of counting; and a devotee generally tells his beads while reciting some holy prayers. So far the East also agrees with the West to endorse; but there is absolutely no ornamental purpose for which beads or rosaries are employed in the East. In the West, gaudy things were used and religious simplicity with due sanctity was combined in the East in the rosary of beads.

Moreover, the Spaniards are known to have used glass beads to barter with the natives of South America for gold, when they first established themselves on the Continent and we are aware that even in our own times, glass beads are a favourite article of traffic with many savage nations. It can be added in passing that Venice is the principal centre of the manufacture of glass beads of all kinds; and that "pearly lustre is communicated by the infiltration of a substance obtained from the scales of the bleak 'Leuciscus alburnus.'" Imitation pearls are made solid and heavy by filling up the interior with wax. Lastly, it is also known to us that "gold, silver and various coloured lustres are frequently substituted for the pearly substance in the manufacture of blown beads." So much for the West.

Adverting now to Hindu Scriptures and Hindu traditions it will be worth while to draw from Mantra Mahodadhi—the renowned work on the various rites and ceremonies performed in the Tantric way. In fact, the work belongs to the mediæval period and its injunctions are carried out even in modern times in certain places. It is stated that:—Rosaries of beads are made up of conch-balls, lotus-balls, Nimba-beads, Arishtha fruits, of the teeth of dead donkeys and so on. The beads are meant to be counted, in cases of mute prayers offered dispassionately and without any worldly desire to be fulfilled, on

the middle finger, while telling and turning the beads with the fore or front finger. This is the method adopted in good and auspicious ceremonies; whereas in evil and sinister rites, by means of the ring-finger and the thumb, as well as by means of the third finger and the thumb, beads are counted—while muttering sacred prayers, or Tantric Mantras respectively. Meditation is the chief aim in good rites that have holy purposes in view; and the mind is concentrated upon the image when the fingers go on telling the beads for aiding the memory to know the frequency of prayers told. As a rule, the number of beads in such a rosary is 108. The holy Gâyatri, the well-known Śiva-Panchâkshara—(Om, Namah Śivâya = ॐनमः शिवाय), and such other holy prayers are muttered along with the meditation of the mind, and therein the frequency is to be noted as an inevitable accompaniment. One lac and one quarter times the muttering of the Gâyatri Mantra connotes a highly meritorious spiritual act for the performer and he is spiritually blessed to a great extent. In both these cases, Rudrâksha beads are necessarily required and the act may be finished in days, if not in hours. Rudrâksha is a name that signifies some "eye"-like thing on the bead, which is visible and which bears high spiritual forces, as is believed by the followers of Śaivism. The Tulsi beads with which Vaishnavites are entirely concerned consider them as full of high spiritual energy and greatly sacred. The majority of pious devotees among Hindus are generally divided into these two sections, although the kinds of beads are as many as they are specified above.

There are chaplets or Beharkhas (બેહેરખા) as they are termed, which do not require to be covered whereas the Rudraksha as a rule and Tulsi beads sometimes are enjoined to be covered up either by a mere piece of cloth or towel, or under a special protection meant for their rosaries. Chaplets are carried anywhere and the former rosaries are touched and taken up for use only in a holy place, after taking a bath,

and while muttering holy prayers. Chaplets are few in number, sometimes 11, sometimes 18 and so on. So much for similarity or otherwise between chaplets as used by Westerners and Easterners.

मंत्रमहोदधि says Mantra Mahodadhi
शंखजा पद्मबीजा तथा निंबारिष्ट फलोद्भवा: ।
प्रेतदन्त भवा वाहरदो तथा खरदंतजा: ॥
जपमाला: क्रमात् ज्ञेया: शांति सौख्येषु कर्मसु ।
मध्यमावां स्थितांमालां ज्येष्ठेनावर्तयेत्सुधी: ॥
शांती वश्ये तथा पुष्टी भोगमोक्षार्थके जपे ।
अनामांगुष्ठयोगेन स्तंभनादौ जपेत्सुधी: ॥
तर्जन्यंगुष्ठयोगेन द्वेषोचाटनयो: पुन: ।
कनिष्ठांगुष्ठ संयोगान्मारणे प्रजपेत्सुधी: ॥
अष्टोत्तरशतं संख्यातदर्द्धं चतदर्द्धके ।
मर्धानां शुभ कार्येस्यात्तिथि संख्येगिचारि के ॥

Málá—Akshamálá or Rosaries made up of beads are of three kinds primarily as they are used for sacred and auspicious ceremonies; but in inauspicious or sinister acts the rosaries contain 15 *manis*', *i.e.*, sphatik stones—White beads—the telling of these beads and the accompanying rituals are performed in cemeteries, as a rule. Mantra Mahodadhi—the great ocean of Incantations—says :—conch shells, seeds of lotuses, seeds of Nimba tree (Limdo), Arishtha fruits (Arithas).

Dharma Sindhu observes :—

Akshamálás—rosaries of Rudraksha beads, Tulsi beads and others are required to be bathed in and washed with pure water, as well as with milk, curd, ghee, cowdung, and cow urine; then they have to be mounted on a Pippala tree and covered over with the right hand—while reciting the following Mantra :—Om, rhim, am, ōm, em, eem, rem, urem, etc., to the end of 50 alphabets in Sanskrit, vowels and consonants combined together. Having done so much, the following verses—Mantraksharas to be recited :—Sadyo jato, etc., Vamadevaya,

etc., Aghorebhyo, etc., Tatpurushâya, etc., Iśânah sarva, etc. While at the same time worshipping the rosary—whatever it be—with materials such as sandalwood, frankincense and others. Each one of the beads out of the 108 in all—which is the usual total to which the number of beads is strung into a rosary—is charmed with a muttering and repetition ten times of the foregoing verses.

Bopadeva remarks in connection with Rudrâksha beads that:—On the neck, 32 beads are to be put on; on the head, 40; on the ears, six each; on the wrists of hands, twelve each; on the arms, sixteen each; on the eyes, one each; on the braid of hair, one; and on the chest 108. Siva himself is known to put on Rudrâksha beads like these.

Rosaries are imposed to be turned and beads to be told as a penitential and purificatory rite in the case of expiating for some in or other. When some proceeding from a desire or purpose at heart is done and some fault or sin is committed in the performance; or, as in other cases, when before commencing such acts purification is needed, counting of beads and reciting of prayers is inflicted on the performer. The devotee with no desire and performing his daily routine of religious rites dispassionately can also tell beads along with prayers, optionally; for in his case, if he be a Brahman, his sacred thread and the sacred knots thereon can serve the purpose of rosaries.

Supplementary.

Counting beads cannot be traced any farther back than the Buddhistic period of Indian civilization. Nowhere can we trace during the Vedic era, the Epic era and the rationalistic period the origin of counting by means of beads the frequency or repetition of prayers. The Sâma Veda has much to do with the doubling, trebling and quadrupling of a number of syllables in Vedic verses, and on the tips as well as the natural marks of fingers, the process of counting could be carried on. Pada, Krama, Ghana, and Jatâ are the various permutations and

combinations of the different syllables of Vedic verses which have preserved accurately every vowel sound of them, so that Vedic verses have been handed down to us in their perfectly complete form intact. Besides, the Hindus of those days had made a great advance in their mathematical calculations and had discovered decimal notations as well as geometrical figures with their algebraical reasonings. Consequently, if pebbles or any other primitive method of calculations can be presumed to have existed, they must have existed in pre-Vedic ages; and they did come into being during the age of Buddha. Buddhistic monks and nuns have practised at counting of beads; and the process still finds its modernized form among the Chinese and the Japanese nations, as the influence of Buddhistic religion was extended so far.

THE SITTING POSTURE OF THE CORPSE IN THE BIER BEFORE BURIAL AMONG HINDUS.

By S. S. Mehta, Esq., B.A.

(*Read on 26th March 1919.*)

When a Sanyasi dies, his corpse is buried and not burnt.

Among Hindus, recluses or anchorites have many classes:—Bâvâs, Atîtas, Dandi Sanyasis, Paramahamsas and so on; but all of them are buried after death, as a rule.

When a Brahmana retires from the activities of wordly life, he enters into the well-known fourth stage—the last stage—of existence which is called Sanyâsa—which is significant of renunciation of wordly enjoyments. He enters into that stage

only after performing many austere religious ceremonies, into the details of which it is foreign to this paper to go. When he goes the way of all flesh, he is made to sit erect by his religious disciples or his devotees, or, failing these, by ordinary sympathisers—and a conch is blown into his ears, as if to show that it is time for his Absolute Absorption into God—Brahma, *i.e.*, for the attainment of Moksha.

He is worshipped with due rituals by his devotees or relations and friends who happen to be present by his side, since it is believed that he is "God incarnate on the Earth," Vishnu—Svarupa. The worship is done with all aromatic materials in full pomp.

A little prior to dying, those that happen to be by his side, get him shaved clean on the head afresh, and on this clean-shaven head, all worshipping is done; for, it is enjoined that the vital airs of the dying Sanyasi generally pass out by the Brahma-randhra, *i.e.*, the topmost hole on the head, which may not be always true in other cases, such as those of householders.

A palanquin constitutes his bier; and there is no funeral pyre for him. In this bier, flowers are scattered all over loose, as well as in the form of garlands; and on his neck, arms, wrists and forehead, beads of rudrâksha in the form of rosaries, with certain numbers only, are put so as to keep up the spiritual force and strengthen the tie with the Highest God.

Corn and some other articles of food as well as coins of copper, silver and gold—all these are thrown out by devotees loose on the roads through which his palanquin is carried to the burial-ground, with cymbals ringing, conches blowing and notes of "Nârayan"—echoing from place to place, as a result of loud and combined utterance. This palanquin is meant to go generally into the thickly-populated localities and it is ultimately carried to the cemetery, where a pit of a man's

height is dug; recitations of Vedic Mantras form a part of every action done in connection with the burial. The palanquin itself sometimes and sometimes the corpse, alone in the sitting posture is seated on a square altar made in the pit; and conches are blown with the loudest possible force, and the highest possible pitch; cymbals are sounded; bells are rung; but no drums are beaten during this obsequious ceremony. Since the occasion is regarded as one of rejoicing, and secondly, because conch-blowing and bell-ringing are calculated to carry the sound far higher into the welkins than drum-beating. Lastly, Salt Na Cl, common sodium chloride in a very large quantity is put into the pit all round and the earth is turned over it. On the 3rd, 11th and 15th day some religious ceremonies are performed; and a small temple is constructed with an image of no other deity but Siva set up in it, where lamps are daily lighted and worship is daily done as well as attended.

NOTES ON SOME OMENS OF THE ABORIGINES OF CHOTĀ-NĀGPORE AND ŚĀNTĀLIA.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 26th March 1919.*)

I.—Preliminary.

Among the Hos of Chotā-Nāgpore, whenever the kinsmen and friends of a person intending to marry, start for the purpose of going to another place with the object of selecting a bride for him and settling the preliminaries of marriage with her, they seek for omens or the answers from behind the veil to their yearnings and questionings as to whether or not the proposed union would turn out happy or otherwise. If the undermentioned events happen while they are wending their

way, the same are looked upon as portents foreboding either good or evil to the would-be bridegroom and bride :—

(*a*) Should the branch of a tree break asunder all of a sudden without any visible cause, and fall down upon the ground on their right-hand side, it portends misfortune to the bridegroom. But if it falls on their left-hand side, it augurs evil to the bride.

(*b*) If a jackal, or a single vulture, or a chameleon, or a dung-beetle, or a swarm of bees passes along the path in front of them from the left side to the right one, it bodes misfortune to the bridegroom. But if this beast, bird, reptile, or insects pass from their right side to the left one, it augurs evil to the would-be bride.

(*c*) If a single vulture happens to wing its flight in front of them from the left to the right, it forebodes evil to the would-be bridegroom. But should it fly across the path in their front from the right to the left, it is looked upon as an auspicious omen.[1]

Similarly, among the Mūndās living in the same province, when the *dātām* or the go-between and the would-be bridegroom's father, accompanied by two or three kinsmen (and, occasionally also, by the bridegroom himself), set out on their journey to the would-be bride's village, they look out for omens. If they come across the undermentioned animals or objects, the sight of the same is regarded by them as prognosticating good luck to the parties intending to be united in holy wedlock :—

(*a*) A cow and her calf lowing in response to each other's call.

(*b*) Paddy which is being conveyed from one place to another.

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[1] *Vide The Journal of the Bihar and Orissa Research Society* for June 1917, page 279.

(*c*) Pitchers or jugs brimming over with water, which are being conveyed.

(*d*) Clothes which have been washed well and are, being carried.

(*e*) Ploughs or yokes under construction.

(*f*) A fox crossing the path in their front from their left-hand side to the right.

(*g*) A person heaping up dust.

(*h*) A tiger.

The sight of the undernoted animals and objects is considered as an evil omen :—

(*a*) The sight of a person carrying an axe, a spade, or a shovel.

(*b*) A person carrying a bamboo-made trap for catching fish with.

(*c*) A cow lowing but not in response to her calf's bellowing, nor followed by a responsive lowing from the latter.

(*d*) The conveying of rice.

(*e*) The throwing away of the sweepings of a house.

(*f*) The sight of clothes besmeared with ashes or such other substance for the purpose of cleaning them with.

(*g*) The sight of a tree toppling down under the strokes of a wood-cutter's axe.[1]

In the same way, among the Sāntāls—an aboriginal tribe living in Sāntālia or the Sāntāl Parganās, when the kinsmen and friends of the bridegroom or bride go to inspect either the bride or the bridegroom, they watch for omens. If the party happen to see an evil omen, they return home without

[1] *The Mundas and Their Country.* By Sarat Chandra Ray, M.A., B.L. With an Introduction by E. A. Gait, Esq., C.I.E., I. C. S., Calcutta : The City Book Society, 1912, pp. 437–440.

going any further, and the proposed match is broken off. The sight of the undermentioned beast, bird and objects is regarded as a good or auspicious omen :—

(*a*) Cows on the way.
(*b*) A woman carrying a water-pot on her head.
(*c*) Hearing the Uri'e bird call on the right-hand side.
(*d*) A corpse in the village to which they are proceeding.

The following omens are looked upon as prognosticating evil to the parties proposed to be married :—

(*a*) The sight of a man carrying an axe over his shoulder.
(*b*) The sight of a male bearing firewood on his shoulder, or of a female carrying it on her head.
(*c*) The sight of a jackal crossing the path in their front.
(*d*) The sight of a quail rising and flying away.
(*e*) Starting a hare from its form.
(*f*) The sight of a person throwing out ashes.[1]

The aforementioned omens may be divided into two classes, namely, (I) those drawn from the sight of beasts, birds and reptiles; and (II) those taken from the seeing of inanimate objects.

II.—Omens Drawn from the Sight of Beasts, Birds and Reptiles.

I shall now take up for discussion the first class of omens, namely, those drawn from the sight of beasts, birds and reptiles.

On comparing the aforementioned omens of the Hos, the Mūndās and the Sāntāls, I find that the jackal or the fox plays an important part in them. It is to be noted that, among the Hos, if a jackal passes from the left-hand side of the bridegroom's kinsmen and friends to their right, it augurs misfortune to the would-be bridegroom; but if it passes from their right

[1] *Vide The Journal of the Bihar and Orissa Research Society* for September 1916, page 309.

side to their left, it prognosticates evil to the would-be bride. While, among the Sāntāls, a jackal, crossing the path in front of the party going to inspect the bridegroom or the bride, bodes evil to the parties intending to be married.

Now all this is very similar to the Hindu superstition that the person, in whose front or back or all around whom jackals may happen to cry out or pass along at the time of sunrise, will die soon, as will appear from the undermentioned text in Sanskrit :—

सूर्य्योदये शिवा यस्य क्रोशति साति सम्मुखम् ।
विपरीतं परीतं वा सद्यो मृत्युं स गच्छति ॥ [1]

But, among the Mūndās, however, a fox crossing the path in front of the party from their left-hand side to the right, bodes good luck to the would-be bridegroom and bride.

All the foregoing omens are to be compared with the superstitious beliefs prevailing among the Canarese-speaking people of Southern India. Among them, if a person going out to transact some business, happens to see a jackal crossing the path in front of him from his right side to his left, he is sure to succeed in his undertaking. But the contrary is believed to happen, if the beast passes from his left side to his right. [2] This bears a striking similarity to the undernoted omen which is believed in by the Malaiyalis of Malabar. Now, Vishu, the Festival of the Vernal Equinox, is celebrated on the first of the Malabar month Medom between the 10th and 14th of April. The people of Malabar regard it as the commencement of the new agricultural year and, therefore, consider the first thing seen on the morning of the Vishu-festival day, as a

[1] *Vide* the *Rākshasi Tantram* (in Bengali). Published by Śri Jaharlāl Datta from No. 75/1, Ahiritolā Street, Calcutta. Fifth Edition. 1321 B. S. page 13.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 85.

prognosticator of good or bad luck to the seer for the whole of that year. It is for this reason, therefore, that every Malaiyali takes care to have a look at an auspicious object on that morning. Consequently, arrangements are made to get up a *kani*, which means a sight or spectacle. As a detailed description of the ceremonies performed on the occasion of this festival is outside the subject of this paper, I pass over the same. I may, however, point out that, among the good omens drawn from the first sight of animals, *is the seeing of a jackal which is regarded as prognosticating very good luck.* This superstitious belief is indulged in to such an extent that, if anybody has a run of good luck on a certain day, his friends and neighbours say: "*Was it a fox that he had as a first sight?*"[1]

The belief in the goodness of this omen also exists among the Canarese-speaking people of Southern India. Among them also, the seeing of a jackal early in the morning prognosticates good luck to the seer thereof.[2]

Among the Bengali Hindus, however, the sight of a jackal on the left side of the seer is regarded as an auspicious omen.[3]

Then I find that, among the Sāntāls, the starting of a hare from its form in front of the party going to inspect a bridegroom or a bride, is looked upon as an evil omen. The superstitious belief that the sight of a hare crossing one's path prognosticates evil to that person, appears to have been prevalent in England in the seventeenth century A. D., as is proved

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[1] *Vide the Madras Government Museum Bulletin*, Vol. V, No. 2. Madras, Printed by the Superintendent, Government Press, 1906, pp. 98 and 99.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 84.

[3] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 355.

by the following passage from an old English poem of that period :—

"For worthless matters some are wondrous sad,
Whom if I call not vaine I must term mad.
If that their noses bleed some certain drops,
And then againe upon the suddaine stops ;
Or if the bleeding fowl we call a Jay,
A Squirrel or *a Hare, but cross their way,*
Or if the salt fall towards them at table,
Or any such like superstitious bable,
Their mirth is spoiled because they hold it true
That some mischance must thereupon ensue."

On comparing the omens of the Mūndās and the Sāntāls, I find that, among the latter, the sight of cows on the way, and, among the former, that of a cow and her calf lowing in response to each other's call, are auspicious and portend good luck to the seers. This closely resembles the beliefs of the Hindus of Western and Northern India who regard the sight of a cow and her calf at the time of starting on a journey, as a very auspicious omen.[1] All these omens have an exact equivalent in the superstitions of the Canarese-speaking people of Southern India who also believe that the sight of a cow early in the morning prognosticates good luck to the seer.[2] But among the Mūndās, however, the sight and hearing of a cow lowing not in reply to her calf's bellowing is regarded as an evil omen. The same inauspicious omen is also drawn by them if her lowing is not followed by a bellow in reply from her calf.

The vulture figures largely in the augury of the Hos. It has been noted that a single vulture passing along the path in front of the party of the bridegroom's kinsmen and friends from

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 296; Vol. II, p. 393.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 84.

their left to right prognosticates evil to the bridegroom; but its passing from right to left bodes misfortune to the bride. But, curiously enough, the fact of its flight across the path in their front is an auspicious omen. But in Bengal, vultures are always looked upon as birds of ill omen. If these birds perch on a house, the event is believed to prognosticate the death of the whole family occupying it.[1] It is further believed that a vulture flying over the head of a person portends his death.[2]

This has an exact parallel in the superstitions of the Canarese-speaking people of Southern India, who also believe that a vulture hovering over a house bodes death to the inmates thereof.[3] Similarly, the person on whose head a vulture or any other bird of prey has perched will, it is superstitiously believed, live only for six months.[4]

Then I shall take up for discussion the omens drawn by the Hos from the sight of snakes. It is said that if a Ho, when about to set out for his field for the purpose of ploughing it, happens to come across a snake just going inside its hole, it is taken as an omen portending that he will have a bad crop. But, if he is going there for the purpose of transplanting his paddy-seedlings or of doing some other work connected with his standing crops, and, on his way thither, chances to catch a glimpse of a *dhoṛā* snake lifting up its head, this sight is regarded by him as an omen that he would have a bumper harvest. But if, after displaying its head only, this ophidian enters its hole, the omen is interpreted as prognosticating that, at first, his paddy-crop would do well but, subsequently, wither up or totally fail.[5]

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 356; Vol. II, p. 591.

[2] *Op. cit.*, Vol. I, p. 359.

[3] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 84.

[4] *Op. cit.*, Vol. I, p. 366.

[5] *Vide The Journal of the Bihar and Orissa Research Society for June* 1917, pp. 279–280.

This is analogous to the beliefs of the Canarese-speaking people of Southern India to the effect that, if a cobra raises its hood and sways it from side to side in front of a person, or overshadows with its expanded hood the latter's head while he is sleeping in the open, the latter is sure to attain to sovereignty at an early date. The people of South Canara have a tradition to the effect that the correctness of this omen had been verified in the case of Hāidār Āli, the quondam Ruler of Mysore.[1]

In the course of our survey of the folklore of Asia, we find that omens are drawn from the sight of snakes by various races of people inhabiting India and the other countries adjacent thereto. For instance, the ancient Persians took omens from the sight of snakes on particular days of their months.[2] The modern Parsis also follow the practice of their ancient countrymen and draw the omens, not from the sight of snakes on particular days, but from the sight thereof at the time of going out on a journey or during sleep. Thus when a person is starting on a journey for the purpose of transacting some important business, and sees a snake passing along his right side, it is taken as an auspicious omen. But, if it crawls along on his left-hand side, it portends some misfortune or evil to him. These Parsi omens are exactly paralleled by those drawn by the Canarese-speaking people of Southern India from the sight of the cobra. Among them, if a person going out to do some job or work, happens to see a cobra crossing the path in front of him from his right to his left, he is sure to be successful in his business. But ill-success is believed to attend on him if this ophidian crawls along from his left to his right.[3] Then again, if a snake crawls over a person's body while he is asleep, the

[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, pp. 84-5.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. III, pp. 42-44.

[3] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 85.

omen is interpreted as boding good luck to him.[1] This is analogous to the superstitious belief of the Canarese-speaking people of Southern India that, if a cobra falls from a height over the body of a person and passes off without inflicting any injury upon him, the latter is sure to become very wealthy.[2] But among the Hindus of the Western Presidency, the sight of a snake is regarded as an evil omen.[3] But, unfortunately, it has not been stated whether it is unlucky to catch glimpses of the ophidian at all times, or on particular occasions such as the time of setting out on a journey, and the like. Among the Hindus of Bengal, however, the sight of snakes *in coito* is considered very auspicious.[4]

III.—Omens Drawn from the Sight of Inanimate Objects.

I shall now take up for discussion the second class of omens, namely, those taken from the seeing of inanimate objects.

It is curious that a water-pot full of water should play such a conspicuous part among the omens prevalent among the various races of people inhabiting India. Among the Hindus of both Western and Northern India, the sight of a vessel or pitcher full of water, at the time of a person's starting on a journey, is regarded as an auspicious omen. The sight of a water-pot on the left also bodes good.[5]

It is for this reason that, among the Hindus of Bengal, whenever a person is about to start on a journey, a water-pot full of water (पूर्णकुम्भ) is placed beforehand on his left at the threshold of his house or room in order that he may catch a

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 290.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 84.

[3] *Op. cit.*, Vol. I, p. 298.

[4] *Op. cit.*, Vol. I, p. 355.

[5] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 295; p. 353; Vol. II, p. 393.

glimpse of this lucky object. [But the sight of an empty water-pot, among them, is regarded as an evil omen.[1] The same belief also exists among the Parsis, among whom the sight of a woman with an empty water-pot is regarded as very inauspicious.[2]] The same omens are also drawn by the Canarese-speaking people of Southern India. Among them, if a person, while passing through the street for the purpose of doing some job or undertaking, happens to come across a water-pot filled with water, he is sure to succeed in it. But the reverse will happen if he sees an empty pot.[3]

The Parsis, who are followers of the Zoroastrian faith, also believe in the auspiciousness of this omen. Among them also, if a person, when he is starting from his home either for making a journey or transacting some important business, comes across a woman with a pot full of water either at the threshold of his house or in the street, he looks upon it as a very auspicious omen. Occasionally, he casts a coin into that pot as a token of his appreciation of this auspicious portent. Sometimes, the getting-up of the sight of this good omen is stage-managed by a female member of his family. But the whole scene is contrived in such a way as to bear the appearance of being accidental and unintentional.[4] Strangely enough, the Parsi belief in this good omen is also shared by some of the aboriginal tribes of Chotā Nāgpore and Sāntālia. The Mūndās, who inhabit the former province, also regard the sight of pitchers or jugs brimming over with water, while being conveyed, as an auspicious omen. Like the Parsis, the Sāntāls of Sāntālia also believe that, in order that this omen may bode good luck, the water-pot should be carried by a woman on her head.

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[1] *Op. cit.*, Vol. I, p. 355.
[2] *Op. cit.*, Vol. I, p. 290.
[3] *Op. cit.*, Vol. VII, p. 87.
[4] *Op. cit.*, Vol. I, pp. 289-290.

Then comes the omen drawn from the sight of newly-washed clothes. Among the Hindus of Western India, the sight of newly-washed clothes bodes good luck.[1] Among the Parsis also, the fact of coming across a washerman with a bundle of clean clothes is regarded as a good omen.[2] [In Bengal, however, if anybody, at the time of starting on a journey, happens to come across a washerman or an oil-seller, he considers the meeting as an evil omen.[3]] As we have already seen above, this omen also exists among the Mūndās of Chotā Nāgpore who regard the sight of clothes which have been washed well and are being carried, as a portent boding good luck. But the catching of a glimpse of clothes which have been besmeared with ashes or some such substance for the purpose of cleaning them with, is interpreted by them as a portent which augurs misfortune to the seer thereof. Similarly, among the Parsis, the sight of a washerman with a bundle of soiled linen or dirty clothes is considered inauspicious.[4]

We have seen above that, among the Mūndās, the sight of paddy which is being conveyed from one place to another, is looked upon as an omen prognosticating good luck. It exists in a modified form among the Hindus of Western India who regard the sight of rice as auspicious.[5] By the Hindus of Bengal, however, the Mūndā form of the omen is believed in. For, among them, a person starting on a journey should look upon, remember and utter the name of, *inter alia*, white paddy (शुक्ल धान्य).[6] But, curiously enough, the Mūndās regard the sight of the conveying of rice as an omen which prognosticates evil.

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 297.

[2] *Op. cit.*, Vol. I, p. 290.

[3] *Op. cit.*, Vol. I, p. 356.

[4] *Op. cit.*, Vol. I, p. 290.

[5] *Op. cit.*, Vol. I, p. 296.

[6] *Op. cit.*, Vol. II, p. 583.

In Europe, the breaking of a mirror portends a great misfortune to the person to whom it belongs. In India, especially amongst the Parsis, the sudden breaking not only of a mirror, but also of a chandelier, a globe or any other kind of glassware on a festive occasion like a marriage—or a birth-day-party—is considered a very evil omen, prognosticating some misfortune or calamity to the person, the celebration of whose birth-day or marriage may have been the occasion for that gathering.[1] Similarly, among the Mūndās of Chotā Nāgpore, the sight of a tree toppling down under the strokes of a wood-cutter's axe portends evil. The same is the case with the Hos of that province, among whom, however, the sudden breaking of a branch of a tree and its falling down on the right side of the bridegroom's kinsmen and friends prognosticates some misfortune to the bridegroom; but, if it falls down on their left side, it augurs evil to the bride. Analogous to the foregoing are the omens drawn by the Canarese-speaking people of Southern India from the falling of leaves. Among them, if a leaf falls down nearer the left foot of a person who is about to commence a business or undertaking, than his right one, he will be unsuccessful in it. But, if it falls nearer his right foot, success is sure to crown his undertaking.[2]

Among the Parsis of Bombay, the sight of a corpse on the road is considered auspicious. [But it is an evil omen to catch a glimpse of the fire that is occasionally taken with the corpse.[3]] Among the Canarese-speaking people of Southern India also, if a person, while passing through the street for transacting some business, happens to see a dead body, it is believed that

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[1] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 292; Vol. II, p. 171.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. VII, p. 86.

[3] *Vide The Journal of the Anthropological Society of Bombay*, Vol. I, p. 290.

he will be successful in it.[1] Among the Hindus of Bengal, if a corpse is seen on the left side, it augurs good luck to the seer.[2] Similarly, amongst the Sāntāls, if the bridegroom's or bride's relatives see a corpse *in the village to which they are going*, the sight thereof is considered auspicious.

Among the Hindus of the Western Presidency, the sight of (*a*) ashes, (*b*) refuse, and (*c*) a sweeper at the time of starting on a journey prognosticates evil.[3] But, among the Mūndās of Chotā Nāgpore and the Sāntāls of Sāntālia, if the kinsmen of the bridegroom or bride happen to see a person throwing away the sweepings of a house, or ashes therefrom, it is considered as a portent auguring misfortune to the parties intending to get married. But, curiously enough, among the former race, the meeting with a person heaping up dust is considered a good omen. Similarly, among the Parsis, if a person, at the time of starting from home on some business or on a journey, happens to come across a sweeper with his basket on his head, the omen is interpreted as being very auspicious.[4]

Among the Sāntāls, the sight of a male carrying firewood on his shoulder, and that of a female bearing a load of the same object on her head, are regarded as inauspicious. This is paralleled by the belief prevailing among the Hindus of Western India that the seeing of firewood is considered as an evil omen.[5] But it is not stated whether or not, among the latter people, the evilness of the omen depends upon the firewood being carried by a man or woman either on the head or shoulders.

Last of all, there remains the omen drawn from an axe Among the Mūndās of Chotā Nāgpore, the sight of a person

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[1] *Op. cit.*, Vol. VII, p. 87.
[2] *Op. cit.*, Vol. I, p. 355.
[3] *Op. cit.*, Vol. I, p. 298.
[4] *Op. cit.*, Vol. I, p. 290.
[5] *Op. cit.*, Vol. I, p. 298.

carrying an axe, a spade or a shovel, is considered as inauspicious. Similarly, among the Santals, if the kinsmen and friends of the bridegroom or bride come across a man carrying an axe over his shoulder, this meeting is regarded as a portent presaging some misfortune or evil to the parties proposed to be married. It is to be noted that, among the latter people, no omens are drawn from a man's carrying a spade or a shovel.

OMENS FOR AUSPICIOUS AND INAUSPICIOUS HORSES.

By Sorabji Muncherji Desai, Esq., of Navsari.

(*Read on 30th April, 1919.*)

This paper is written in response to the invitation of Dr. Jivanji Jamshedji Modi, who, on reading an issue (Part 34) of my "દુઃખીને દિલાસો" (Consolation to the Distressed), wherein I have given some folklore on the good or bad omens of horses, wrote to me from Srinagar (Kashmir) in May 1918, asking me to prepare a paper for the Society on the subject of the folklore on horses. I had given the folklore in my above Gujarati book from an old manuscript, written about 70 years ago, by my grandfather, Mr. Burzorji Nowroji Desai, who was then a leader of the Navsari Anjuman. He was a good rider and, as such, took an interest in the folklore about auspicious or inauspicious horses. This manuscript also contains several Unani prescriptions for horse-diseases which may interest a modern veterinary surgeon. In this paper my task in the matter of giving the folklore is mostly that of merely translating a portion of the above manuscript as it is and which has been so kindly done for me by Professor Vakharia of the Veterinary College, to whom my best thanks are due. So this folklore may be taken as that prevalent about 70 years ago or before.

Xenophon, the great Grecian Historian and Statesman, was also a great horseman. In his book on horsemanship he advises the purchaser of a horse first to look at the horse with the horse-cloth on the horse's body. This was with a view that the beauty of the horse's body may not distract the attention of the buyer off the more important parts, namely, the horse's legs and feet. People are apt to ignore the essential parts and attach undue importance to non-essentials; and the more important parts, namely, the legs and feet of a horse, are often neglected while too much weight is attached to the make of the body. But even this negligence is nothing compared to that obtaining with some people in India, who, when buying a horse, do not care so much for the purity of its breed, or soundness or right conformation of the body and limbs, as to its freedom from the so-called unlucky marks. These are known as "Balbhamris" (બાલભમરી), "Bhownris" or feather-marks. They are swirls or twists in the growth of the hair, sometimes in circles, at other times as elongated stripes where some hair grow unevenly or across the general direction of the hair. No matter how pure bred the horse may be, or perfectly sound in limbs, eyesight and wind, or good conformation of the body the horse may possess, if the animal has but one of the unlucky marks, it is at once rejected; whilst another animal low-bred, unsound and misshapen, may be readily given preference if it is the fortunate possessor of one of the "Bhownris" to which superstition attaches good luck. These marks are found on various parts of the body, and the belief whether they are lucky or unlucky differs not only in different countries, but also in provinces of the same country. For instance, the mark commonly known as "gome" found on the horse's chest under the girth is considered one of the most unlucky marks in India, whereas it is looked upon as a very lucky mark by the Arabs. Conversely, "devbund" is considered in India to be very lucky and so effective that all other unlucky marks are nullified if the horse has "devbund." There are many such feather-

marks, some lucky, others unlucky; but for the present I give below, as said above, a translation of some of such quaint marks as are found transcribed in the "Dukhine Dilaso" (દુખીને દિલાસો) Part 34, from an old book.

It is stated that once upon a time, a King had in his household a slave, Elamba, who among other sciences, also knew about good and bad feather-marks of horses, and he showed his worth on an occasion when a merchant brought one hundred horses to the King for sale. The merchant had such a handsome and spirited horse that the King thought he had never seen the like of it before, and wanted to buy it. The merchant demanded fifty thousand rupees as its price. The King thought of Elamba, and ordered him in his presence, to look the horse over. Among the courtiers were many good judges of horse-flesh, yet Elamba, having been ordered, examined the horse and said: "May it please your Majesty, I have examined the horse; it is good in every way, but if any one mounts this horse and enters a stream of water, both the horse and the rider will surely die." All the courtiers and horsemen laughed at this. The King asked Elamba if he knew about horses and, if so, ordered him to explain. Elamba said: "O Gracious King, the horses which this merchant has brought for sale are all so full of defects that if any of them is purchased and kept in the Royal Stables, it will bring ruin to your kingdom. Ashrupat Rishi explained to his son Shalotri 60 evident defects in horses. Besides these there are 12 in the make of the body. This horse No. 1 has in its forelock between the ears an excrescence resembling a horn. It is called 'Ekshringi' (એક શૃંગી). Raja Bharthari had such a horse, and it ruined the King. Therefore it is not well to buy this horse. This 2nd horse though one-coloured, has many spots of white, black, red and yellow colours. It is known as 'Anjno' (અંજનો.) Shri Ramchandarji had such an inauspicious horse, and he had to seek refuge in the desert. Therefore such an inauspicious horse should not be bought,

lest it should bring trouble. The 3rd horse has a hole in one of its ears. If one or both ears are so marked, the horse is called 'Parkarno' (પરકર્ણો) and ruins the owner. Since the day King Harischandra brought such a horse in his stable, trouble overcame him, he lost his kingdom and went about begging; so, if you buy this horse, the curse of the heavens will be on you. The 4th horse has in the middle of the lower part of its tail, a figure like '૪' Gujarati (four). It is called 'Mukhrodhi huri' (મુખરોધી હુરી). Raja Kaansh had such a horse, and his kingdom was lost. The 5th horse has a feather-mark in one of his armpits. It is termed (કુખપીત) 'Kukhapit.' Raja Mahipal had such a horse, and all the King's relatives died before him. The 6th horse has 7 incisors instead of 6. It is called (અધીકદંતો) 'Adhikdanto.' Wherever such a horse goes, constant trouble and quarrels arise. The 7th horse has 5 incisors. It is termed (હીનદંતો) 'hindanto.' Such a horse, if bred and brought up in the owner's stud, is harmless to the owner, but if obtained by purchase, its advent would be attended by quarrels and family troubles. The 8th horse has a 'parrot mouth.' It is termed (કરાલી) 'Karali' and sends the owner prematurely to his grave. The 9th horse is 'under-shot.' i.e., its lower jaw projects beyond the upper. It is termed (વીકરાલી) 'Vikrali' and brings ruin to the owner. Bali Raja owned such an animal, so his kingdom was lost. Therefore it is an undesirable purchase. The 10th horse has a black spot on his palate. It is termed (કદમતાલ) 'Kadamtal' and brings a complete monetary loss to the owner. The 11th horse has a feather-mark on his ear. It is termed (કુખપતિયો) 'Kukhapatiyo.' King Judheshwar owned such a horse, which caused the ruin of his whole family and country. The 12th horse has 5 lines across his palate. It is (પંચમુખો) 'Punchmukho.' Since Nalaraja bought such a horse, he lost his kingdom and had to take shelter in forests. This 13th horse has a black spot in an otherwise whole colour. It is termed (શામળમુખો) 'Shamalmukho.' King Dagava had such a horse and the King was dethroned.

The 14th horse's head is like a serpent's head. It is termed (હૈયામુખો) 'Haiyamukho.' King Parikshit owned such a horse, and misery overcame him and his kingdom. The 15th horse has an additional small hoof besides the four natural hoofs. It seems five-hoofed and is termed (પંચચરણો) 'Punch-charno." It is the worst of all bad marks, and one who owns such a horse may not have anything left to eat, or shelter for rest; so such a horse should not be bought. O King, such defects are not confined to horses, but they are found also in cattle, elephants and camels, but they differ with different species of animals, and therefore one should turn from these undesirable animals." The King said: "Clever man, I have in my stud horses with all these 15 kinds of defects enumerated by thee, and yet I have not suffered in any way. What thou hast described is mere superstition entertained by men of weak mind. It is ridiculous to hold innocent animals responsible for unhappiness and misery befalling human beings. However, there is something to know in such things as thou didst relate, so go on with the characters of the other horses." Elamba said: "May it please the King, it is a fact that superstitions do not affect them at all who do not entertain them, but once a superstitious belief takes hold of a man's mind, it will surely affect him; so if it please the King, let this matter be dropped." The King said: "No, no, let me hear more about the defects to which horses are liable, go on." Elamba continuing, said: "The 16th horse is one whole-coloured, but has a black spot on his chest. It is termed (કાળોજાની) 'Kalojani.' It would cause the owner's death. The 17th horse is also whole-coloured, but has a black spot on its left arm. It is called (કંદમજાની) 'Kandamjani," and is undesirable as it would bring about destruction of the owner and his family. The 18th horse is also whole-coloured, but has a yellow spot on the right arm. It is termed (પીળોજાની) 'Pilojani.' Such a horse lessens the span of the owner's life. The 19th horse has a white spot on its chin. It is called (સફેદજાની) 'Sufedjani.' It would cause the death of the bride. The 20th horse has the skin round its

throat very loose and wrinkled and is called (કૌશરાનકી) 'Kaushranki.' Such a horse causes death of the mistress of the house. The 21st horse has one 'Wall-eye.'' It is called (અાંગ્લો) 'Anglo' and causes death of its owner. The 22nd horse has its balls suspended vertically. It is called (ગોઅંજમી) 'Goajami.' It causes the ruin of wealth. The 23rd horse has no feather-mark on its forehead. It is called (શુભમસ્તકી) 'Shubh Mastaki.' It brings persecution and trouble to its owner. The 24th horse has two feather-marks placed horizontally, which, if not a grave defect, yet lessens the life of the mistress of the house. The 25th horse has its balls high up the groins. It is destructive of the owner's life. The 26th horse has a long feather-mark on the abdomen. It is termed (શ્રીપલો) 'Shripalo.' It brings its owner to trouble. The 26th horse has five radiating lines and a mark on its forehead. It is termed વાણીયો 'Vanio.' It brings on untold of misery and hardship to the owner. The 27th horse has a mark on its back where the saddle rests. It is termed (શાશાણો) 'Shashana.' It is no defect and such a horse can be safely bought. The 28th horse has a feather-mark under the girth. It is termed (બાંધાકટુ) 'Bandhakatu.' The man who rides such a horse has always to remain on the battle-field. In fact it may be true of him to say (જીન મારૂં ઘર અને જીન મારૂં તખ્ત 'The saddle is my residence and my throne.' The 29th horse has stripes on its body like a tiger, and in the sun it much resembles a tiger from a distance. It is called (વાંઘાગી) 'Vagangi.' It makes its owner ramble about the desert like a tiger. The 30th horse's back is like a tiger's back. It is inauspicious and brings great misery, and causes a stain to the owner's reputation, which nothing can remove. The mane of this 31st horse falls equally divided on both sides of the neck. It is called (બેહયા લોચ્યો) 'Behaya Lochno' or (બેહાલ લોચ્યો) 'Behal Lochno.' It is inauspicious for the owner. The 32nd horse has a white stripe on the face with a small black spot in the centre. It is called (બદીત) Badit' and is considered of evil omen. The 33rd

horse has two marks between the ears and is called (શુમ્બમસ્તકી) 'Shum Mastaki.' Such a horse will not live longer than 4 or 5 years; and if it lives longer than the time, it will bring the death of the owner. The 34th horse has feather-marks behind the ears and one outside each ear. It is known as (પથ્થો) 'Paththo.' This also is bad for the master's life. The 35th horse has a mark on the chin. It is called (ડંડાકલો) 'Dundashkalo.' It causes destruction of domestic happiness. The 36th horse has a whole-colour, but its back is white in colour, and is called (હરીનાગ) 'Harinag.' This horse may produce the death of its master in battle. The 37th horse has a mark on the abdomen. It is called (તળાપત) 'Talapat' and causes pecuniary loss to the owner. Raja Juddhesh war had such a horse. He lost his kingdom, and passed his remaining days in the jungle. The 38th horse has a mark across the stomach. It is called (પરબાવશ) 'Parbavash,' and is inauspicious for the owner. The 40th horse has a mark on the abdomen, and is called (પટાપટ) 'Patapat,' and is bad for the owner. The 41st horse has a feather-mark on one side of the root of the tail. It is called (જગાપટ) 'Jagapat.' It is ordinarily a bad mark. The 42nd horse has a mark on the hock. It is known as (ગટાઉપાડ) 'Gutaupad.' It ruins the owner, and no quadruped would survive the introduction of such a horse in the stable. The 43rd horse has a mark on the coronet of the foot. It is called (નશાપાત) 'Nashapat' and none should buy such a horse. The 44th horse has white spots on both sides of the nose. It is called (શુરમુખણો) 'Shurmukhno,' and is bad and should not be purchased. The 45th horse has a white stripe on the face with a red spot in it. It is called (દીલભાંજન) 'Dilbhanjan.' It causes mental anxiety, fear and despondency to the owner. The 46th horse has marks on both sides of the chest and one below the chest. It is called (નેઆપત) 'Niapat.' It is bad. The 47th horse has a mark on one ear. It is called (કરનપત) 'Karanpat.' It causes death of the owner's children. The 48th horse has on its forehead two long marks

like horns. It is called (બારીંગો) ' Bashingo.' It causes loss of reputation of the owner. The 49th horse has a mark below the eye. It is called (અાસુપાત) 'Asupat.' It brings ruin to the owner. The 50th horse puts out its tongue sideways, on the bridle being put on. It is called (સરપન્યો) 'Serpanyo.' It is bad, causing death of the owner. The 51st horse has a long feather-mark on the side of the abdomen. It is called (નસંતની) 'Nashantni.' It is bad, for it always survives the owner. The 52nd horse has a mark on the lower part of the tail and another at the setting of the tail. It is called (લીડાઉ) 'Lidau' and will not let another horse stay in the stable, so unlucky is it. The 53rd horse has only one ball. It is called (એકદઅાંડીયો) 'Ekadio.' It is unlucky, as it brings an illness on the owner and mental trouble. The 54th horse's face is like a frog's head. It is called (મેડકમુખો) 'Medakmukho.' It is also unlucky. The 55th horse's mouth is like a parrot's head. It is called (શાવામુખો) 'Shava-mukho' and is equally unlucky. The 56th horse has a face resembling a donkey's face. It is called (ખરમુખો) 'Kharmukho.' It causes family disturbance. The 57th horse's upper lip is so short, that the front teeth are visible. It is called (કપીમુખો) 'Kapimukho.' It is also unlucky. The 58th horse is whole-coloured, but has one white leg. It is called (ઉજળીત) 'Ujalit.' It is so unlucky that whoever sees such a horse, suffers from mental anxiety the whole day, and relief can only be obtained by repeated obeisance to the sun. The 59th horse has 6 teeth and they point inward. It is called (અાપવનો) 'Apvano' and is productive of the owner's death. The 60th horse has a mark for each of the ten orifices of the body. It is most lucky. It should be purchased for the King's stable. The ten marks are two on the ears, two above eyes, one on forehead, two on upper lip, two on sides of abdomen, and one at the navel. If any of these is absent, the horse becomes very unlucky. The 61st horse has a mark on the knee. It is called (અાગપત) 'Agpat.' It is unlucky. The 62nd horse carries its head on one side. It is called (કરશન્યો) 'Karshanyo' or (મારજન્યો) 'Marjanyo.' It is

unlucky and causes the utter ruin of the owner. The 63rd horse is whole-coloured, but its abdomen is white. It is called (ચર્ણાવભાગો) 'Charnavbhago.' It is also unlucky. Thus, may it please, Maharaj, these are 60 defects, and unmerited unhappiness may be avoided by observing them during purchase. Besides these there are other bodily defects and vices. Thus, the 64th horse eats earth and is called (ખીરખાઉ) 'Kirkhaoo.' The 65th horse is pot-bellied. The 66th horse is a rearer. The 67th is colour-blind and cannot see after sunset. The 68th horse has megrims. The 69th horse is (રાતમુખ) 'Ragat-mutra,' that is, always passing bloody urine. The 70th horse is (ઠાંસ્યો) 'Thansyo," that is it has a chronic persistent cough. The 71st horse is a biter; the 72nd horse is a kicker; the 73rd horse is a shyer. The 74th horse is a crib-biter. The 75th horse is (પાણીપેસુ) 'Panipesu,' *i.e.*, sits down when led into a stream of water. May it please your Majesty; these others are horses with good marks. This one has a mark on the right side of its chest. It is called (બળીઓ) 'Balio,' and will bring immense prosperity to the owner. The 2nd horse has long fine hair on the coronet covering the hoof. It is called (ચીંતામણી) 'Chintamani,' and brings happiness to the owner. The 3rd horse has a mark below the throat. It is called (દેવમણી) 'Devmani' and is very auspicious. The 4th horse has 5 marks—one on the forehead, two on the throat and two on the head. It is called (મંગળો) 'Mangalo.' Such a horse spreads happiness and prosperity wherever it goes. The 5th horse has marks on the face, sides, left leg and tail. It is called (અખંડ-મંગળો 'Akhand-Mangalo.' It is an excellent and very auspicious animal, and brings prosperity and success. Raja Janak and Dhilakarna had such horses, and so obtained the world-renowned Ramchandraji as son-in-law. Such a horse must be purchased at any price. No price is too much for such a horse. The 6th horse has a feather-mark on each flank, like a lotus flower. It is called (શુભમંગળો) 'Shoobh-Mangalo.' By its blessing, one obtains a good and lucky wife.

"Again, horses possess qualifications which determine castes in men, and to determine these distinguishing attributes, a horse should be seen, when drinking water. This 1st horse is not afraid of falling into water. When drinking, it dips its head up to the eyes. It is of the Brahmin caste and is worth having. It brings respect and prosperity; but is of no use for war purposes. It would run away from the battle-field. This 2nd horse is afraid of entering water and drinks water cautiously, after striking at the water with the foreleg. It is said to be of the Kshatri caste. It is unsurpassable for battle-field. It makes a good mount for a warrior King. The 3rd horse, in entering a stream, will dip its head up to the nostrils while drinking. It is of the Vaishya caste, and is good for carriage work. The 4th horse is afraid of entering a stream and will splash the water with his nose before drinking. It is of the Sudhra caste and is good for carrying loads. It is useless for the field.

"Rajaji, many rich people buy horses without first having had them examined for lucky or unlucky marks and qualities, and thus bring misery and unhappiness to themselves. Therefore, all horses should be got examined before purchase. When buying a horse, it must be seen that its ears are carried erect; the forehead and chest should be broad; the chest large and well-filled; the hind quarters, thick and high; the hoofs, small and round; balls, small; neck, thin like that of snakes. A horse with its back flat and hard, narrow muzzle, broad and high forehead, honest face, tender mouth, clean legs and with well-proportioned body is called (નીલો) 'Nilo.' It moves evenly, is strong-hearted, has an easy, pleasant gait. When the purchaser is settling the price of the horse, if the horse stamps with its left hind leg, and throws the saliva from its mouth, it is a good horse and the purchase bargain should be settled promptly. If, while settling the bargain, the horse should sneeze the horse is called (રણજીત) 'Ranajit'

and should be bought at any price. It is very lucky. If the horse shakes its whole body and head, it should not be purchased. Either the horse or the owner may die ina short time."

When the examination of the horses was over, all the horsemen present in the Durbar, on hearing what Elamba explained, insisted on putting the matter to the test; and it was settled that any rider who declined to accept Elamba as his teacher should justify his rejection of Elamba's teaching by riding a (પાણીપેશુ) "Panipeshu," "lie-down-in-water" horse, and crossing the stream before them. A Durbari named Buchel accepted the offer, rode the (પાણી પેશુ) "Panipeshu" horse and entered the stream. He had not proceeded much, when the horse took a somersault, and both horse and rider got drowned. All applauded Elamba for his learning. The King said; "Elamba, I have in my studs horses having all the bad and unlucky marks described by you, and yet I have not suffered in any way. All you said about the marks is only the imagination of superstitious people. It is ridiculous to charge poor innocent animals with the misery and unhappiness which afflict mankind." Elamba replied: "May it please your Highness, superstition does not affect him who does not entertain it. But once the mind becomes affected by a thought, though remotely, the effect is produced inevitably and with great certainty. So people should always be careful."

REPORT ON TWO HUMAN CRANIA OF CONSIDERABLE BUT UNCERTAIN ANTIQUITY.

By Arthur Keith, M.D., F.R.S., Conservator of Museum, Royal College of Surgeons of England.

(*Read on 30th April 1919.*)

There is no anthropological problem more in need of investigation than that of the prehistoric inhabitants of India. We all wish to see applied to India the methods which have brought to light the ancient races of Europe. Nor is there any reason to doubt that there are hidden away in more recent deposits of river valleys and of caves, in prehistoric, isolated interments and communal cemeteries, records of the ancient races of India. They have not been seen nor found because they have not been patiently and systematically looked for. It was because of the importance of this great blank in our knowledge of India that I welcomed the opportunity, given to me some three years ago, by Dr. Jivanji Jamshedji Modi, at that time Honorary Secretary of the Anthropological Society of Bombay, of examining two imperfect human crania which, from the circumstances of their discovery, might possess a considerable antiquity.

The details relating to the discovery of these two crania were the following:—In the drawings appended these are labelled "C" and "D," but I shall speak of "C" as the "Bayana" cranium and of "D" as the "Sialkot" cranium—these cities being near the sites of discovery. The Bayana cranium was presented to the Anthropological Society of Bombay through the Bombay Natural History Society by Mr. Wolff in 1912, and was found by him in 1910, when an excavation for a bridge on the Bayana-Agra Railway

was being sunk on one bank of the Gumbhir River near Bayana. It lay in the alluvial deposit 35 feet below the level of the bed of the river. Nothing was observed in the deposit (at least there is no record of any observation) that would give a clue to the approximate date at which the skull was embedded—no record of animal bones nor of human artefacts of any kind. Nor have I any facts to guide me as to the rate at which such valley deposits are laid down or of the frequency to which they are liable to be disturbed. All we may take as certain is that the imperfect crania lay at the considerable depth of 35 feet. As regards its condition of preservation —it agrees in colour, consistency and mineralization with crania recovered from the river Thames near London. Most of the skulls dredged from the gravel bed of the Thames range in date from Neolithic to early Christian times. Although the antiquity of this skull is uncertain, it is possible that future operations may bring to light such evidence as may be given as a reasonable basis for assigning to it a date. Cranium "C" thus comes from the southern limits of the North-West Provinces and lies within the watershed of the Ganges.

The second or "Sialkot" cranium was found in the Punjab,—within the watershed of the Indus. It was discovered by Lieutenant R. W. G. Hingston, I. M. S. (21st Cavalry) in 1912 on the side of a deep nullah six feet below the level of the adjoining cultivated land. The discoverer did not think he had to deal with an interment, but seeing that a complete skeleton was represented, which was noted to be resting on its right side, we may reasonably presume we are dealing with a deliberate burial, but the date of that burial we cannot judge, having no evidence of any implement or artefact which could give a clue to the period to which this grave belongs. The bones are of a dirty chalky grey colour inclined to crumble and very similar in consistency to human remains recovered from burials of a

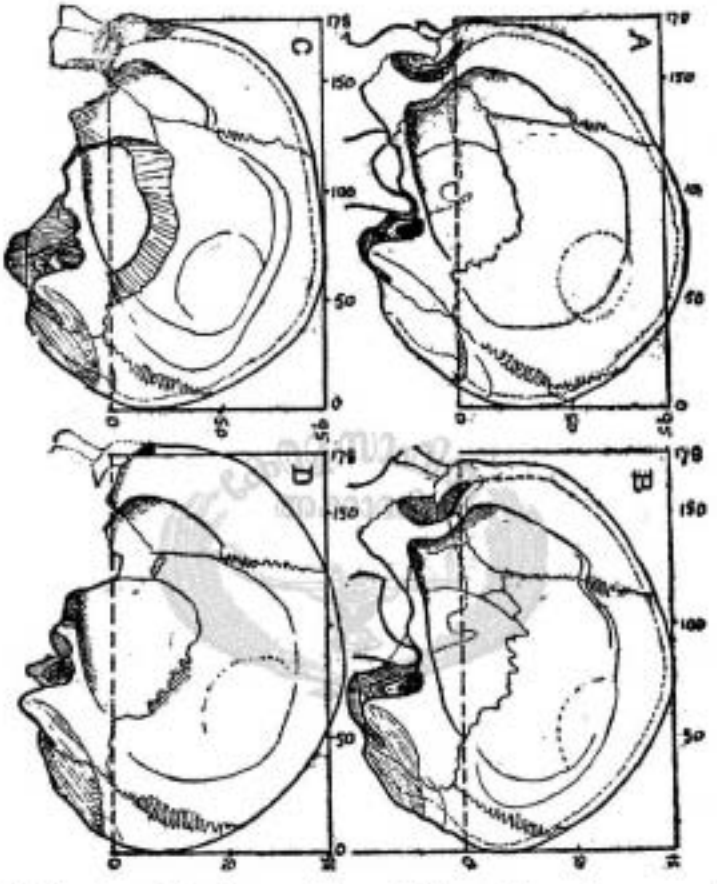
Bronze-age or later date in England. In this case, too, it is well to place all the facts relating to this discovery on record, for it may happen that future enquiry may establish the approximate date of such graves. We should make a beginning now even if the material at our disposal is of an imperfect nature.

The dimensions, shape and amount recovered of the Bayana "C" and Sialkot "D" crania can best be realized by examining figures 1, 2 and 3, and the table of measurements which are appended to this paper. In both cases the facial parts and a great part of the base of the skulls are missing; fortunately in the Bayana specimen the nasal bones are preserved; unfortunately, in the case of the Sialkot specimen the nasal and supraorbital regions have been broken away. In both cases I infer they are male skulls, both of them belonging to men in advanced middle life—probably 45–55 years of age. In the Bayana cranium the sagittal suture is almost closed and the coronal suture is closing. A peculiar anomaly is present; the mastoid region of the temporal bone has fused with the neighbouring part of the parietal bone on the left side. The bones of the Bayana specimen are stained a light brown, are dense and hard; the crevices and recesses are filled with a fine sandy loam. In the Sialkot cranium the closing of the sutures has reached a less-advanced stage. As may be seen from the table of measurements they are crania of small size; in "C" the maximum length is 178 mm., in "D," 180 mm.; maximum width of "C," 127 mm., of "D", 128 mm.; the height of the vault above the ear passages in "C," 108 mm., in "D," 119 mm. As may be seen in figure 2 they are narrow in com-

parison to their length, the width index being 71 in both cases. If figure 3 is examined it will be seen that they are narrow in comparison to their height. As regards the thickness of the walls there are no features marking them off from modern crania: along the vault the thickness of the bones varies from 3·5 to 7 mm.

We have thus to deal with crania of men who had small heads which were narrow in comparison to their length and height. We have to see if amongst the modern inhabitants of India we can find crania identical in shape and dimensions and ascertain to what race such cranial types are to be assigned. It is a pity we have to depend almost entirely on the cranial form because, in the determination of racial types the shape and dimensions of the face are of the greatest assistance. In the Museum of the Royal College of Surgeons of England there are the skulls of some 500 natives of various parts of the Indian Empire, the largest and most valuable part of the collection the College owes to Sir Havelock Charles. It was easy to pick from this series, especially from the sections representing India proper and Ceylon, crania of the form and dimensions possessed by the Bayana and Sialkot specimens. Such types were particularly abundant among skulls from natives of the Punjab and North-West Provinces —the areas from which the crania under investigation had been derived. I therefore took two skulls with which to compare them—that of a typical male Veddah (No 678·5 R.C.S. Museum) represented in the illustrations as "A" and the skull of a Punjabi male, æt. 55 (No. 631·21 R.C.S. Museum), and depicted as "B" in the accompanying illustrations.

Fig. 1.



Profile views of the Bayana (C) and Sialkot (D) crania compared with two modern skulls—(A) of male Veddah, (B) of a Punjabi.

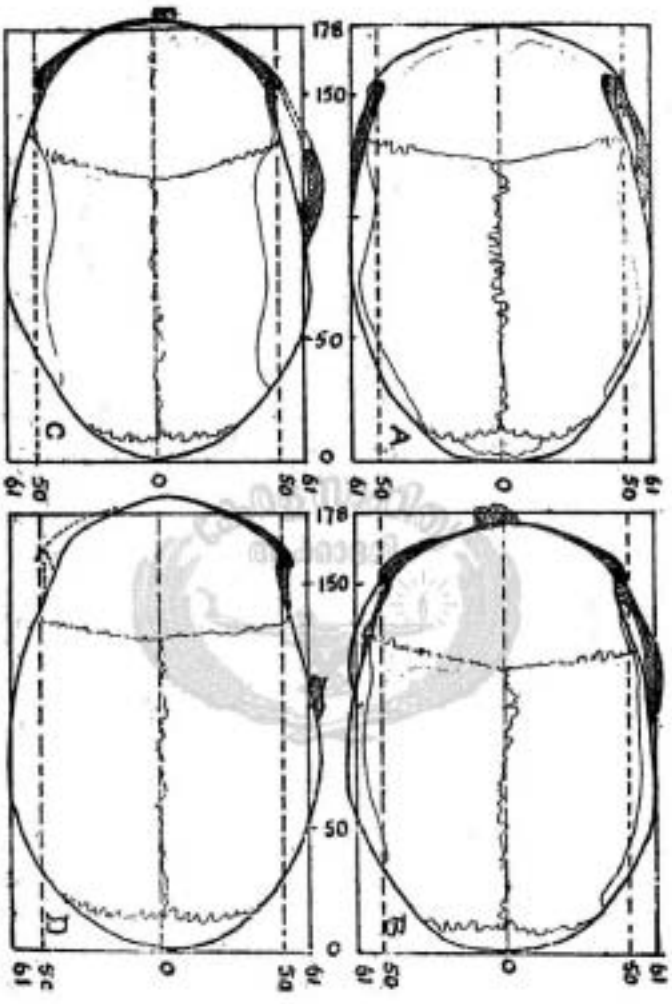
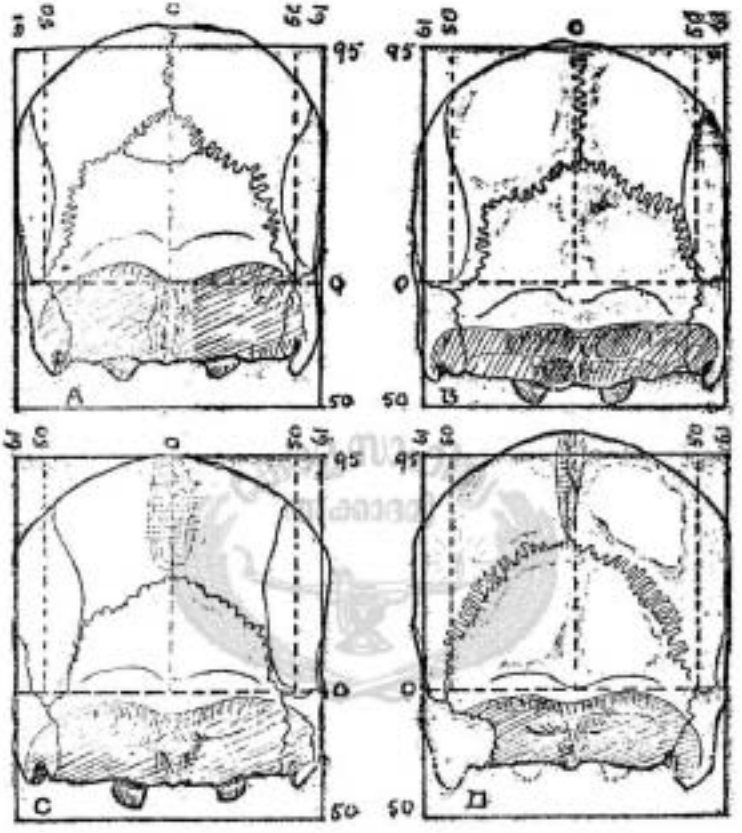


Fig. 2.

The same crania as are shown in Fig. 1—Vertex view.

Fig. 3.



The same crania as are shown in Fig. 1—Occipital view.

It will be seen that I have used a framework of lines on which to set the drawings of these four skulls A, B, C, D in Figures 1, 2, and 3, the frameworks representing the average dimensions of this small type of Indian skull. For instance, the maximum length represents 178 mm.—whereas in the conventional framework used for British skulls, I employ a length of 190 mm. It will be noted that the profile drawings of the skulls (Fig. 1) are orientated on a base line that passes through the fronto-malar and parieto-mastoid sutures—these points being those usually available in ancient crania. When so orientated the vault of a typical British skull rises 100 mm. above this base line, but in this small type of Hindustani skull the vault rises only about 95 mm.; hence the upper horizontal of the conventional framework is pitched at 95 mm. instead of 100 mm. as used for British skulls. The width of the framework used for British skulls is 140 mm., but in the case of the small type of Hindustani skull I have reduced this to 122 mm.

When we compare the Bayana cranium (C) with that of the selected Punjabi, I do not think there can be any doubt we are dealing with the same kind of man—the same race—or racial type—the type to which Risley applied the term Aryo-Dravidian. Fortunately in the Bayana skull part of the nasal region is preserved (Fig. 1. C.)'; the nose is of the narrow prominent Aryan type; the inter-orbital width between the internal angular processes is 22 mm.; between the inner border of the right and left lachrymal grooves, only 16 mm. The nasal bones are compressed and prominent, very different from the short, flat depressed nasal bones of typical Veddah and Dravidian skulls. There cannot be any doubt that the race which lived on the banks of the Gumbhir River, when the Bayana skull became embedded in the silt of its bed, was the same race as that which is still represented amongst the modern inhabitants. It will also be seen (Fig. 2) that in the Bayana skull the zygomatic arches and cheek bones projected well beyond the width of the skull,

As regards the Sialkot cranium we have no evidence of the nasal or facial form; we have to base our inference on the cranial form and dimensions. It will be seen that it is distinctly higher in vault, and somewhat more capacious than the small type of cranium I have selected as a standard for comparison. Its characters may be due to a somewhat greater predominance of the Aryan characters. In any case it would be easy, amongst the modern inhabitants of the Punjab, to find many crania of the same dimensions and shape. We have thus in those two crania—whatever their antiquity may be—no unknown human type. They belong to a type abundantly represented in the districts in which they were found. Their value lies in the fact that they may yet serve as evidence of the persistency of type. Although the four crania represented in Figs. 1, 2 and 3 belong to a small narrow type, it will be evident, if the details of their outlines are studied, that the Veddah form is peculiar. We have already mentioned the width and flatness of the nose, but it will also be noted, that although the Veddah type agrees in dimensions with the Aryo-Dravidian type, yet the configuration of the skull is different—a difference which is to be noted in nearly all Veddah crania. In all collections of Veddah crania there are a few skulls of great strength and size, and possessing certain peculiarities of form which I cannot help thinking represent an admixture. The skull drawn in Figs. 1, 2 and 3 (A) shows the usual peculiarities of Veddah crania. The main growth of the brain is in an upward and backward direction so that the ear-passages appear to lie farther forwards—more centrally to the rest of the skull than in crania of the Aryo-Dravidian type.

In the adjoining table are given the chief measurements of the various skulls depicted in Figs. 1, 2 and 3; from these tables and from the drawings the reader or student will be able to infer such facts or measurements as may be needed for further comparison. In place of giving the exact measure-

ments of the Veddah skull, I have given under A in the annexed table the mean dimensions obtained by measurement of ten Veddah skulls.

Table of Cranial Measurements.

A. Means of ten skulls of male Veddahs in the R. C. S. Museum.

B. Skull of a Punjabi male, æt. 55. No. 631-21 R. C. S. Museum.

C. Bayana Cranium.

D. Sialkot Cranium.

	A.	B.	C.	D.
Max. Length ..	176·6 mm.	174 mm.	178 mm.	180 mm.
Max. Width ..	122 ,,	126 ,,	127 ,,	128 ,,
Cephalic Index ..	69	72·4	71·3	71·1 ,,
Auricular Height ..	113 mm.	114 mm.	108 mm.	119 mm.
Basibregmatic ,,	130 ,,	134 ,,	131 ,,	140 ,,
Min. Front Width	90·4 ,,	91 ,,	90 ,,	98 ,,
Supraorbital Width	105 ,,	101 ,,	101 ,,	108 ,,
Max. Width at Coron. Suture	106·4 ,,	108 ,,	107 ,,	108 ,,
Bi-asterionic Width	100·7 ,,	97 ,,	95 ,,	103 ,,
Bi-Mastoid Width, (max.)	115·5 ,,	122 ,,	120 ,,	112 ,,
Bixygomatic Width	122·1 ,,	132 ,,	130 ,,	....

EDITOR'S NOTE.

Note.—I had the pleasure of sending a proof copy of Dr. Keith's above report on skulls to Mr. B. A. Gupte, B.A. (Alipore, Calcutta), as he takes an interest in the subject. Then, on his requisition, I sent another proof copy and the two skulls for his inspection and for the inspection of Mr. E. Vredenburg, Superintendent, Geological Survey. I give below Mr. Vredenburg's Note on the subject received through Mr. Gupte.

Editor.

Tithal (*Bulsar*),
29th December 1919.

NOTE BY MR. E. VREDENBURG.

In the absence of any precise information regarding the constitution of the alluvium surrounding the Bayana skull and the details of the superincumbent strata, we have but one fact to guide us, the depth at which it occurred, alleged to be 35 ft. The rivers of the region are, at the present day, *not depositing*, but *eroding agents*. The first impression conveyed by the record of a specimen from so great a depth, is therefore that it must be of considerable antiquity. It should be kept in mind that these rivers are liable to sudden floods which might disturb and re-distribute the alluvium without removing it. I doubt whether the alluvium would be disturbed by these floods to a depth of as much as 35 ft. but I have no information on the subject and I am not aware of the publication of any precise observations. Moreover the topographical circumstances of the actual locality would have to be taken into account.

Failing direct information, we have to fall back on the characters of the actual specimen. As noticed by Mr. Keith, its colour implies *a lengthy sojourn* in the alluvium. The skull was fractured across when it reached me, and I noticed that the colour extends *right through* the substance of the bone. I know nothing of the condition of the skull, regarding encrusting material, when it was found. The fossil remains of animals which have been found in India in formations of undoubtedly pleistocene age, are generally encrusted with *sand grains* adhering so firmly that it would be difficult, in cleaning them, to obtain the perfectly smooth and beautifully preserved surface of the Bayana skull. Still, we must beware of attaching too much importance to this difference. If the Bayana skull was found in a fine-grained silt of the nature of "loess" so abundantly developed in the Bayana region, its condition, whatever its antiquity, would be very different from that of the bones found in the coarse-grained pleistocene formations of the Narbada and Godavari. These bones are generally more or less mineralised,

which is not the case with the Bayana skull, but, again, I would not place too much reliance on this difference. Human remains have not been found in these formations, but they have yielded human relics in the shape of a palæolithic implement discovered in the Narbada formation. The characters of this implement as also the general character of the fauna, indicate a rather *early stage* of the pleistocene. All the human remains of that period found in Europe belong to the very peculiar extinct type known as the *Neanderthal race*, while, according to Mr. Keith, the Bayana skull exhibits no particularly abnormal features when compared with modern races. In our total ignorance concerning the physical characters of the early inhabitants of India, this does not definitely establish a difference of age.

Taking everything into consideration, we may say that the Bayana skull is certainly not recent; but, whether it might be two thousand years old or twenty thousand, we have, at present no means of determining. Our knowledge of Indian post-tertiary geology is scanty. It would be of the utmost importance, in the present instance, to entrust to a competent geologist, a thorough investigation of the post-tertiary geology of the Bayana neighbourhood.

The Sialkot skull, whatever its anthropological importance, does not seem to be of much geological interest.

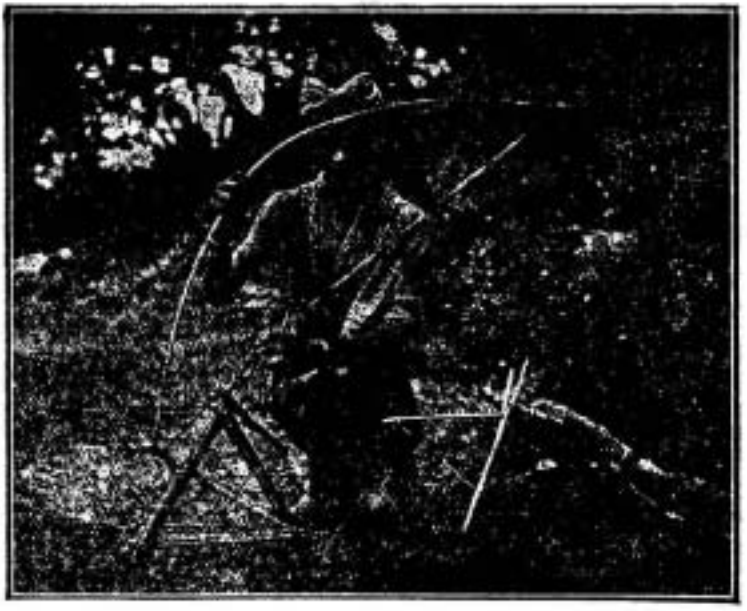
E. VREDENBURG.

2nd December 1919.

NILGIRI TRAP FOR CATCHING WILD ANIMALS.[1]

[The Honorary Secretary of the Bombay Natural History Society has kindly presented to our Society a trap for catching wild animals, and forwarded to us an advance proof of their journal Vol. XXVI containing a note on the trap and the picture of the trap. As resolved at our Society's meeting of the 29th January 1919, the note has been reprinted and the photo reproduced below. Thanks are tendered to the Bombay Natural History Society for the gift to this Society of the trap and for the loan of the block of the trap for reproduction in our Journal.—EDITOR.]

The man in the photograph with the trap is an Irula, one of the jungle tribes found on the lower slopes of the Hills in



[1] Reprinted from the journal of the Bombay Natural History Society, Vol. XXVI, p. 311.

South India. This particular one comes from below Kil Kotagiri in the Nilgiris. He made these traps himself of bamboo: the size shown is for small game, such as hares and jungle-fowl. They can be made large enough, I am told, for animals as big as a tiger: at least the fall trap is used for them. Curiously enough this tribe has no weapons for hunting, such as bows and arrows nor slings.

PHILIP GOSSE, CAPT., R.A.M.C.

POONA, 27*th July* 1918.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay, on Wednesday, the 29th January 1919, at 6 p.m. (S.T.), when the Hon. Mr. P. R. Cadell, C.I.E., I. C. S., occupied the Chair.

The minutes of the last meeting were read and confirmed.

Government Grant.—The Bombay Government in their letter No. 207, dated 9th January 1919, have been pleased to sanction the continuance of the annual grant of Rs. 500 to the Society for a period of three years. Thanks have been tendered to Government in our letter, dated 13th January 1919.

Animal Trap.—A trap for catching wild animals, presented to the Society by the Bombay Natural History Society, was placed before the meeting and the undermentioned correspondence was read:—

(*a*) Bombay Natural History Society's letter dated 27th December 1918 presenting us the trap and sending us

therewith an advanced proof of that part of their Journal (Vol. XXVI, p. 311) containing a note entitled "Nilgiri Trap for Catching Wild Animals."

(*b*) Our letter dated 3rd January 1919 thanking the Society for the gift of the trap and inquiring if the Society would kindly lend the photo-block of the trap printed in its above Journal for reproduction in our Journal in case our Society proposed to have it reproduced.

(*c*) The Natural History Society's reply dated January 1919 consenting to lend the block, provided due acknowledgment was made to their Society.

It was thereupon resolved that the Note in the Bombay Natural History Society's Journal (Vol. XXVI, p. 311), along with the photo-block, be reproduced in our Journal with due acknowledgment.

Rosaries.—Letter dated 17th December 1918 from Mr. R. E. Enthoven, C. I. E., I. C. S., together with a copy of Dr. William Crook's letter of 4th December 1918 to Mr. R. E. Enthoven, C. I. E., I. C. S., was then read.

Dr. Crook in his letter asks for information about the varieties of rosaries (with specimens) used in India by the Hindus, Jains, Sikhs, Buddhists, Musalmans, etc., with full details of their use in ritual and in magic, and any superstitious and popular beliefs connected with them.

Members were requested to supply information on the subject.

The following Papers were then read:—

1. "Revised Ethnography of the Kanarese District in the Bombay Presidency," Part III. By J. A. Saldanha, Esq., B.A., LL.B.

2. "The Vestiges of Tiger-Worship in the District of Mymensingh in Eastern Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers terminated the proceedings of the meeting.

THE THIRTY-THIRD ANNUAL GENERAL MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 26th February 1919 at 6 p.m. (S.T.), when the Hon. Mr. P. R. Cadell, C.I.E., I. C. S., occupied the Chair.

The minutes of the last meeting were read and confirmed.

THE THIRTY-SECOND ANNUAL REPORT of the year 1918 was then read and the Financial Statements placed on the table for inspection by members.

Proposed by Rao Bahadur P. B. Joshi and seconded by Rao Saheb Dr. V. P. Chowan—

That the Report of the year 1918 and the Statements of Accounts as audited and signed by the Auditors be accepted.

Carried unanimously.

Proposed by the Hon. Mr. P. R. Cadell, C.I.E., I. C. S., and seconded by Mr. R. P. Masani—

That Rao Bahadur P. B. Joshi, F.R.G.S., be elected President of the Society for the ensuing year.

While moving the proposition, Mr. Cadell gave expression to the esteem in which Mr. Joshi was held for his scholarship in Maratha history and literature, and especially referred to the literary assistance given by him to the late Sir James Campbell in compiling the *Bombay Gazetteer*.

On the proposition being carried unanimously, Rao Bahadur Joshi took the Presidential Chair and thanked the Society for his election.

Proposed by Dr. D. B. Dandekar and seconded by Mr. S. S. Mehta—

That the following Office-Bearers be elected for the ensuing year:—

Vice-Presidents:

Rao Saheb Dr. V. P. Chowan, L.M. & S.

J. A. Saldanha, Esq., B.A., LL.B.

Members:

R. P. Masani, Esq., M.A.
Dr. R. N. Ranina, L.M. & S.
K. A. Padhye, Esq., B.A., LL.B.
Dr. P. N. Daruwala, LL.D., Bar-at-Law.
Rev. Father R. Zimmermann, S.J.

Honorary Auditors:

R. K. Dadachanji, Esq., B.A., LL.B.
Rao Saheb Dr. V. P. Chowan, L.M. & S.

Hony. Secretary and Treasurer:

Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

Carried unanimously.

The Hon. Mr. P. R. Cadell then delivered his Presidential Address on "The Military Instincts of the Castes of the Bombay Presidency, as indicated by their share in Fighting and Recruitment during the War."

A vote of thanks to the Hon. Mr. Cadell both for his Presidential Address and for his work as President last year terminated the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay, on Wednesday the 26th March 1919 at 6 p.m. (S.T.), when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "Beads-Rosaries according to Hindu Usage," By S. S. Mehta, Esq., B.A.

2. "The Sitting Posture of the Corpse in the Bier before Burial among Hindus." By S. S. Mehta, Esq., B.A.

3. "Notes on Some Omens of the Aborigines of Chota-Nagpore and Santalia." By Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers terminated the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Wednesday the 30th April 1919 at 6 p.m. (S.T.), when the President, Rao Bahadur P. B. Joshi, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following gentlemen were duly elected members of the Society:—

1. Rao Bahadur A. K. Pai, B.A.
2. Mr. T. H. Vines (Principal, Sindh Madressa).

The following Papers were then read:—

1. "Omens for Auspicious and Inauspicious Horses." By Sorabjee Muncherjee Desai, Esq.

2. "Report on Two Human Crania of Considerable but Uncertain Antiquity found in Upper India." By Dr. Arthur Keith, M.D., F.R.S., Conservator of Museum, Royal College of Surgeons in England.

As to the second paper the Honorary Secretary said that Mr. W. S. Millard, the Honorary Secretary of the Bombay Natural History Society, had sent with his letter, dated 27th April 1912, a skull which he had received from Mr. W. H. Wolff of the B. B. & C. I. Railway. Mr. Millard again sent us with his letter, dated 20th August 1912, some notes and drawings of a skull received by him from Lt. R. W. G. Hingston of 21st Cavalry, Jhelum. These notes and drawings were placed before the Society.

Lt.-Col. K. R. Kirtikar, I.M.S., had then read on 30th October 1912, notes on these skulls under the title of "Notes on Two Skulls (*homo sapiens*) from Upper India (with illustrations)." These notes were published in the Journal of the Society (Vol. IX, No. 8, pp. 524–530). Then, on the suggestion of Lt.-Col. Kirtikar at the above meeting, Lt. Hingston was requested to kindly send us the skull. The Honorary Secretary then added, that, as the President of the Society in 1914, he had drawn the attention of the members at the Society's meeting held on 28th October 1914, to the address by Dr. Arthur Keith on "The Reconstruction of the Fossil Human Skulls," published in the Journal of the Royal Anthropological Institute of England (Vol. XLIV, January to June 1914, pp. 12–31) and suggested that it would serve a very useful purpose if the Society would send to the Royal Institute the skulls for further examination by experts in England. It was thereupon resolved "that the Royal Anthropological Institute of Great Britain and Ireland be asked if it would like to have for the purposes of investigation, a loan of the two skulls that the Anthropological Society of Bombay has in its possession and that if the Institute asked for the skulls, they might be sent." So, after some correspondence, the skulls were sent to Dr. Keith on 19th March 1915. Dr. Keith sent his report with his letter dated 10th February 1919.

A vote of thanks to the Authors of the Papers concluded the proceedings of the meeting.

ANNUAL REPORT
1918.
THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.
(FROM 1st JANUARY 1918 TO 31st DECEMBER 1918.)

The Council begs to submit the following report of the work of the Society during the year 1918 :—

Number of Members.—At the commencement of the year, there were 90 Life, Special and Ordinary Members. Two Ordinary Members were elected during the year. The names of 3 Ordinary Members have been removed from the roll owing to their death and resignation. Thus 89 Members were on the roll of the Society at the close of the year.

Obituary.—The Society has to record with regret the loss by death of the following members :—

Principal J. Nelson Fraser.

Sir Ratan Tata, Kt.

The following resolution recording the sense of grief of the Society at the death of Principal J. N. Fraser was passed :—

"The Society records its deep sense of grief at the death of Principal J. Nelson Fraser which occurred on the 12th March 1918. Principal Fraser was for one year the Vice-President and for one year its President and as such and as a member for a number of years took a deep interest in the work of the Society. Even outside the Society, he sympathised with its work by spreading a knowledge of its aims and objects. The Society deeply deplores the loss of his death."

Meetings.—During the year under report, ten meetings were held, out of which one was the Annual General Meeting and nine were Ordinary Monthly Meetings.

Communications.—At the ten meetings, the following papers were read :—

1. Dagada-Chouth or Vestiges of Moon-Worship in the Bombay Presidency. By S. S. Mehta, Esq., B.A. (Read on 30th January 1918.)
2. Riddles Current in the District of Eastern Bengal. Part I. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 30th January 1918.)
3. A Few Riddles Current in the District of Pubna in Eastern Bengal. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 30th January 1918.)
4. The Advocacy in Indian Judicial Courts in Pre-British Times. By K. A. Padhye, Esq., B.A., LL.B. (Read on 20th March 1918.)
5. The Parsee Purificatory Ceremonies. Purificatory Processes in Daily Life. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E. (Read on 20th March 1918.)
6. Further Notes on a Case of Human Sacrifice and Cannibalism from the District of Naidya, Bengal. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 24th April 1918.)
7. The Gaddis of Chamba and Kangra. By Capt. H. Wilberforce-Bell, F.R.G.S., F.R. Hist. S., M.R.A.S. (Read on 24th April 1918.)
8. The Bombardment of Paris from a distance of 60 miles, supposed to be a mystery. An instance of a somewhat similar mystery in the Ancient History of Persia. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E. (Read on 24th April 1918.)
9. A Note on the Cross-Palanquin Procession. By Rao Bahadur R. C. Artal, I.S.O. (Read on 26th June 1918.)

10. "Deification of Light Among Ancient Nations—Eastern and Western." By S. S. Mehta, Esq., B.A. (Read on 31st July 1918.)

11. "Anthropology of Modern Civilised Man." By Arthur MacDonald, Esq. (of Washington). (Read on 31st July 1918.)

12. "Revised Ethnography of the Kanarese District in the Bombay Presidency," Part II. By J. A. Saldanha, Esq., B.A., LL.B.

13. "Some Curious Cults of Southern and Western Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 29th August 1918.)

14. Parsee Initiation Ceremonies and Customs. By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E. (Read on 25th September 1918.)

15. On Three Folksongs from the District of Pabna in Eastern Bengal. By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 25th September 1918.)

16. "Curious Hindu Marriage Customs." By K. A. Padhye, Esq., B.A., LL.B. (Read on 30th October 1918.)

17. "The Consecration Ceremonies of the Parsis." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A. PH.D., C.I.E. (Read on 30th October 1918.)

18. "An Ancient Uriya Ceremony for Rain-Compelling." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 27th November 1918.)

Journal.—Nos. 2, 3 and 4 of Vol. XI were published during the year.

Presents.—Journals and Reports of learned Societies and other Publications have been received in exchange for the Society's Journal and otherwise as usual during the year under report.

Finances.—The invested fund of the Society stood at Rs. 4,800 and the Cash Balance at Rs. 800-1-2 on the 31st December 1918.

THE HONORARY TREASURER'S REPORT

OF THE

ANTHROPOLOGICAL SOCIETY OF BOMBAY

For the year 1918.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December 1917		90
Add—		
Members admitted during the year 1918 ...	2	
		92
Deduct—		
Names removed on account of death	1	
Names removed on account of resignation ...	2	
		3
Members remaining on the roll on 31st December 1918		89

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

Bombay, 31st December 1918.

ANTHROPOLOGICAL

STATEMENT

Statement showing in detail :—(A) the amount of Government the actual amount received during the year ; (C) the during the previous year ; (D) the amount of

	Rs. a. p.	Rs. a. p.
Amount payable during the year.		
A Balance remaining to be recovered from the previous years	.....	260 0 0
Amount payable for 1918 as under.		
Government Grant.		
Government Grant for the year 1918-19 ...	500 0 0	.....
Life Members.		
10 Life Members (from whom no further subscriptions are due)	.....	.....
Special Members.		
H. E. H. the Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Carried over Rs....	615 0 0	260 0 0

SOCIETY OF BOMBAY.

B.

Grant and subscriptions payable during the year 1918; (B) amount of subscriptions of the year received in advance subscriptions remaining to be received.

	Rs. a. p.	Rs. a. p.
The actual amount received.		
Government Grant.		
B Government Grant for the year 1918-19	500 0 0	
Life Members.		
10 Life-Members from whom no further subscriptions are due...		
Special Members.		
H. E. H. The Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Ordinary Members.		
57 Members paid subscriptions for the year 1918	570 0 0	
Payment in Arrears.		
5 Ordinary Members paid subscriptions for 1917	50 0 0	
Payment in Advance.		
1 Ordinary Member paid subscription for the year 1919 in the year 1918...	10 0 0	1,245 0 0
Carried over Rs. ...	.....	1,245 0 0

STATEMENT

A—continued.	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	615 0 0	260 0 0
Ordinary Members.		
74 Ordinary Members continued from the year 1917	740 0 0	
1 Member free (Honorary Secretary) ...	.....	
1 Member died (from whom no further subscription is due)	.....	
2 Members resigned (from whom no further subscriptions are due) ...	.....	
2 Members elected during the year 1918.	20 0 0	
1 Member paid subscription in advance for 1919	10 0 0	
		1,385 0 0
Total Rs. ...	.....	1,645 0 0

Bombay, 31*st December* 1918.

B—*continued.*

	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	.....	1,245 0 0
Total amount of Grant and Subscriptions received.		
C		
The amount of subscriptions for 1918 received during the previous year.		
2 Ordinary Members paid subscriptions for 1918 in 1917	.....	20 0 0
D		
The amount of subscriptions remaining to be recovered.		
1 Ordinary Member for 1914 to 1918 ...	50 0 0	
1 Ordinary Member for 1915 to 1918 ...	40 0 0	
4 Ordinary Members for 1916 to 1918 ...	120 0 0	
6 Ordinary Members for 1917 and 1918	120 0 0	
5 Ordinary Members for 1918	50 0 0	
		380 0 0
Total Rs. ...	.....	1,645 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs.	a.	p.
Balance on 1st January 1917	469	1	8
Government Grant for the year 1918-19 and amount of annual subscriptions received during the year 1918 as per statement B	1,245	0	0
Interest realized on Invested Funds during the year 1918	165	6	0
Amount realized from sale of Journals	62	12	0
Total Rs. ...	1,942	3	8

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

RUTTONSHAW KERSHASPJI DADACHANJI
VITHAL PANDURANG CHAVAN } *Auditors.*

Bombay, 19*th January* 1919.

C.

Anthropological Society of Bombay during the year 1918.

EXPENDITURE.	Rs.	a.	p.
Establishment	506	0	0
Postage and Stamps	47	3	0
Stationery, Printing and Binding Charges	50	12	0
Cost of Printing the Journals	458	2	0
Miscellaneous Charges	50	1	6
Balance on 31st December 1918	800	1	2
Total Rs. ...	1,042	3	8

Invested Funds .

Government Promissory Notes bearing 3½ per cent. interest for Rs. 4,800.

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.



THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

ON A KHASI ÆTIOLOGICAL FOLKTALE.

By Sarat Chandra Mitr, Esq., M.A., B.L.

(*Read on 25th June 1919.*)

On the north-east frontier of India is a range of hills named the Khasia Hills which are inhabited by an aboriginal race of people called the Khasias or Khasis. Among this people, there is current an interesting ætiological folktale entitled "*The Betel-nut, Pān and Tobacco.*" Now, Mr Andrew Lang has defined "an ætiological folktale or legend" to be "a folktale or legend which accounts for the origin of things or phenomena." The aforementioned Khasi ætiological folktale accounts for the origin of the three valuable plants, the betel-nut palm (*Areca catechu*), the betel-leaf creeper (*Piper betle*), and the tobacco plant (*Nicotiana tabacum*).

A correspondent of the Calcutta daily, *Statesman and Friend of India*, who has concealed his identity under the initials K.U.R., communicated, sometime ago, to this newspaper the aforementioned folktale which was published in its issue of Sunday, the 17th March 1918. With reference to this folktale, the Editor of the *Statesman and Friend of India* has penned the following note which has been printed as a little foreword to this story :—

> "Another curious folktale of the Khasis has been translated by a correspondent who has lived long amongst these primitive people."

The aforementioned folktale runs thus :—

"Long, long ago, two boys lived in a village on the slopes of the Hills, who were very fond of one another and who were inseparable companions. The name of one was U. Riwbha ; he was the son of one of the wealthiest men in the country. The other was called U. Baduk ; he belonged to one of the lowly families, but the difference in station was no barrier to the affection of the children for one another. Every day they sought one another out, and together they roamed abroad in the fields and the forests learning to know the birds and the flowers. Together they learned to swim in the rivers ; together they learned to use the bow and arrow and to play on the lute ; they loved the same pastimes and enjoyed the village life to the utmost."

"As they grew up, they could not be always together as when they were children. U. Riwbha had to look over his father's property, which made it necessary for him to be absent frequently from the village, while U. Baduk went every day to labour in the fields to earn his own rice and to help his parents, who were poor. But the old friendship remained as firm as ever between the two ; they trusted one another fully and the one kept no secret from the other."

"In the course of time, they took to themselves wives and became the heads of families. U. Riwbha's wife belonged, like himself, to one of the wealthy families, so that by the marriage his influence in the village was much increased and he became wealthy and prosperous. U. Baduk also married into his own class and went to live in a distant village. He never gathered riches like his friend. Nevertheless he was very happy. He had a good and thrifty wife, and side by side they daily toiled in the fields to supply their simple wants as a family."

"Thus, circumstances kept the two friends apart, for they seldom met, but the old regard was not in the least abated by absence ; rather the bond seemed to be drawn closer and closer as the years went by. Occasionally U. Baduk journeyed to his

native village to see his people and friends, and nowhere was he more cordially welcomed than in the house of his friend U. Riwbha, who insisted upon his spending the greater part of each visit in his house where he was always entertained most sumptuously, and the two companions with great contentment renewed the old intimacy and affection."

"On his return home from one such visit, U. Baduk's wife told him that the neighbours had been talking a great deal and judging him for going repeatedly to visit a wealthy acquaintance who never showed his appreciation by returning the courtesy, which proved that the intimacy was all of U. Baduk's seeking. He was very vexed to hear this, not so much because they found fault with himself as because their words cast unfavourable reflections on his best friend, and he determined that, on the next occasion, he would invite his friend to come to see him. So when U. Baduk paid his next visit to his village and had accepted as usual his friend's hospitality, he ventured to say: 'I am always coming to see you and partaking of food at your house, but you have not been once in my house since I got married.' To this U. Riwbha replied: 'Very true, my dear friend, I never thought of this before; you know that I have much business on my hands always, and have no leisure to take my pleasures, but I have been too remiss towards you, and I must make haste to remedy my fault. You give my best greetings to your wife and tell her that I will start from here to-morrow to come on purpose to pay you and her a visit and to give myself the pleasure of tasting her curry and rice.'"

"Highly gratified and pleased, U. Baduk came home and gave his wife the message, telling her to rouse herself and to cook the most tasty curry she was capable of. She too was pleased to hear that her husband's wealthy and best friend was coming specially to visit them; but she said: 'It has come very suddenly when I am not prepared, and we have neither fish nor rice in the house.' 'This is very unfortunate,' said the husband, 'but we have kind neighbours from whom we have never

asked a favour before; you must go out and borrow what is wanted from them, for it would be too great a disgrace not to have food to place before my friend when he comes.'"

"So the wife went out, but, although she walked the whole length of the village, there was no one who could spare any rice or fish for her, and she returned home empty-handed and weary in great despair and told her husband of her ill-success. When U. Baduk heard, he was extremely troubled and said: 'What kind of a world is this for a man to live in, where a morsel of food is not obtainable to offer hospitality to a friend? It is better to die than to live,' whereupon he seized a knife and stabbed himself to death."

"When his wife realised that her good and kind husband was dead, she was smitten with inconsolable grief and she cried out: 'What is there for me to live for now; it is better that I also should die,' whereupon she seized the knife and stabbed herself to death, and the two bodies lay side by side."

"Now it happened that a notorious robber called U. Nongtuh was wandering through the village that night, and, it being cold, he bethought himself of sneaking into one of the houses, where the family had gone to sleep, to warm himself. He saw that a fire was burning in U. Baduk's house and that it was all very silent within, so he determined to enter. 'They are hard-working people,' he said to himself, 'and will sleep soundly; I can safely sit and warm myself without their knowing anything about me.' It being dark, he did not see the dead bodies, but he went and squatted comfortably on the hearth. Before long the warmth made him drowsy, and, without thinking, U. Nongtuh fell fast asleep and did not wake up till daybreak, when, on awaking, he saw the two dead bodies lying side by side. He was so terrified at the sight that a great trembling took him and he began to mutter wildly: 'What an unfortunate man I am to have entered this house. The neighbours will say, if they see me here, that I murdered these people. It will be useless to try and deny it, for I have such an evil reputation no one

will believe me. It is better for me to die by my own hand here than to be caught by the villagers and to be brought to death like a murderer,' whereupon he seized the knife and stabbed himself to death. So there were three victims lying dead on the floor, all because there was no food in the house to offer hospitality to a friend."

"The morning advanced, and, when the neighbours noticed that no one stirred abroad from U. Baduk's house, they gathered there to see what was the matter. When they saw the dead bodies, their hearts were filled with sadness and remorse, for they remembered how they had refused to lend them food the night before to prepare entertainment for their friend. In the course of the day, U. Riwbha himself arrived according to his promise, and was told of the terrible tragedy. His grief knew no bounds, and he sat wailing and mourning beside the body of the friend he loved best, and would not be comforted. 'Alas,' said he, 'that a man should lose such a good friend, because the world is become so hard for the poor that to entertain a friend is a greater burden than they can bear!'"

"For many hours he wept and sorrowed, praying to the great God to show a way for mankind to keep up the customs of hospitality without men being crushed as his own loved friend had been crushed. Just about this time, the great God walked abroad to look upon the universe, and he saw the sorrow of U. Riwbha, and took compassion on his tears, and made known that, from henceforth, he would cause to grow three valuable plants which mankind could use as the means of entertainment whereby the rich and poor alike would be able, at all times, to offer welcome to their friends without being overburdened. Immediately there were seen springing from the ground, around that spot, three new plants which had never been known to mankind before. These were the betel-nut, the pan, and the tobacco. From that time forth, it became a point of etiquette in Khasi families, rich and poor alike, to provide betel-nut and pan for their friends to chew when they called upon them, or some tobacco for them to smoke."

We are well aware that, amongst many civilized races of people inhabiting India, the betel-nut (*supāri*), the betel-leaf (*pān*), and the tobacco are offered to guests and friends for the purpose of welcoming and entertaining them. It is, therefore, highly interesting to learn from the aforementioned folktale that, even amongst such a primitive people as the Khasis, the aforementioned vegetable products are also used as articles for offering to guests and friends as tokens of welcome to them.

The betel-nut or areca-nut has been used as a masticatory by all races of Asiatic people from the most ancient times. This practice of chewing betel-nut wrapped up in betel-leaves was observed and recorded by almost all early European travellers in Asia and India. The earliest reference to it is to be found in the writings of the great mediæval Venetian traveller Marco Polo (1298 A.D.), who says: "All the people have the habit of keeping in the mouth a certain leaf called *tembul*." After him, Vasco da Gama (1498 A.D.), Varthema (1510 A.D.), Barbosa (1516 A.D.), Garcia de Orta (1563 A.D.), Acosta (1578 A.D.), Abul Fazl (1590 A.D.), Linschoten (1598 A.D.), François Pyrard (1601 A.D.), Roe (1615 A.D.), Jacobus Bontius (1629 A.D.), Bernier (1656-1668 A.D.), Boym (1656 A.D.), Vincenzo Maria (1672 A.D.), Tavernier (1676 A.D.), and Catchpoole (1763 A.D.) have recorded descriptions of the aforementioned habit in almost similar language.

The betel-nut is extensively used among the various races of people in India on all ceremonial occasions. This nut figures largely among the offerings presented to the deities. It is used as an indispensable ingredient in the performance of the betrothal-rites. For these reasons, it has become symbolical of festivity.

Linschoten says: "The Indians goe continually in the streets and waies with *Bettele* or *Bettre* and other mixtures in their hands, chawing, especially when they go to speake with any man, or come before a great lord."

From the remotest antiquity, the custom has prevailed, in India, of presenting *pān* or betel to visitors, when it is intended to intimate to them, in a polite way, that their visit is at an end and that they should leave. It is for this reason that the phrase "*birā-denā*" or "*the giving of betel-leaf*" has come to mean "*a dismissal.*"

The Emperor Baber, in his *Memoirs* (1519–25 A.D.), makes no mention of tobacco. Nor is it mentioned by Garcia de Orta in his historic work (published in Goa in 1563 A.D.) on the drugs of India.

The Portuguese are said to have introduced both the tobacco-plant, and the knowledge of its properties to India and China. They introduced it into the Deccan as early as 1508 A.D. From the Deccan it appears to have been carried to other parts of India.[1] In the face of these historical facts, it is highly curious to come across the tradition existing among the Khasias to the effect that the tobacco-plant grows indigenously in their native hills.

ON THE WORSHIP OF THE GODDESS ANDHEŚVARI.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 25th June 1919.*)

The goddess Andheśvarī, whose curious worship forms the subject-matter of this paper, is not mentioned in any of the Purāṇas. She appears to be a local deity, for she is worshipped by the women-folk in the villages of the district of Chittagong in Eastern Bengal. Her worship has been prevalent from ancient times. The objects for which this village-deity is worshipped are that the celebrant of the worship may obtain success in all businesses and undertakings, that she and her family may remain immune from dangers and tribulations, and that she may be blessed with sons and wealth.

[1] *The Commercial Products of India*, by Sir George Watt. London: John Murray, 1908, p. 796.

Andheśvarī appears to be an incarnation of the goddess Śakti or the Primal Energy. For her worshipper, as will be seen later on, has to take a red flower in her hands and, then, to recite the prayer to her deityship. It is well-known that offerings of red flowers are very acceptable to the goddess Śakti, as will appear from the undernoted passage of the *Kālikā Purāṇa* :—

१. सर्व्वासां पुष्पजातीनां रक्तं श्रेष्ठं तथा जवा ।
२. देवीप्रीतिकरं नित्यं सर्व्वकामफलप्रदम् ॥
३. रक्तपुष्पञ्च देवेशि तथा स्वर्णादिनिर्म्मितम् ।
४. रक्तपद्मेन चैकेन तुल्यं न याति कर्हिचित् ॥

Translation.

1 & 2. Of all kinds of flowers, all red-hued flowers and the hibiscus (*Hibiscus rosa sinensis*) are always acceptable [*lit.*, pleasure-giving (offerings)] to the goddess (Śakti) and procure all kinds of desired boons (from her deityship).

3 & 4. O Deveśi ! (the offering of) a red flower, even if made of gold, diamond or any other kind of gem, is never so pleasing to the goddess (Śakti) as (the offering of) a single red lotus (*Nelumbium rubra*).

The mode of performing the ceremonial worship of the goddess Andheśvari is as follows :—

Her deityship is worshipped on any one of the following four days, namely, Monday, Wednesday, Thursday and Friday, in the dark fortnight of every month. The celebrant of the worship should fast during the whole of the day and present the *pūjā*-offerings to the goddess at night. She should place an earthen pot (घट), arrange the prescribed offerings of sweet scents, flowers, incense, unboiled or *āruā* rice, sweets and fruits on a brass tray, worship Ganeśa and the other deities, and,

taking a red flower in her hand, recite the following prayer :—

"धन्धेश्वरी महाभागे इत्यादि"

or

"The goddess Andheśvarī is very fortunate, etc."

Then she should fetch seven [Mark that seven is a sacred number] leaves of the *visā*-tree, and, taking in her hands, the said leaves, hear the recital of the undermentioned legend, of which the text in Devanāgarī characters is given in Appendix A of this paper, and which is intimately connected with the ceremonial worship of this goddess. While hearing the recital of the said legend, she should tack the said seven *visā*-leaves one to another, and, when the recital thereof will have been finished, disjoin them.

After finishing the worship or *puja* of the goddess Andheśvarī, the worshipper should extinguish the oil-lamp, and make the place of worship dark. [Most likely, the name of this goddess, viz., Andheśvarī (धन्धेश्वरी) or "*the goddess of darkness*" has been derived from the fact of darkening the place of her worship.] Then, shutting her eyes, she should partake of seven [Mark that seven is a sacred number] handfuls of flattened rice (चिड़ा). Thereafter she should partake of more flattened rice before the gaze of other people. She should not partake of any other food on that night.

From an examination of the legends connected with the ceremonial worships of the various gods and goddesses of the Hindu Pantheon, it would appear that they have promulgated their worships in this mundane world by resorting to nefarious methods, namely, by, first of all, subjecting their would-be worshippers to great sufferings and trials, and, then, by alleviating their sufferings or freeing them from their trials, on condition of the latter's regularly worshipping them with all the prescribed offerings and rites. But the goddess Andheśvarī

did not stoop to this objectionable mode of promulgating her worship in this world. On the contrary, she adopted a benevolent method. Her deityship succoured a distressed lady by the performance of a miracle; and, when the latter expressed her gratitude to the former, the goddess directed her to worship her regularly and with all due rites, by performing which worship, she said, she would be blessed with sons and wealth.

The miracles which this goddess wrought for succouring the distressed lady are two in number and are as follows :—

(1) When the merchant's youngest daughter-in-law found herself in close proximity to the Rājā's soldiers, and became apprehensive of receiving violence at their hands, the goddess appeared before her in the guise of a Brāhmaṇa lady and directed her to weave a covering of seven [Mark that seven is a sacred number] leaves of the *vinā*-tree and, wrapping herself up with this coverlet of very scanty dimensions, to remain concealed under that tree. Her deityship further directed her that, when the soldiers (whom she miraculously caused to depart from that place) would leave that locality, she should get up, and, throwing away her coverlet of leaves, should return home. It is most likely, that, as a memento of this miracle, the worshipper of this goddess has to bring seven leaves of the *vinā*-tree during the performance of her worship, weave them together while hearing the legend, and, then, to disjoin them after the recital of the legend has been finished.

(2) Then again, when the lady's mother-in-law disbelieved her daughter-in-law's story of her miraculous deliverance from the hands of the Rājā's soldiers, and said that she would be convinced of the truth thereof if the earthen jar of water that she was carrying would be transformed into a golden pitcher, the goddess Andheśvarī came to the rescue of her protégé and miraculously changed that earthen vessel into one made of gold, whereupon the suspecting mother-in-law became a believer in her daughter-in-law's innocence.

The aforementioned legend, of which the text in Devanāgarī script has been given in Appendix A of this paper, and the English translation in Appendix B hereof, is set forth in a manuscript which was found, a few years ago, in the district of Chittagong in Eastern Bengal. It has been composed by one Umācharaṇa Guruṭhākura, a resident of a village named Kuepārā in that district. It is dated 18th Āshā]ha in the Maghī year 1230 which corresponds to *circ.* 1866 A. D. [The Maghī year is still used in the zamindārī papers and in the letters written by old and village people of that district.] This old poem is written in the peculiar dialect of Bengali which is spoken in that district. The philological peculiarities of this metrical composition have been pointed out in Appendix C of this paper; and the important dialect-words used therein have been published in Appendix D hereof.

APPENDIX A.

अथ चन्देश्वरिर पाञ्चाली लिख्यते—

१. वन्दे देव गणपति करिषा प्रणाम ।
२. सर्व्व कार्य्य सिद्धि हय जेन्ने तार नाम ॥
३. सरस्वतिर पादपद्मे प्रणति करिषा ।
४. चन्देश्वरिर व्रतकथा कहिव रचिषा ॥
५. पूर्व्वे एक सदागर सत्यजुगे छिलो ।
६. ताते धनवन्त राजार सप्त पुत्र छिलो ॥
७. सप्त पुत्र विवाह कराइलो एके एके ।
८. मरिलेक सदागर दैवेर विपाके ॥
९. सदागर मित्यु हइलो विधता पाषण्ड ।
१०. क्रमे क्रमे धनजन गेलो राज्यखण्ड ॥
११. दुःखित हइया राजा काछये तथाय ।
१२. दिनान्तेते भिक्षा तारा करि अन्न खाय ॥
१३. एइ मते रहे तारा हइया दुःखिता ।
१४. तार परे जे हइलो शुन कहि कथा ॥
१५. एक दिन छोट वधु जल भरिवारे

१६. सरवरे मेल्लो वधु कुमुन लइया करे ॥
१७. काकेते कलसि लइया धिरे धिरे जावे।
१८. सरवर निकटे ते उपनित हए ॥
१९. हेनकाले एक राजा मृगया करवे ।
२०. सैन्य सामन्त सने चलेछे कानने ॥
२१. सैन्य देखि साधुर पत्नि भाबये तथाए ।
२२. कोन खाने जाइवा कैन्या ना देखे उकाए ॥
२३. अन्य पन्थ नाही कैया गृहेते जाइते ।
२४. तहा देखी साधुर पत्नि लागिलो कान्दिते ॥
२५. कान्दे साधुर बनिता, मनेते पाइया वेथा, उकाये ना देखी भावि थार ।
२६. राजसैन्ये आमा पाइले, धरिया निबेक बले, सत्यनष्ट करिब आमार ॥
२७. जाल साधारेर धरे, विरुप बलिब मोरे, क्रोध करि मारिब एखन ।
२८. हाहारे दारुण विधि नाही आम कोन बुद्धि, एइबार रक्षये जिवन ॥
२९. एइ मते कान्दे धनि दुइ चक्षुर परे पानि, ताहा देखी देवि चन्देश्वरि ।
३०. चन्देश्वरि मडामाए, हइया जे वरदाय, आसिला ब्राह्मनिर रूप धरि ॥
३१. देवि बोले पुन बाइ कान्द कोन दुःख पाइ, कह मोरे सब विभरन ।
३२. कैन्या बोले पुन कहि, राजसैन्य देख ऐ, धरि निब करिब लाञ्छन ॥
३३. देवि बले कर काच ऐ देख बिनागाछ, तार तले रह लुकाइया ।
३४. बिनार सप्त पाता लइया, चक्षु मुदि ग्रहन्ति दिया, तार तले रह लुकाइया॥
३५. जदि जाय सैन्य चोले, उठिबा जे ग्रहन्ति मेलि,घरे चले जाइवा चलिया।
३६. एत पुनि सोन्दरि, रहे बिनागाछ धरि, राजसैन्य गेलेन चलिया ॥
३७. चन्देश्वरीर कृपाए कैन्या ना देखे तथाए, सैन्यसब गेलेन चलिया ।
३८. सैन्यसब गेला देखे, उठे रामा चन्द्रमुखि, ब्राह्मनिर पाये परे गीया ॥
३९. कैन्या बोले ब्राह्मनि तुमि सर्व्वथा न हबो ।
४०. कोन वर्ण हबो माता परिचय देबो ॥
४१. तोमार कारने माता पाइलुम परित्रान ।
४२. परिचय ना दिले माता तेजिमु परान ॥
४३. देवि बोले पुन कहि राजार सोन्दरि ।
४४. मोर नाम हए कैन्या जान चन्देश्वरि ॥
४५. सकल देवता पूजा पाइये संसारे ।

४६. मोर पूजा संसारेते केह नाहि करे ॥
४७. तुमि गिया मोर व्रत कर हरसिते ।
४८. धने पुत्रे वर पाइवा मनेर वाञ्छिते ।
४९. कैन्या बोले माथो तुमि कोन वर्ण हबो ।
५०. आपनार निजमुत्ति धरिया देखाबो ।
५१. एथेक पुनिया तबे देवि चन्देश्वरि ।
५२. कन्यारे दिलेन देखा निजमुत्ति धरि ॥
५३. आठाङ्गे प्रनाम करे साधुर बनिता ।
५४, कोनमते पूजा तोमार कह पुनि माता॥
५५. देवि बोले शुन कैन्या व्रतेर विधान ।
५६. कृष्णपक्षे मोर व्रत कर सावधान ॥
५७. बुध गुरु शुक्र सोम एइ चारि बारे ।
५८. आर मने एइ दिने प्रति मासे पारे
५९. सर्व्व दिवा उपवास करिबेक व्रति ।
६०. रात्रिजोगे करिबेक व्रतेर आहुति ॥
६१. घट स्थापी गणेशादि पूजिब हरिसे ।
६२. रक्त पुष्प लइया ध्यान करिबो विशेषे ॥
६३. गन्ध पुष्प धुप नैविद्य विधान ।
६४. चन्देश्वरि महाभागी इत्यादि जे ध्यान ॥
६५. शोरश उपचारे दिया पुजिबो विशेषे ।
६६. वेदेर विधाने पूजा करिबेक हरिसे ॥
६७. विनापत्र सप्तगुठी आनिब तथाते ।
६८. व्रतकथा शुनिबेक विनापत्र हाते ॥
६९. विनापत्रे ग्रहन्ति दिबो कथाते शुनिते ।
७०. कथासाङ्गे ग्रहन्ति मेलि दिबो हरसिते ॥
७१. तार परे व्रतसाङ्ग करिया हरिसे ।
७२. चुरा खाइबेक सती आनन्द विशेषे ॥
७३. अन्धकार करि तबे प्रदीप निपाइब ।
७४. सप्तमुष्टि चुरा तबे चक्षु मुदि खाइब ॥
७५. तार परे आर चुरा प्रकाशे खाइब ।

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७६. सेइ रात्रि अन्न जल ना खाइब अती ।
७७. तोमारे कहिलो स्वामि एइ व्रतनीति ॥
७८. एइ मते व्रत कैन्य जदि कर तुमि ।
७९. धने पुत्रे वरदाय हइबाम स्वामी ॥
८०. एकेक वणिया देखि हइला चन्तध्यान ।
८१. जलकुम्भ लइया कैन्या गृहेते पयान ॥
८२. विलम्ब देखिया ताने जिज्ञासे साधुरि ।
८३. एथेक विलम्ब केने कहत सुन्दरि ॥
८४. यादी अन्त कथा जदि सकलि कहिलो ।
८५. मिथ्यावाक्य वलिया साधुरि क्रोध हइलो ॥
८६. राजसन्ये सत्यनाश करिछे तोमार ।
८७. बुद्धि करि याहिथाछ स्वामा छलिवार ॥
८८. आदि शक्ति चान्देश्वरि वर दिछेन तोरे ।
८९. एइ जलकुम्भ तोर काकेर उपरे ॥
९०. आदि सोर्णकुम्भ हय देखि याचाते ।
९१. तवे जानि वरदाय हइयाछे तोमाते ॥
९२. एइ कथा शुनि कैन्या भावे चन्देश्वरि ।
९३. सोवर्णकुम्भ हइलेक काकेर उपरि ॥
९४. ताहा देखो साधुरि विश्वज्ञान हइलो ।
९५. पुत्रसब डाकि तवे कहिते लागीलो ॥
९६. शुनिया ब्रतेर कथा कैन्यार मुखेते ।
९७. सेइमते व्रत कैल वेदविधि मते ॥
९८. व्रतेर कारने साधुर पूर्व्वधन हइलो ।
९९. धनपुत्रवर पाइया आनन्दित हइलो ॥
१००. एइ मते व्रत तार हइलो प्रचार ।
१०१. घरे घरे करे व्रत दिया जयकार ॥
१०२. व्यासदेवे रचिलेक चान्देश्वरिर पदे ।
१०३. सर्व्वकार्य्य सिद्धि हए राख निरापदे ॥
१०४. स्वामि याते सुरमति ना जानि कहिते ।
१०५. किञ्चित कहिलो कथा तोमार कृपाते ॥
१०६. अपुत्रेरे पुत्र करि दिवेन वृषगव ।

१०७. इष्टदेवेर दीहाइ जदि तथा ना दे मन ॥

इति धन्देश्वरिर पाञ्चालि समाप्तः । इति सन १२३० मघि तां १८ भासार रोज कुजवार लिखोति श्रीउमाचरण गुरुठाकुर सां कुइपारा ॥[1]

APPENDIX B.

Translation.

The legend of the ceremonial worship of (the goddess) Andheśvarī is written (as follows):—

1. I salute the god Gaṇapati (or Gaṇeśa), (after) making obeisance to him.

2. All businesses and undertakings become successful on reciting (*lit.*, taking) his name.

3 & 4. I shall compose and recite the legend of the ceremonial worship of (the goddess) Andheśvarī, (after) making obeisance at the lotus-feet of Sarasvatī (the goddess of learning).

5 & 6. Formerly in the Satyayuga, there lived a merchant who possessed the wealth of a Rājā, and had seven sons.

7. He had (these) seven sons married, one after another.

8. The merchant died owing to an irony of fate.

9. The merchant's death took place (by the decree of) the cruel-hearted Creator.

10. (The merchant's sons), gradually, lost (their) estate (*lit.*, kingdom), wealth, (and) servants.

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[1] The text, in Bengali script, of this old Bengali poem has been published at pages 158–160 of Vol. XX (for 1320 B. S.) of the *Bangiya-Sāhitya-Parishat-Patrikā* (The Journal of the Academy of Bengali Literature at Calcutta).

11. They[1] lived there in penury.

12. They begged for alms (during the day-time) and, at the close of the day, took (their meals of) rice.

13. In this way, they lived in poverty.

14. (O)! listen to what I (shall) say about what happened (to them) thereafter.

15, 16 & 17. One day, (the merchant's) youngest daughter-in-law took up a jar with (her) hands, (and), placing it astride (her) hips, went, with slow steps, to a tank in order to fill it up with water.

18, 19 & 20. (When) she arrived near the tank, a Rājā, accompanied by (his) soldiers and retainers, was proceeding to a forest for the purpose of hunting (therein).

21 & 22. Seeing the soldiers, and finding no means (of escape from that place) to any other place, the young merchant's wife became anxious there.

23 & 24. Finding no other way of returning home (from that place), the young lady began to weep.

25 & 26. The young merchant's wife, being alarmed (*lit.*, pained) in her mind, and finding no means (of escape from that place), wept and thought within herself: "The Rājā's soldiers, on finding (*lit.*, getting) me, will seize me forcibly and violate my chastity."

27. "On returning home to my mother-in-law, she will get angry, abuse and beat me."

28. "O cruel-hearted God! I do not know what to do in this predicament. Save (my) life on this occasion."

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[1] In the original text, the word राजा meaning '*the king*' has been used. But the use of this word, in this line, has made the context unintelligible. I have, therefore, substituted the word form '*they*' for the words '*the king*.'

29 & 30. Seeing the young lady weeping in this way, and the tears falling down from (her) two eyes, the all-merciful goddess Andheśvarī, being desirous of granting boons (to the former), arrived (there) in the guise of a Brāhmaṇa woman.

31. The goddess said : "Come and listen to me. What is troubling you (so that you) are weeping ? Tell me the whole (of your) story."

32. The young lady replied : "(O !) listen to what I (shall) say. See the Rājā's soldiers (over there). They will seize (me and) assault (me)."

33, 34 & 35. The goddess rejoined :—"(O young lady !) do one thing (*lit.*, work). Remain concealed underneath the *vinā*-tree (which you) see yonder. Take seven leaves of the *vinā*-(tree), shut up (your) eyes, tack (the leaves one to another), (and, covering yourself up with this leaf-covering), remain concealed underneath the same. If the Rājā's soldiers should go away, (you) should get up and, casting away the leaf-covering (*lit.*, knotted leaves), should go home joyfully (*lit.*, in happiness)."

36 & 37. Hearing these (words), the beautiful lady remained concealed under (*lit.*, seizing) the *vinā*-tree. In the meantime, the Rājā's soldiers departed (from that place). By the mercy of (the goddess) Andheśvarī, the young lady did not find there the Rājā's soldiers (who) had departed (from that place).

38. Finding that the soldiers had departed (from that place), the moon-faced lady rose, went (to the Brāhmaṇa woman and) fell at (her) feet.

39, 40, 41 & 42. The young lady said : "O Brāhmaṇa lady ! you are really not what you appear to be. O mother ! do tell me who you really are (*lit.*, to what caste you belong). I have been saved (from this danger) by

reason of your intervention (*lit.*, yourself). If you do not disclose (to me) your identity, I shall die (*lit.*, give up my life)."

43, 44, 45, 46, 47 & 48. The goddess replied: "O rich merchant's (*lit.*, Rājā's) beautiful wife! listen to (what I shall) say. O young lady! know that my name is Andheśvarī. All the deities are worshipped in (this) world. (But) nobody in (this) world worships me. Go (home and) joyfully perform my ceremonial worship, (and) you will obtain, according to your heart's desires, boons for (getting) wealth (and) sons.

49 & 50. The young lady rejoined: "O mother! (do tell me) who you really are (*lit.*, to what caste you belong). Assume your real (*lit.*, own) shape (and) appear (before me)."

51 & 52. Hearing these (words), the goddess Andheśvarī then, assumed her real (*lit.*, own) shape, (and) appeared before the young lady.

53 & 54. (Thereupon) the merchant's wife did obeisance (to the goddess) by prostrating herself (*lit.*, with all her eight limbs), (and) said: "O mother! do tell (me) the way of worshipping you."

55. The goddess replied (*lit.*, said): "O young lady! hear the mode of (performing my) ceremonial worship."

56, 57 & 58. "Mark attentively (that) my worship (is performed) on (any one of) the (following) four days, (namely), Wednesday, Thursday, Friday and Monday, in the dark fortnight of every month, according to one's liking and ability."

59 & 60. "The celebrant of the worship should fast during the whole of the day and present the offerings of the ceremonial worship at night."

Shortly afterwards, the younger Râṇî gave birth to a boy-baby which she could not see, as she had blindfolded herself. The wicked elder Râṇî caused some stones to be substituted for the new-born child which was, as previously planned, placed in an earthen vessel and, then, cast adrift in the river. At the same time, the Râjâ was informed that the younger Râṇî had, contrary to all expectations, given birth to some stones. This news greatly disappointed him whose affection for his favourite Râṇî thenceforward began to decrease.

As years passed, the younger Râṇî gave birth to three more sons. But her wicked co-wife, as on the first occasion, caused some stones to be substituted for these babies which were placed in earthen vessels, and then cast afloat in the river. The Râjâ was informed, on these three occasions also, that the younger Râṇî had given birth to some stones. At this information which he ignorantly believed to be correct, he became very much angry with her and expelled her from the palace, ordering her to work as a cow-keeper.

The four earthen vessels containing the four new-born babies floated down the river and were picked up by a potter who had no children of his own. He, therefore, made over the four foundlings to his wife, telling her to bring them up with loving care. This she did ; and, in the course of years, the four babies grew up to be sturdy boys.

The potter, who was devotedly attached to his four foster-sons, made four wooden horses with reins made of jute and gave these to the four boys for playing with. In the meantime, he had learnt all about their parentage and the circumstances under which they had been placed in earthen vessels and cast adrift in the river. He, therefore, one day told them : "My boys, go to the well where all the women-folk of the village come to draw water, and play there by making the pretence of watering your wooden horses."

As directed, the four boys went to the village-well, and, taking the four wooden horses to the brink of the well, bawled out :

Kâṭe Ke ghoḍâ, pâṭe ke lâgâm, pâni pih," or "Oh! Wooden horses with reins of jute, drink water."

As the boys' indulgence in the pastime of watering their wooden horses prevented the assembled women-folk from drawing water from the well, the latter remonstrated with them at the foolishness of their play. Getting angry at their remonstrances, they broke the women's earthen pitchers, and went on, as before, with their pastime! One of the women, however, said to them: "Well, boys, how is it possible for wooden horses to drink water?" To this they replied: "How was it possible for your younger Râṇî to give birth to stones. If it was possible for her to do so, it is quite as possible for wooden horses to drink water." It must be stated here that their foster-father had taught them from before to give this reply to the women at the well should the latter presume to taunt them with the absurdity of their pastime.

Having been silenced in this way, these women went in a body to the Râjâ and complained to him about the mischievous conduct of the potter's foster-sons.

Thereupon the Râjâ sent his servants to the well to prevent the boys from continuing their absurd pastime, which caused great delay to the women. But all their attempts in this behalf proved unavailing. So the Râjâ himself went to the well and, seeing the boys' handsome looks and noble bearing, enquired from them about their parentage. They told him that they were the potter's sons. Whereupon he sent for the potter and made enquiries about them from him who told him their real life-stories.

Learning that they were his sons by the younger Râṇî and realizing the unjust and cruel punishment he had meted out to her, he brought all of them over to his place, and accorded them high honours and rank.

Thereafter he punished the wicked elder Râṇî by burying her alive in a pit filled up with thorns and brambles.

The chief incidents of the foregoing folk-tale may be set forth as follows :—

(1) A Râjâ, who has already one Râṇî by whom he has no child, marries another Râṇî in the hope of having a son by her. At this, the elder Râṇî becomes extremely jealous of the younger Râṇî.

(2) The younger Râṇî, in course of time, becomes *enceinte*. Learning that she is in an interesting situation the Râjâ gives her a bell, telling her to ring it when she will be taken ill with the pangs of child-birth, and that, on hearing its tinkling, he will come to her assistance.

(3) The younger Râṇî, one day, hoaxes the Râjâ by ringing the bell for nothing. He warns her not to ring the bell for nothing any more. But one day thereafter, during the younger Râṇî's absence, the jealous elder Râṇî rings the bell for nothing. The Râjâ hastens to the younger Râṇî's apartment and, believing himself to have been hoaxed once more, notwithstanding her earnest protestation that she has not rung it, leaves her in a great huff, saying that he will not come to her assistance even when she will be really seized with the pains of parturition.

(4) When the younger Râṇî is really in travail and repeatedly rings the bell, the Râjâ does not come to her assistance.

(5) The younger Râṇî gives birth to a son in whose place the wicked elder Râṇî substitutes some stones which are, then, shown to the Râjâ as being those produced by the former. The younger Râṇî, being blindfolded, does not see the baby or the act of substitution.

(6) The baby is placed in an earthen vessel and cast adrift in the river.

(7) As years pass, the younger Râṇî gives birth to three more sons in whose place the wicked elder Râṇî substitutes some stones and which are then placed in three earthen vessels and

cast adrift in the river. The Râjâ is also informed that the younger Râṇî has, on three occasions also, given birth to some stones.

(8) The four earthen vessels containing the four new-born babies are picked up by a potter who, having no children of his own, bring them up with loving care.

(9) Being informed that the younger Râṇî has given birth to stones on four occasions, and ignorantly believing this information to be true, the Râjâ becomes greatly enraged with her, expels her from the palace, and orders her to work as a cow-keeper.

(10) Subsequently the potter learns all about the parentage of these four boys, and the circumstances under which they were placed in earthen vessels and cast adrift in the river.

(11) Subsequently in obedience to the potter's instruction, the four boys take four wooden horses with reins made of jute, go to the well where all the women-folk of the village come to draw water, and play by making the pretence of watering their wooden horses. As this pastime obstructs the women from drawing water from the well, they remonstrate with them on the foolishness of their play; getting angry at this, they break the women's earthen pitchers, and go on playing as before. Whereupon one of the women taunt them with asking the question whether wooden horses ever drink water. In reply to this, they taunt her with asking the question as to how their younger Râṇî could have given birth to stones.

(12) The women go in a body to the Râjâ and complain to him about the mischievous conduct of the potter's foster-sons. Thereupon the Râjâ sends them a warning not to indulge in this foolish pastime any more. But it is of no avail. Then the Râjâ himself goes to the well, is struck by their handsome looks and noble bearing, and learns from them that they are the potter's sons.

(13) The Râjâ subsequently learns from the potter the true life-stories of these four boys.

(14) Learning that these four boys are his own sons by the younger Râṇî, he brings all of them over to his palace, and accords them high honours and rank.

(15) The Râjâ punishes the wicked elder Râṇî by burying her alive.

Curiously enough, there is current in village Pânchthupi in the Kândi Sub-division in the district of Murshidâbâd in North-Western Bengal, a legend which bears a striking similarity to the foregoing Bihâri folk-tale. This legend is narrated on the occasion of a ceremonial worship of Shashṭhi, the goddess of children, on the sixth day of the bright fortnight of the Bengali month of Chaitra (April-May). This goddess is worshipped by the women-folk throughout Bengal in order that their children may remain hale and hearty. This legend, along with others, has been recently collected from the above locality and published in Bengali by the *Bangîya-Sâhitya-Parishat*, (the Academy of Bengali Literature) of Calcutta.[1] As this legend has not yet been translated into English, I give below an abstract thereof in the said language :—

LEGEND OF THE AŚOKA SHASHṬHÎ.

Once upon a time, there lived a Râjâ who, one day, went to hunt in a forest where lived a Muni. After his arrival there, he had snares laid for catching game. Being frightened, thereby, a doe took refuge in the Muni's sacred grove. After killing one or two deer, the king returned to his palace.

Returning from the forest whither he had gone to perform his religious exercises, the Muni found the doe lying in his leafy cottage. This beast continued to live there, and fed upon the floral offerings of worship which the sage threw away.

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1 *Vrata Kathâ*, by Srimati Kiranabâlâ Dâsi. Published by the *Bangîya-Sâhitya-Parishat*, Calcutta, 1319 B. S., pp. 101-119.

One day, the Muni made water upon a grassy plot ; and with this urine was secreted some of his seminal fluid. The doe happened to browse upon that grass saturated with the sage's semen, and thereby became big with young. After the lapse of 10 months, she gave birth to a human girl-baby of great beauty. In course of time, this girl grew up to be 8 or 9 years old.

As time went on, the Râjâ, once again, went to hunt in that forest, and, getting very thirsty in the course of the chase, went to the Muni's sacred grove for a drink of water. There he saw the beautiful girl and enquired from the sage about her name and parentage. The Muni said to him : "The girl is my daughter by this doe whom you see here. Her name is Aśokî." Thereupon the Râjâ expressed a desire to marry her. The sage replied : "Your majesty has already got six wives. If you marry my daughter Aśokî, they will persecute and torment her. So I do not wish to give her in marriage to you." The Râjâ rejoined : "I assure your holiness that she will not be persecuted and harassed by her co-wives in any way. I undertake to provide her with a separate palace to live in, and with a separate staff of servants to serve her. So, I pray, do be good enough to give her in marriage to me." Getting these assurances from the Râjâ, the Muni gave away his daughter Aśokî in marriage to him who, then, took her to his palace and provided her with a separate suite of apartments and a separate staff of menials, as promised before. There he lived happily with his youngest Râṇî whom he loved to distraction.

In course of time, Aśokî became *enceinte*. At this the Râjâ's six elder Râṇîs became extemely jealous, being afraid that, in the event of a son being born of the youngest Râṇî, the latter would acquire greater influence with their husband.

As a token of his great affection for the youngest Râṇî Aśokî, the Râjâ had a bell hung in his durbar-hall by means of a rope which was connected with her apartment, and gave her this instruction : "Whensoever you will be taken ill with the

pangs of child-birth, you should tug at the rope and thereby ring the bell. Hearing the tinkling of the bell, I shall come over to see you."

In the meantime, Aśokî had, in the innocence of her heart, made enquiries from her co-wives as to how she should act when she would be seized with the pains of parturition. The jealous elder Râṇîs, who were eagerly hatching plots to bring about the ruin of their youngest co-wife told the latter, taking advantage of her simplicity and credulity, "Youngest sister you should blindfold yourself with seven folds of clothing, lie down with your face placed upon the ground, and fill your apartment with the smoke of burning chaff." The simple-hearted Aśokî believed these instructions to have been given for her benefit and good.

One day being desirous of testing the sincerity of her husband's promises the youngest Râṇî rung the bell, and hearing the tinkling whereof the Râjâ left his darbar, came to her apartment in hot haste and found her laughing at the hoax she had played on him. Seeing that he had been befooled, he left her in a towering rage.

On that day, the youngest Râṇî was really taken ill with the pangs of parturition and gave birth to a beautiful boy-baby While she was labouring with pain, she repeatedly rung the bell. But the Râjâ did not come over to see her, thinking the bell ringings to be more hoaxes as on the previous occasion.

In the meantime, the six elder Râṇîs had a wooden dolly and a cauldron of copper made. When they saw that the Râjâ did not come in response to the youngest Râṇî's bell-ringing and that the latter, being blindfolded, did not see her new-born boy-baby, they paid a handsome bribe to the midwife and instructed her to place the baby in the copper cauldron and cast it adrift into the river, and, at the same time, to substitute the wooden dolly in the place of the human baby. This was accordingly done. Thereafter, when the bandages were removed

from Aśoki's eyes, and when the Râjâ came to see his new-born child, the wooden puppet was shown to him as having been given birth to by the youngest Râṇî. The Râjâ ordered it to be thrown away.

As time went on, the youngest Râṇî became *enceinte* six times more and gave birth to six more boy-babies. The six jealous co-wives as on the first occasion, had the six babies placed in copper cauldrons and cast adrift into the river. After the youngest Râṇî's accouchement on these six occasions also, six wooden dollies were shown to the Râjâ as having been produced by her.

The seven copper cauldrons containing the seven babies therein floated on to the sacred grove of the Muni who was their maternal grandfather. By the exercise of his faculty of omniscience, the sage came to know that these seven boys were the sons of his daughter Aśoki, and, therefore, began to bring them up with the greatest affection and the tenderest care.

Seeing that his favourite Râṇî had successively given birth to seven wooden puppets, the Râjâ waxed exceedingly angry with her and by way of punishment, condemned her to lead the life of a menial-servant in the palace. She, however, keenly took this insult to heart, left the palace secretly, and went back to her father's sacred grove where she found the seven boys living happily.

Then she informed her father of the circumstances under which she had been prosecuted by her six co-wives, and disgraced by her husband—the Râjâ. Hearing this, the Muni said: "How can a human being give birth to a wooden dolly? The whole story of your having given birth to seven wooden puppets is, on the very face of it, absurd and false. You gave birth to these seven boys whom you see here and whom your jealous co-wives caused to be placed in seven copper cauldrons and set afloat in the river. At the same time, they caused seven wooden dollies to be substituted in the place of the human

babies. They subsequently showed these seven puppets to your husband and falsely told him that you had given birth to them. Hearing those words and believing them to be true, he became very much angry with you and, as the result thereof, degraded you to the position of a palace-menial. The seven copper cauldrons came floating past my sacred grove. I got hold of them and found therein these seven boys whom I have brought up with loving care."

The sage further told the seven boys, who had been listening to the above story: "This lady is your mother. Love her and don't tease her in any way. Call her your mamma." Thenceforward Aśokī lived happily with her seven sons.

One day, the seven boys went to the Muni and said: "O grandfather! do be good enough to have seven wooden horses made for us, as we intend to ride on them and guard the sacred grove." The Muni very gladly complied with their request.

Subsequently, on one occasion, the six elder Rāṇīs were bathing in the tank within the Rājā's seraglio. Aśokī's seven sons took their wooden horses with them, went to that tank and made the pretence of making them drink water, saying:—

"*Chenhā ghoṛā, menhā jāya.*"

"*Kāṭher ghoṛā pāni khāya.*"

"*Jal pi pi.*"

or

"The horse neighs and goes to Menhā."

"The wooden horse drinks water."

"Drink water, drink."

Hearing these words, the six Rāṇīs were annoyed and tauntingly asked: "O foolish boys! do wooden horses drink water?" Thereupon the boys tauntingly replied: "O foolish and wicked Rāṇīs! does a Rāṇī ever give birth to a wooden dolly?"

Hearing this reply of the boys and seeing their striking resemblance to the Râjâ, the minds of the six wicked Râṇîs were filled with misgivings. They began to suspect in their heart of hearts that these seven boys must be Aśoki's sons, and, therefore, concocting a false story of their having insulted them, ordered the palace-guards to kill them. Instead of obeying the Râṇîs' orders, these guards went to the Râjâ, informed him of what had actually taken place between the said Râṇîs and the seven boys, and solicited his orders for killing them.

Hearing the words of the palace-guards, the Râjâ ordered them to arrest the boys and bring them over to him. This was done; and when the boys were brought to him, he asked them: "Why have you insulted the Râṇîs?" To this they replied: "Your Majesty, we have not insulted them. Their complaint is false." Then they told the Râjâ all that had really happened between themselves and the Râṇîs. Hearing their words and seeing their striking similarity to his own self, he began to suspect in his heart of hearts that these boys must be his seven sons by his youngest and favourite Râṇî who had been missing from the palace since sometime past. Thereafter he ordered the boys to be set free, who accordingly returned to their grandfather's sacred grove. He also ordered a very careful search to be made for the missing youngest Râṇî.

Having been informed that the seven boys had gone to the forest, he made up his mind to go shunting therein. Accordingly he went to that forest and was agreeably surprised to find there the doe, Aśokî and the seven boys playing with their wooden horses.

On enquiring from the Muni about the parentage of the seven boys, he told the Râjâ that they were his sons by Aśokî and told him the whole story of their birth, of their having been cast adrift into the river by the order of the six elder Râṇîs, of their having been subsequently found in the sacred grove, and of

their having been brought up by himself. On hearing this, the Râjâ was convinced that his six elder Râṇîs had persecuted his youngest and favourite queen and then returned to the palace, making up his mind to punish them.

Accordingly on his return to the palace, he had the six elder Râṇîs buried alive in six pits filled with thorns and brambles.

Then he sent for his favourite Râṇî Aśokî, his seven boys and the doe all of whom were brought to his palace with great *eclat*. Thenceforward, he lived with them in the greatest happiness.

The main incidents of the foregoing legend (or folk-tale) may be stated as follows :—

(1) A doe browses upon the grass saturated with the semen of a Muni, and thereby becomes big with young.

(2) The doe gives birth to a human baby-girl who is subsequently named Aśokî.

(3) Aśokî is subsequently married to a Raja who has already six Râṇîs who become extremely jealous of their new co-wife.

(4) The youngest and favourite Râṇî Aśokî becomes *enceinte* whereupon the Râjâ gives her a bell with the instruction that she should ring it when she would be taken ill with the pangs of childbirth, and that he would come to see her on hearing the tinkling of the bell.

(5) Aśokî once hoaxes the Râjâ by frivolously ringing the bell.

(6) When Aśokî is really taken ill with the pangs of childbirth, the Râjâ does not come to see her notwithstanding her repeated bell-ringings.

(7) Aśokî gives birth to a boy-baby in whose place a wooden dolly is substituted by the six elder Râṇîs and subsequently shown to the Râjâ as the one produced by her. She does not see the act of substitution, as she is blindfolded.

(8) The boy-baby is placed in a copper cauldron which is then set afloat in the river.

(9) As years go on, Aśokī gives birth to six more boy-babies in whose place six wooden dollies are substituted by the six elder Rāṇīs and then shown to the Rājā. The six boy-babies are placed in six copper cauldrons which are then cast adrift into the river.

(10) The seven boy-babies in the seven copper cauldrons are subsequently picked up by the Muni who brings them up with loving care.

(11) The Rājā, ignorantly believing that Aśokī has given birth to seven wooden puppets, becomes exceedingly angry with her, and degrades her to the position of a palace-menial. Feeling verymuch humiliated by this insult, she secretly leaves the palace and goes to her father's sacred grove.

(12) Aśokī sees, in the sacred grove, the seven boys and, subsequently learning from her father the whole story regarding their birth and casting-away, comes to know that they are her even sons.

(13) The seven boys take with them seven wooden horses, go to the tank where the Rājā's six elder Rāṇīs are bathing, and make the pretence of watering their seven wooden horses, whereupon the six Rāṇīs taunt them with asking the question as to whether wooden horses ever drink water. On this, the seven boys taunt the Rāṇīs by asking the question as to whether a Rāṇī ever gives birth to a wooden dolly.

(14) The six Rāṇīs want to kill the seven boys. But the Rājā arrests the boys and hears from them their explanation, and, being satisfied therewith, releases them who thereupon return to the sacred grove.

(15) The Rājā becomes convinced that the seven boys are his sons by Aśokī, and subsequently hears from the Muni the whole story of the six elder Raṇis' nefarious plot to ruin Aśokī.

(16) The Rājā punishes the six wicked elder Rāṇīs by burning them alive.

(17) The Râjâ thereafter brings Aśokî, her seven sons, and the doe over to his palace, and lives with them happily.

The close parallelism between the foregoing Bihâri folk-tale and the Murshidâbâd legend will appear from the following tabular statement showing the coincidence of the incidents hereof:—

No. of Incident of Bihâri Folk-tale.	No. of corresponding Incident of Murshidâbâd Legend.
1	3
2	4
3	5
4	6
5	7
6	8
7	9
8	10
9	11
10	12
11	13
12	14
13	15
14	17
15	16

The differences between the two are that, in the Bihâri folk-tale, the number of the Râjâ's Râṇîs is two, while in the Murshidâbâd legend, their number is seven; in the former, the number of babies given birth to by the younger and favourite Râṇî is four, while, in the latter, their number is seven; in the former, stones are substituted for the new-born babies, while, in the latter, wooden puppets are substituted for them; in the former, the new-born babies are placed in earthen vessels and then cast adrift in to the river, while, in the latter, they are placed in copper cauldrons and then cast afloat; in the former, the four earthen vessels containing the four babies are picked up by a potter who brings them up as his

foster-sons, while in the latter, the seven copper cauldrons containing the seven babies are picked up by a Muni who is their grandfather and brings them up with loving care; in the former, the disappointed Râjâ degrades his younger Râṇî to the position of a cow-keeper, while, in the latter, she is degraded to the position of a palace-menial; in the former, the potter's foster-sons go to a village-well and there play at the pastime of watering their wooden horses and are taunted by the assembled women-folk about the foolishness of their play, while, in the latter, the Muni's grandsons indulge in their said pastime at the Râṇîs' tank where they are taunted by the wicked Râṇîs themselves about the absurdity of their game; in the former, the denouement of the whole story is brought about by the potter, while, in the latter, the same is done by the Muni.

Yet another folk-tale which is closely similar to the foregoing two, is current, in Kashmir.[1] In this variant a Râjâ's favourite Râṇî successively gave birth to two boy-babies. Her jealous co-wives substituted two pups for the two babies which were taken away and deposited in the shop of a carpenter who picked them up and brought them up as his own children. At the same time, the wicked co-wives informed the Râjâ that his favourite Râṇî had given birth to pups on two successive occasions. At this, he became very much angry with her and banished her from his palace. One day, however, he found the two foster-sons of the carpenter playing at the game of making a wooden horse eat rice and drink water and taunted them with the absurdity of their pastime. Whereupon they retorted by saying that if it was possible for his banished Râṇî to have given birth to puppies, it was equally possible for a wooden horse to eat rice and drink water. On this, he made an enquiry and, as the result thereof, came to know that he had been foolishly led by his other Râṇîs to believe that his favourite queen had given birth to puppies, and that he had unjustly punished her. He also

1 *Folk-Tales of Kashmir*. By the Rev. J. Hinton Knowles. London: Trübner & Co. (1888), pp. 397—414.

came to know that the carpenter's foster-sons were his own children by the banished Râṇî. Thereafter he sent for her and her sons and lived with them happily. He also punished the wicked Râṇî's by expelling them from his palace.

We shall now deduce from the foregoing three folk-tales, which constitute by themselves a distinct group, the following tory-radical :—

(1) The heroine gives birth to sons.

(2) Her jealous co-wives substitute inanimate objects or young beasts for the sons who are thrown away.

(3) Her disappointed husband banishes or otherwise punishes her.

(4) The cast-off sons are picked up and brought up by another person.

(5) The heroine's husband subsequently discovers the wicked co-wives' nefarious plot, and the cast-off boys' true parentage.

(6) He recognizes his own sons, sends for them and their mother, all of whom he reinstates in their former high position.

(7) He punishes the wicked co-wives

As none of the 70 story-radicals fixed by the Folklore Society of London fits in with the foregoing one, we shall name this the "Wicked Queens Type," and trust that storiologists throughout Europe and America will accept it.

There now remain the incidents Nos. 1 and 2 of the Murshidabâd legend for discussion. This curious sort of myth about beasts and birds partaking of human semen, and thereby becoming big with young, is common in Hindu mythology. As for instance, the same myth is, related about the birth of the sage Rishyasringa. On one occasion, the sage Vibhâṇḍaka saw the celestial nymph Urvasi and, thereupon, secreted some

semen in the water. A doe happened to drink this water mixed with the semen, and thereby became big with young. In course of time, she gave birth to a son who afterwards became famous as the sage Rishyasringa (or the "Deer-Horned Sage.") He was so called because of his having been born with a horn. Then again, in an old Bengali poem entitled "*Manasâra Dhupâchâra*" or "An Offering of Incense to Manasâ the Goddess of Snakes,"[1] a similar myth is narrated about the birth of the said goddess. It is stated therein that, on one occasion, the deity Mahâdeva or Siva went to a lake, and being smitten with passion at the sight of the birds there disporting themselves with their female mates, secreted some seminal fluid on a lotus-leaf. One of the birds unwittingly partook of this fluid and laid an egg from which was born Padmâ or the goddess Manasâ.

THE LITURGICAL SERVICES OF THE PARSEES.

THE YAÇNA: ITS LITURGICAL APPARATUS.

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(*Read on 28th April* 1920.)

Introduction.

In my papers on the purification, initiation and consecration ceremonies of the Parsees read before this Society, I had submitted a few subjects of my Iranian studies undertaken for Rev. Dr. Hastings' *Dictionary of Religion and Ethics*. In my paper this evening, I beg to submit another such subject. The object of the paper is to describe the Yaçna ceremony and the liturgical apparatus required in the performance of the ceremony.

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[1] The *Bangiya-Sahitya-Parishat* of Calcutta has published, in Bengali script, the text of this poem as an appendix to its edition of *Mrigalubdha* which forms No. 48 of the series of old Bengali works reprinted by it.

The liturgical ceremonies may be divided under two heads :—

I.—The Inner Liturgical Services.

II.—The Outer Liturgical Services.

The "Inner and Outer Liturgical Services."

By the inner liturgical services,[1] I mean those religious services which can only be performed in a separate place specially allotted for the purpose. Such a place is known as the Dar-i-Meher[2] and is generally connected with a fire-temple. Again, such ceremonies can only be performed by the priests who observe the Bareshnûm.[3] These ceremonies are generally spoken of as the *pâv mahal* (پاو مہل) ceremonies, *i.e.*, the ceremonies of the holy or consecrated house. The priests capable of performing these ceremonies are spoken of as Yaozdâthragar Mobads, *i.e.*, priests who are purifiers.

By the outer liturgical services, I mean those religious services which may be, but need not necessarily be, performed in a Dar-i-Meher or a place specially allotted for the purpose. They can also be performed in any ordinary or private house or place. Again, they may be performed by any priest, even by one who does not observe the Bareshnûm or by one who has only gone through the Nâvar and not the Martab initiation.[4]

Under the heading of the inner or *pâv mahal* liturgical services, fall the following ceremonies :—

I.—Yaçna or Yazashna.

II.—The Visparad.

III.—The Vendidâd.

IV.—The Bâj.

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1 In my account of the details of these ceremonies, besides my knowledge of what I have practised and observed, I have drawn information and particulars from other sources and especially from the Tamâm Khordeh Avesta of Mr. Dadabhoy Akhbar-i-Saudagarwala and the Yaçna bâ Nîrang of the late Ervad Tehmuras Dinshaw Anklesaria.

2 *Vide* below, p. 998.

3 *Vide* Bareshnûm (Journal, Vol. XI pp. 226 *et seq.*).

4 *Vide* Priesthood (Journal, Vol. XIpp. 483–84.).

The Dar-i-Meher, or the place for performing the inner liturgical services.

I will first describe here what a Dar-i-Meher, where only the inner liturgical ceremonies can be performed, is. A fire-temple is, as the word signifies, a temple or a sacred place for the preservation of the sacred fire. These temples have generally a place or a set of apartments attached to them where the above-said inner liturgical ceremonies are performed. These places are known as the Dar-i-Meher. Though, strictly speaking, these places or portions attached to the temples for the performance of these ceremonies form the Dar-i-Meher proper, generally the whole religious building, including the chamber of the sacred fire, is called the Dar-i-Meher. All the fire-temples need not necessarily have these Dar-i-Mehers or the apartments for the performance of the inner liturgical services attached to them. For example, the Âtash Behrâm, or the Great Fire-temple at Naosari, has not the Dar-i-Meher attached to it. There, the Dar-i-Meher is in a separate building. But generally, almost always, the fire-temple and the Dar-i-Meher are in one and the same building and so, they are spoken of by both names. The building is spoken of generally as the Âtash Behrâm or the Âtash Adarân, according as it contains the fire of the first or the second grade. If it is a building containing the fire of the second grade, it is spoken of both as Âtash Âdarân or Dar-i-Meher. A Dar-i-Meher always contains the sacred fire of the third grade, *viz.*, Âtash-dâdgâh, burning in it. A fire-temple or a Dar-i-Meher is, at times, also spoken of as an Agiâry, *i. e.*, the place of Âg, Agni or fire.

The name Dar-i-Meher is made up of *Dar* (Avesta *dvara*, Sans. *dvara*, German *Thür* or *Thor*, English door) and *Meher* which is the later form of Avesta Mithra. So it means "the door[1] or the porch of Mithra." Mithra or Meher occupies a

[1] The word "dar" or "door" is used here in more than its ordinary physical sense. It is rather used in the allegorical sense in which it is used in John X, 9, where we read: "I am the door: by me

prominent place in Zoroastrian angelology.[2] He is the Yazata or the angel presiding over light and justice, and as light is the symbol of truth and justice, and, as such, the symbol of divinity, the place where all the higher religious liturgical services in honour of God are performed, has come to be specially called Dar-i-Meher, *i.e.*, the house of Divine light and justice.

Just as a church, an abbey or a cathedral, at times, contains several chapels where different priests conduct their services, so a Dar-i-Meher has several divisions, where different sets of priests conduct their services. In the Yazashna, Vendidâd and Vispa-rad ceremonies, it is always necessary to have two priests to officiate. These different parts or divisions of the Dar-i-Meher, where different pairs of priests perform their ceremonies, are known as (*a*) Yazashna-gâh, or (*b*) Urviç gâh, or (*c*) Hindholâ.

(*a*) By Yazashna-gâh is meant the place (Pers. *gâh*) where the Yazashna ceremony is performed.

(*b*) Urviçgâh (the place of Urviç) is another synonym of Yazashna-gâh. The Dadistân-i-Dini (XLVIII, 13)[1] speaks of the Yazashna-gâh as the Aûrvâ. The meaning of the word *urviç* is not certain. Darmesteter says: "Urvaêsa signifie pro-

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If any man enter in, he shall be saved, and shall go in and out, and find pasture." The word "dar" is used in later Persian, also for "Chapter." For example, the religious book "Sad-dar" derives its name from its having 100 (sad) chapters. Another equivalent of the word "dar" is "bâb" (meaning both door and chapter). Hence, the word "bâb" has also received an allegorical religious significatios. Hence it is, that Bâb, the founder of the Bâbi religion in Persia, has derived his name. The word "Chapter" which, as said above, is another signification of the word "dar" has received a religious signification among the Christians also.

[2] For an account of the attributes of Mithra and for a comparison of some of his attributes with those of St. Michael, *Vide* my papers on "Mithra of the Parsees and St. Michael of the Christians" in the Journal of the Anthropological Society of Bombay, Vol. VI pp. 237-53. *Vide* my Anthropological Papers (Part I), pp. 173-190.

[1] S. B. E., XVIII, p. 163.

prement 'tour' [1] (urvaêsa vardashna : Dastur Hoshangji and Haug's Old Zand-Pahlavi Glossary, p. 23, l. 9)." According to Darmesteter, the word means a place where they turn (le lieu où l'on tourne). The word can be derived from "vars" hair, *i. e.* the place where the "vars" or the hair of the varaçyâ or sacred bull is used in the ceremonial. We know that in Persian, the word *urvîç* (اروبش or اروبس) means a hair-rope. West thinks, that the word "is probably to be traced to the Avesta 'urvaesa' 𐬀𐬭𐬬𐬀𐬵𐬀 goal."[2] The word occurs in the Farvardin yasht (yt. XIII, 58) in the sense of 'limit.' Darmesteter translates the word *dûra-urvaêsa* there, as "far-evolving circle." In the Vishtâsp yasht (yt. XXIV 29), the word is used in connection with the running of a horse in a circle ("as an excellent horse turns back from the wrong way (hacha urvaêsât) and goes along the right way (fratarem urvaêsem) (smiting the many Drujs." Darmesteter. S. B. E. XXIII p. 335). So, West seems to be right. Urvie is the circle or the limits within which the celebrants have to remain. At times, the stone slab on which the ceremonial utensils are arranged is also called Aûrvês (Dadistan-i-Dini, XLVIII, 14).

(*c*) The word Hindhorâ or Hindholâ is another name of the Yazashna-gâh. It seems to be a form of the Sanskrit *Hindhola*, *i. e.* a swing. The priests while reciting their prayers generally assume a swinging posture. So, perhaps it has received its name from the swinging posture of the celebrants. The stone platform on which all the ceremonial utensils and requisites are placed is also known as a *hindhold*. Perhaps the word *hindhold* may be a corruption of the Avesta word *aràthru* which is used in the Nirangastân [3] for the seat of the *zoti*. The Pahlavi rendering of that word there is

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1 Le Zend-Avesta I, p. LXII, n. 2.

2 S. B. E., Vol. XVIII, p. 103, n. 4.

3 The photo-zinco text, folio 156-b, l. 11. Darmesteter's Zend Avesta, III, p. 130.

udgâh. The word *aràthru* when written in Pahlavi may be read *hanatrâ* from which the word may have been corrupted to *hindhorâ*.

The different Yazashna-gâhs are separated from each other by a *pâvi*,[1] which serves both as the limit of each and also as the passage for the water used in the ceremonial. If somebody enters within the limit marked by the *pavi* while the service is going on, he vitiates the ceremony. If there are two Yazashna-gâhs side by side, they are separated by a narrow strip of space enclosed between two *pâvis*. The Yazashna-gâhs are so constructed as to permit the Zaoti or the principal officiating priest to face the south.

Characteristics of a priest qualified to perform the liturgical ceremonies.

A priest, who performs the inner liturgical ceremonies of the Yaçna, the Visparad, and the Vendidâd, is spoken of, at times, as Yaôz *dâthragar*, *i.e.* one qualified to give or spread purity. According to the later Pahlavi and Persian writings, he must possess the following 15 characteristics (*Vide* Darab Hormmazdyar's Revayet. Yasna bâ Nirang by Tehmuras D. Anklesaria, Introduction, p. 25) :—

(1). Aiwîza hîm, *i. e.* of pure nature or unblemished.

(2). Âsnideh Kherad, *i. e.* possessed of innate wisdom.

(3). Din-aspanârgân, *i. e.* firm in his belief in religion.

(4). Yazdân-mînîdâr, *i. e.* one who often thinks of God.

(5). Minô-vînashna, *i. e.* one who looks into spiritual things.

(6). Pâk-minashna, *i. e.* one of pure thoughts.

(7). Râst-gavashna, *i. e.* one who speaks the truth.

(8). Kheradi-kunashna, *i. e.* one who acts with wisdom.

(9). Yaozdâthra tan, *i. e.* one with a clean body.

(10). Shîvâ-hizvân, *i. e.* sweet-tongued.

[1] *Vide* my paper on Purification Ceremonies for the word " Pâvi ".

(11). Narm-nask, *i. e.* a slow or careful reader of the sacred books.

(12). Râst-avestâ, *i.e.* one who recites the Avesta properly.

(13). Pâdyâv sâzashna, *i. e.* one who does all work with pâd yâb, *i. e.* after observing the forms of purification.

(14). Khub-nirang, *i. e.* one who knows well the religious formulas.

(15). Nâbar-ziwan, *i. e.* one who leads his life like a Nâvar, *i. e.* observes during his life all the forms required to be observed during initiation into priesthood.

I will now proceed to describe the liturgical service of the Yaçna.

Yaçna or Yazashna.

The word Yaçna, of which Yazashna is another and a later form, comes from the Avesta root *yaz*, Sanskrit *yaj*, meaning "to invoke, to worship, to praise." The word is the same as Sanskrit *yajna* or *yagna* meaning "a sacrifice." Thus, it is a prayer which includes the praise of God and his spiritual Intelligences and which invokes their aid. It is a long prayer which is accompanied with certain ritual and in which certain things are presented as symbols. Its celebration requires the recital of the 72 chapters, known as the Hâs [1] of the Yaçna. Two priests are required for its celebration. They are, for the time being, spoken of as the Zaoti and the Raspi or Atravakhshi. They must, at first, have a bath and put on a clean suit of clothes. They must clean their nails, so that there may be no impurities in them. They must have a clean mouth, so that there lurk no particles of any food between their teeth.

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1 The word Hâ is the Avesta word *hâiti*, meaning chapter or section and comes from the root *hâ*, to cut. The 72 fine threads which go to make up the *Kusti* or the sacred thread are said to symbolise the 72 hâs or chapters of the Yaçna.

The Yaçna is celebrated in two parts :—

I.—The Paragnâ.

II.—The Yaçna proper.

I. THE PARAGNÂ.

The word *paragnâ* comes from *para* (Avesta *paru*) before or fore and Sanskrit *yagna* (Avesta *Yaçna*), and means, "the recital or the ritual that comes before or precedes the Yaçna proper." Some think, that the word is a corruption of *paragra*, which is the corrupted form of *prakriyâ*, *i. e.* (the kriyâ or ceremony) preceding (pra) the ceremony proper.

This Paragnâ ceremony consists of the following ceremonies :—

(1) The Barsam ceremony.

(2) The Aiwiyâonghan ceremony.

(3) The Urvarâm ceremony.

(4) The Jivâm ceremony.

(5) The Zaothra or Jor ceremony.

(6) The Hooma ceremony.

We will describe these different rituals of the Paragnâ of the Yaçna ceremony under the different heads of the religious requisites of the Yaçna ceremony which bear their names. For the performance of the Yaçna, the Visparad and the Vendidâd ceremonies, certain requisites, both organic and inorganic, are necessary. We find a part of the list of these in the third chapter of the Yaçna itself. Some of these requisites are mentioned in the recital of the *paragnâ* prayer which contains portions of the 24th and the 4th chapters of the Yaçna. We give below a complete list of the apparatus required. We will describe these things, and, while doing so, describe the ceremonies bearing the names of, and connected with, those things.

The liturgical apparatus or the requisites in the Yazashna-gâh.

The following are required in a Yazashna-gâh for the performance of the Yaçna, the Visparad and the Vendidâd ceremonies. Some of these are required for the Bâj ceremony also :—

(A) Khwân or Stone slabs.

(B) Metallic requisites, known as Astâmâ or Âlât, *i. e.* metallic utensils or instruments. They are generally of brass, and, at times, of silver. Among these are :—

(*a*) and (*b*) Hâvanim and Lâla, *i. e.* mortar and pestle.

(*c*) Tashta, *i. e.* chalice or plates and cups.

(*d*) Mâhrui, *i. e.* crescent-shaped stands.

(*e*) Barsam, vegetable twigs or metallic wires.

(*f*) Varaç ni viti, *i. e.* a ring entwined with hair (of the sacred bull).

(*g*) Kâplo, *i. e.* a knife.

(*h*) The Kundi and other vessels for water.

(C) Organic requisites. Among these are—

(*a*) Aiwyâonghana, the leaf of a date-palm.

(*b*) Urvarâm, the twig of a pomegranate tree.

(*c*) Jivâm, the fresh milk of a goat.

(*d*) Darûn, the sacred bread.

(*e*) Goshûdô, the clarified butter.

(*f*) Haoma, the twigs of the Haoma plant.

(D) Zaothra or Zôr, the consecrated water.

(E) Fire and its requisites. Under this head come—

(*a*) Fire.

(*b*) Afargâniun, a vase to hold the fire, with its accompaniments, the laddle and the tongs.

(*c*) Aêsma-bûi, *i. e.* the fragrant fuel.

Of all these requisites the principal that are often referred to as appertaining to a *Zaotar*[1] or sacrificer are the Aêsma, Barsam, the Jivâm, and the Hâvanim (Aesmôzastô, Baresmôzastô, Gaozastô, Hâvanô-zastô. Vendidâd, III, 1; Yaçna Yasht X Meher) 91). A priest in the midst of the ritual is spoken of as one holding these in his hands (*Zasta*).

The ritual of making the requisites *pâo* or pure.

In all inner liturgical services, it is enjoined, that the utensils before being used, must be made *pâo*, *i. e.*, ceremoniously purified. The following is the process adopted for this purification:—

Pure clean water is fetched from a well in utensils previously cleaned and washed. Well-water only is used; water drawn from pipes is not permitted. For this purpose, all temples are provided with a well. A priest observing the *khâô* goes to a well with the utensils previously cleaned and washed and draws the water himself. Water drawn for the first and second time is rejected. It is the water that is drawn for the third time that is considered to be sufficiently pure for the ceremony. He carries this water to the chamber or place where the liturgical ceremonies are performed, and, with it, makes *pâo*, the utensill to be used in the liturgical service. The utensils are filled up to the brim with water and then the priest utters the following formulæ and pours additional water so as to let it overflow the brim. He first says "Khshnaothra Ahurahê Mazdâo, *i. e.* (I do this) for the pleasure of God," and then recites one Ashem Vohu. He recites this formula three times, and, at each recital, pours further water so as to let it flow over the brim. In the interval of each formula, he recites in Bâj, or mutters with a suppressed tone, the following words:—Yaozdâthra

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1 For the function of the *Zaotar* and eight other functionaries of his class *vide* the Nirangistan Bk. II Ch. XXVII. For the Holy Ministers of the Church, their powers, qualifications, instruction, initiation, their triple quinary and octonary orders, &c., *vide* Nirangistan by Mr. S. J. Bulsara. Introduction pp. 29 *et. seq.*

Zareh Frâkand, Yaozdâthra Zareh Varkash, Yaozdâthra Zareh Pûiti, *i. e.* with the purity of the seas, Frâkand, Vouru Kasha and Pûiti. The first two are the two names, Pahlavi and Avesta, of the Caspean Sea. The third is supposed to be the sea of Aral. With these three, the holy waters of the heavenly prototype river Ardviçura, supposed to be the Oxus, is also remembered (harvasp mînô Ardviçura âb-i pâk Yaozdâthra). What is meant by this recital and purification seems to be this: The celebrant names the principal sources of water in ancient Irân and symbolizes by the ceremony the fact of the purifying process of water in the whole nature. All things required to be ceremoniously purified for ritualistic purposes are made pure in this way. A priest makes his hands also clean or pure in this way. Now, I will proceed to describe all the above requisites.

(A) Khwân or stone slabs.

The Khwân is a stone slab used in the Yazashna-gâh. Over it are spread all the utensils required in the liturgical services of the Yazashna, the Visparad and the Vendidâd. The word is the same as the modern Persian *khwân* (خوان), meaning a table. It is so called because it is a slab standing on four feet in the form of a table. It is cut out of ordinary stone or marble. Altogether six stone slabs are used in the Yazashna-gâh. Of these four are largemn wtla odsole nes. Of the four large ones, three are square and one round. They are—

(*a*) Alât no khwân, *i. e.* the table or slab for the instruments.

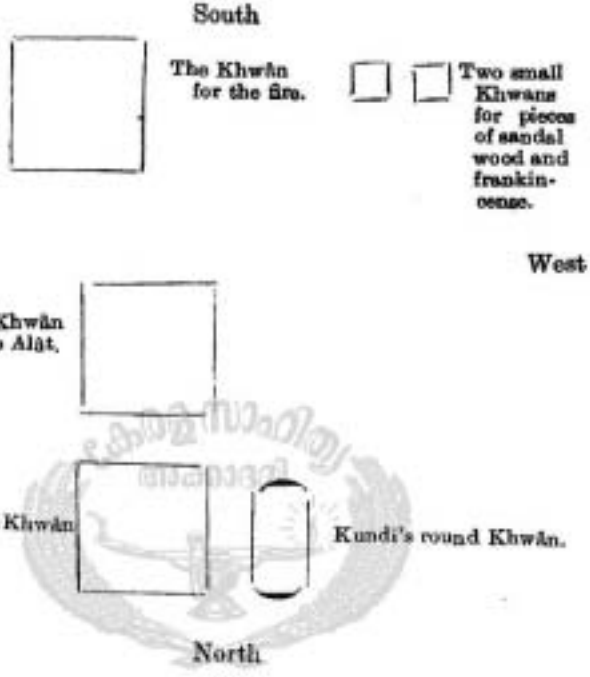
(*b*) Âtash no khwân, *i. e.* the slab for the fire.

(*c*) Kundi no khwân, *i. e.* the slab for the water vessel.

(*d*) Zoti no khwân, *i. e.* the slab for the Zaota priest to sit upon.

(*e*) and (*f*) Âesam hui no Khwân, *i. e.* the slab for the fuel.

The positions of the slabs in the Yazashna-gâh is shown below :—



The Alât-khwân is the Khwân proper, because it serves as a table (Khwân) on which the priest spreads all the sacrificial plates, cups and other instruments, the Darun or sacred bread, the Jivâm or the fresh milk, the *urvarâm* or the pomegranate twig, Haoma, etc. It is also called Âlât-gâh, *i.e.*, the place over which all the necessary sacred instruments (âlât) are placed. It is also called *Âlât no takhté*. The word *takhté* in Persian has the same meaning as Khwân, *i. e.*, a board or table. Hence, the word means "the table for the (religious) instruments." It is also known as Urvic.[1]

(a) Alât no Khwân or The âlât-gâh.

[1] *Vide*, above, p. 1000.

All the liturgical instruments and other requisites are arranged on the slab as shown below :—

South

The cup to hold spare Haoma juice with a saucer over it.	The *tashta* for Draona, *i. e.* the saucer to hold the sacred bread and *gosheld*.	Hâvanim lâlâ, *i. e.* the mortar and pestle for pounding the Haoma twigs.
Cup to hold Haoma twigs for a time.		The Haoma and Urvarâm tashta, *i. e.*, the plate containing the Haoma and pomegranate twigs.
East	The Kâplô or the knife.	The cup containing the varas ni viti, *i. e.*, the ring with the hair. West
The two Mâhruis, *i. e.* the crescent-shaped stands with the Barsam standing upon them.	Jivâm nô tashtô, *i. e.* the saucer for the fresh milk.	The cup containing the holy Zaothra or Zor water.
		The Haoma cup.

North

Before all the above plates, cups and other requisites are placed over it, the *Khwân* requires to be made *pâv*, *i. e.* cleaned and purified. The officiating priest takes his seat upon his stone-slab and then, making a water-pot and the *Kundi pâv*, makes his two hands *pâv*, and then taking some *pâv* water from the vessel (*Kundi*), recites the Khshnaothra formula six times and pours from a saucer the *pâv* water over the *Khwân* before him six times. During the first three recitals, he pours the water, so as to let it fall from north to south, and then, during the second three recitals, from west to east. These six pourings of water over the *Khwân* makes it *pâv*.

Stanêta or carpet, the Alât-gâh of ancient times.

It seems that the use of stone-slabs as the *alât-gâh* or the place for religious utensils, though old, is comparatively recent, because it does not seem to have been referred to in the Avesta. In the Avesta (Visparad XI, 2), we find the word *stanêta* referred to as one of the requisites for the performance of the liturgical ceremonies. This word *stanêta* (from *star*, Sanscrit *star*, Lat., *stru-ere*, to strew, spread) means a thing spread, *i.e.*, a kind of matting. So, it seems, that in very old times, all the sacrificial requisites were spread on a matting or carpet. Herodotus (Bk. I, 132) seems to support this view, when he says about the sacrificial offering that the priest "strew under it a bed of tender grass, generally trefoil."

(b) The Adosht or the Khwan of Fire.

The stone-slab for fire is placed opposite the first *Khwân* or the Alât gâh at a distance of about five feet. It is the slab upon which the Âfergânium [1] or the censer containing the ceremonial fire stands. It is about 20 to 24 inches square and about 12 to 16 inches high. It is generally known as *Âtash no Khwân*, *i. e.* the slab for the fire. In the Dâdistân-i-Dini (Chap. XLVIII, 15),[2] it is called Âtashto, *i. e.* the place for

[1] The censer is so called, because *Afrins* or benedictions, etc., are generally recited before them when fire is burning in them.

[2] S. B. E., Vol. XVIII, p. 164.

the fire to stand upon [*Âtash*, fire, and *stâ*, to stand]. This word Âtashto has latterly become Âdusht. It is also spoken of as Âtash-gâh, *i. e.* the place of fire. When the Haoma Yasht (Yaçna IX, 1) speaks of purifying the fire all round (âtarem pairi-yaozdathentem), it refers to the washing or purifying of this stone-slab as is done in the modern ritual. The Pahlavi of this chapter makes it clear (amatash âtâsh gâs kâmîstâ khalelunastan. J. R. A. S. July 1900, p. 517. "The first preparers of the Haoma" by Dr. Mills.

(c) The Khwân for the Kundi.

The third stone-slab is a small and round one. It is about 18 inches high and 15 inches in diameter. It stands on the right of the first *Khwân* or the Âlât-gâh. It is called *Kundi no Khwân*, *i. e.* the slab for the Kundi, because the *Kundi*, or the vessel containing pure water and all the utensils when they are not used, stands over it.

(d) Zoti's Khwân.

This is a stone-slab, sufficiently large for the Zaota or the officiating priest who recites the whole of the Yaçna, to sit upon. It is spread over with a carpet. It simply serves as a seat and has no sanctity attached to it. The Râspi, or the Âtarvakhshi, *i. e.* the priest who looks after the fire opposite, has a carpet or a stool to sit upon. It is also spoken of as Zôd-gâh, *i. e.*, the place or seat of the Zoti (Zaotar).

(e) and (f). The two Khwâns for the *Âêsm hui*.

The fire in the Yazashna-gâh, besides being fed ordinarily, is fed with pieces of sandalwood and frankincense at particular parts of the ritual, with the recital of particular words in the prayers. For this purpose, a few pieces of the fuel are set apart on two small slabs of stone during particular parts of the recital.

(B) The Metallic requisites, the Âlât or *Asâmâ*.

I will now describe the metallic utensils, which are known as the Âlât (plural of the Persian word Âlat, meaning utensil, instrument or apparatus). The technical word used by the priests for these utensils or

apparatus is *Astâmâ*. The word seems to be the corruption of *staômya*, and means the apparatus used in singing the praise (staômi) of God and His Divine Intelligences. Perhaps it is the Pahlavi 𐭠𐭮𐭲𐭠𐭬𐭩 astâmeh (Pahl. Vend. XIV, 7), which is the Pahl. rendering of Av. *garémô skarana* and is taken by some to represent the fire-vase (अग्निदान-पात्र *afergânyun*. Dastur Jamaspji's Pahl. Vend. Translation p. 133). According to Dastur Hoshangji (Pahl. Vend. p. 496, n. 7) a Pers. gloss gives for it آتش دان. So, perhaps the astâmeh or fire-censer, being the principal âlat or instrument required in the ceremoinal, all others are lucinded under that name. Just as the first word of prayers gave their names to the whole prayers (e. g. Yathâ ahû vairyô or Pater Noster), so the most important and essential instrument or requisite gave its name to the whole set.

(a) The Hâvanim (b) and the Lâlâ.

As the principal ceremony in the Yaçna liturgy is the preparation and celebration of the Haoma, Hâvanim, the mortar in which the twigs of the plant are pounded, and the pestle, with which they are pounded, form an important part of the liturgical apparatus. Hâvanim is a kind of metallic mortar. It is the Hâvana of the 14th chapter of the Vendidâd (XIV, 8) which gives a list of the religious instruments of a priest. The word comes from the Avesta root *ha* (Sanskrit *su*) to pound. Thus, it means an instrument in which the Haoma plant is pounded. It is spoken of as *dâityô-kérsta* (Vend. XIV, 8) *i. e.* properly prepared. This refers to its proper preparation, so that it may give a proper metallic ringing sound when struck by the lâlâ or dasta, *i. e.* pestle. It appears from the Avesta, that it was made either of stone (asmana hâvana, Vend. XIV, 10) or of iron (Yaçna, XXII, 2; Visparad, X, 2). It is the metallic Hâvanîm that is now used in the ritual.

The Lâlô or the pestle is the instrument with which the Haoma twigs are pounded in the Hâvanîm. It is also the instrument with which the Hâvanâna, *i.e.* the priest performing the Haoma ceremony, strikes the Hâvanîm and produces a ringing

metallic sound. The word seems to be the Persian (لالہ) lâla, *i. e.* a tulip. It is so called from its resemblance to the stem of the tulip flower. It is also called *dasta*, *i. e.* a handle, from the fact of its being held in the hand to pound the Haoma in the Hâvanîm.

(c) Tashta.

The word tashta is the Avesta (Vend., XIX, 8,) *tashta* (Fr. tasse, Germ. tasse, Eng. dish). It is a chalice, plate or cup used in the ceremonial. The fourteenth *pargard* of the Vendidâd and its Pahlavi commentary refer to some of these *tashtas*. There are two kinds of *tashta* :. One is that known as *rakâbi* which is a Persian word (رکابی) for a plate. The other is that known as *fulian* and is probably so called from Sanskrit fûl, *i. e.* flower, because it is hollower than the *rakâbi* or plate and looks like a full-blown flower.

The *tashta* or plates used in the ritual are five in number. One is known as *Hôm nô tashtô* (tashta Haomya : Vendidâd, XIV, 8), *i. e.* the plate for holding the Haoma. The second is known as *Jivâ n nô tashtô*, *i. e.* the plate for holding the Jivâm, *i. e.* the fresh milk. It is the *gaoidhya* of the Vendidâd (Chap. XIV, 8). It is spoken of in Pahlavi books as Gosh-dân, *i. e.* the utensil containing kine-products. The third is known as *surâkhdâr tashtô*, *i. e.* the plate with holes (Pers. *surâkh*, a hole). It is the plate through which the Haoma juice is made to pass down into a cup as through a sieve. It is the Raêthwish-hajina (*i. e.* purifier of the drugs) of the Avesta (Vend., XIX, 8). The fourth is the plate that holds the Draôna or the sacred bread. The fifth is one for covering the cup holding some extra Haoma juice prepared by pounding the Haoma.

The *fuliâns* or the second kind of cups are also five in number. One of these is for holding the Haoma juice after pounding the Haoma plant with the *urvarâm*. It is the Haomya of the Avesta (Visparad, XI, 2). The second is that for holding the *zaôthra* or zor water. It is the Zashta zaothrô-barana (*i. e.* the chalice which carries or holds the zaothra) of the Avesta (Visparad, X, 2).

The third is for holding the *varas* ring. The fourth is for holding some extra quantity of the Haoma juice. The fifth is an extra one placed near the Mâhrui for extra purposes.

(*d*) Mâhrui.

The Mâhrui (*lit.* moon-faced) are two metallic stands about nine inches in height. They are so called because they have a moon-faced or crescent-shaped top. They are always used in pair, one placed in front of the other. They are also called Barsam-dân, because the Barsam twigs are placed upon them. They are the ceremonial instruments referred to as Mâh-ruyô in the Dadistân-i-Dini (Chap. XLVII, 14). There, the Aûrviç,-or the stone slâb of the Yazashna-gâh is spoken of as the proper place for the *mâhrûi*. They must always be metallic (shatvarin).[2]

(*e*) The Barsam.

The Barsam forms an important part of the liturgical apparatus. In the modern ritual, the old vegetable Barsam has been replaced by metallic Barsam. As it is referred to by a classical writer like Strabo, and in the Old Testament, and as its ceremony has been referred to by Firdousi and others, I will speak of it at some length. The word Barsam is the Avesta word Baresman. It comes from the Avesta root *barez*, Sanskrit *barh*, to grow. The twigs of a particular tree used in liturgical ceremonies are spoken of as the Barsam. Later books say that the twigs may be of the pomegranate tree or of the tree known as the *chini*. But the Avesta itself does not specialize any particular tree. It speaks generally, that the Barsam must be of a tree (Yaçna, XXV, 3; urvarâm baresmanim). The Shâyast lâ Shâyast (XIV, 2),[3] though it does not particularize the tree, says that only twigs of the proper tree must be used. But, now-a-days, instead of the twigs of any tree, metallic wires are used. They are generally of brass, but at times of silver. They are about nine inches long and one-eighth of an inch in

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[1] S. B. E., Vol. XVIII, p. 163.

[2] *Ibid*, p. 165. Dadistân, Chap. XLVIII, 17.

[3] S. B. E., Vol. V, p. 370.

diameter. Each of such wires is called a tâê (Pers. tâî, *i. e.* a thin thread). The practice of using metallic wires seems to have come into force within these last 1,000 years, because the Dâdistân refers to vegetable twigs [1]

The number of twigs required differ in different services. The Shâyast lâ Shâyast (XIV, 2)[2] enjoins, that neither more nor less than the requisite number should be used. The celebration of the Yaçna requires 23 twigs of which 21 form a bundle. One twig is placed on the foot of the *Mâh-rui*, *i. e.* the moon-faced or the crescent-like stand which is otherwise known as the Barsamdân. This twig is called *zor-nô tâe*, *i. e.* the twig of the saucer containing the *zor* or *zaothra* water. The other, *i. e.* the twenty-third twig is placed on the saucer containing the *jivâm*, *i. e.* the mixture of water and milk. The celebration of the Vendidâd requires 35 twigs, of which 33 form a bundle and the other two are used as above. The celebration of the Visparad requires 35 twigs, that of the Yzeshnô of Rapithavin 15, and that of the Bâj 5. In the case of the ceremony of Nâvar, *i. e.* the initiation into priesthood, the recital of the Minô-Nâvar bâj requires seven twigs. The Sraosh Yasht (Yaçna, LVII, 5) speaks of the use of three, five, seven and nine twigs by Sraosha. The greatest length of each of the twigs is spoken of here as that of the height of a knee, *i. e.* about two feet. According to the Nirangistân, the minimum number to be used in the ritual is three, the minimum thickness of each twig to be equal to that of a hair, the maximum length to be one *aesha* and the maximum breadth one *yava*. The Vendidâd (XIX, 19) also gives the length of one *aesha* and the breadth of one *yava*. Darmesteter[3] takes "aêsha" to be the length of a ploughshare and the "yava" to be the breadth of a barley-corn. According to English measures, three barley-corns make one inch.

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[1] Dâdistân-i-Dînik, XLVIII, 17. *Vide* S. B. E., Vol. XVIII, p. 165, n. 3.

[2] S. B. E., Vol. V, p. 370. For some varying numbers, *vide* the Nirangestan Bk. III, Ch. VII, Appendix A. (Mr. Bulsara's Translation, pp. 434, *et seq*)

[3] Le Zend Avesta II, p. 265.

In the ritual, the Barsam twigs or wires are placed on the above-mentioned two crescent-shaped metallic stands made generally of brass or at times of silver, of which the Shâyast lâ Shâyast (III, 32; X, 35)[1] speaks as Barsamdân, *i. e.* the holder of the Barsam. We will see later on, that the Barsam is the symbol of God's vegetable creation. As said above, the very etymology of the word suggests growth. The moon and its crescent (Lat. crescere, to grow, increase) give an idea of growth. Again, the moon is believed to have some influence on the growth of vegetation.[2] So, Barsam, the symbol of the vegetable world of God has, for its stand, moon-shaped metallic stands.

The second chapter of the Yaçna shows that the Barsam was considered to be an essential requisite in the liturgical service of the Yaçna. This chapter is called the Barsam Yasht. The Vendidâd (XIV, 8) speaks of it as one of the requisites of an Athornân, *i. e.* a Fire-priest performing liturgical services. Being such an essential requisite, the very tree whose twigs serve as Barsam is an object of praise (Yaçna, XXV, 3). All the religious rites of the inner liturgical service of the Zoroastrians are celebrated with Barsam (Bahman Yasht, II, 57, 58).[3]

According to the Nirangistân, the Barsam ceremony existed in the time of Zoroaster, whose contemporary, Jâmâsp, is said to have celebrated it in a particular way (Fragments, 6. Nirangistân, Fargard III, 89).[4] In many passages of the

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[1] S. B. E., Vol. V, pp. 284, 333.

[2] *Vide* my paper on "The Ancient Iranian Belief and Folklore about the moon, etc". (Journal of the Anthropological Society of Bombay, Vol. XI, pp. 14–39. *Vide* my Anthropological Papers, Part II, p. 302, *et seq*).

[3] S. B. E., Vol. V, p. 212.

[4] Darmesteter, Le Zend Avesta, III, p. 136. *Vide* the Nirangistan (B. II, Chap. V, Appendix A) by Mr. S. J. Bulsara. His Introduction may be read with advantage to have a brief view of what is said in the Nirangistan about the *Barsam* and about other articles of the âlât. (Airpatastân and Nirangistân by Sohrab Jamshedji *Bulsara*. Introd. pp. XLIII-VII.)

Avesta, Nyâishes and Yashts, it is always associated with the Haoma and Jivâm ceremonies (Haômayô gava baresmana). So, as the Haoma ceremony[1] is very ancient, it follows that the barsam ceremony also is as ancient as that. The Bahman Yasht (III, 29, 37)[2] speaks of it as celebrated by Peshotan, a contemporary of Zoroaster.[3]

The Barsam used in the recital of grace before meals.

The Parsees have three forms of prayers to be recited as grace before meals. One of these, which is the longest and in which certain chapters of the Yaçna are recited, is used by priests on certain occasions when they officiate in continued inner liturgical services. In the recital of this form of grace *barsam* is a necessary requisite. But, it seems, that in ancient times, *barsam* was a requisite in even the simple forms

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1 *Vide* below.

2 S. B. E, Vol. V, pp. 227, 229.

3 It is this ceremony that Ezekiel refers to when he says: "Then he said unto me, 'Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger and lo they put the branch to their nose." (Ezekiel, VIII, 16-17). The Parsee priests even now hold the twigs up to their face. Hence it is, that Ezekiel speaks of the branch as being held to the nose.

Strabo also refers to this ceremony. He says: "They (the Persians) then lay the flesh in order upon myrtle or laurel branches; the Magi touch it with slender twigs and make incantations, pouring oil mixed with milk and honey, not into the fire, nor into the water, but upon the earth. They continue their incantations for a long time, holding in the hand a bundle of slender myrtle rods." (Strabo, Bk. XV, chap. III, 14. Hamilton and Falconer's Translation (1857), III, pp. 136—137.)

The Flamines or the Fire-priests of the ancient Romans also carried bunches of such twigs in their hands in their ritual. Dino, a contemporary of Philip, is said to have referred to the Barsam, though not as a sacrificial instrument but as an instrument of Divination (Darmesteter, Le Zend Avesta, III, p. LXIX). The Dinkard (Bk. VIII, chap. XIX, 33, chap. XX, 12) seems to refer to this use of the Barsam when it speaks of its being used as an ordeal (Baresmok-varih) in judicial matters (S B. E., Vol. XXXVII, pp. 48, 55).

of grace recited before meals. The reciter held *barsam* in his hand during these recitals. It was so in Sassanian times. We learn from Firdousi, that Yazdagard, the last Sassanian king, when he concealed himself during his flight in the house of a miller, asked for the *barsam* to say his grace before the meals. This led to the discovery of the place of his hiding and he was treacherously killed by his general Mahui Suri. Again, we find, that in the reign of Khosro Parviz (Chosroes II), this custom of using the *barsam* in the recital of grace before meals was on the point of leading to a war between Persia and Rome[1].

Its similarity to a Hindu ceremony.

The Barsam is "identified with the *Barhis* or sacred grass (Kusha grass) of the Brahmans, which they spread at their sacrifices as a seat for the gods who are expected to come."[2] Dr. Haug differs from this identification, and says that it resembles "a peculiar rite at the great Soma sacrifices . . . . . At the time of the Soma libation (called *Savana*) which is to be performed three times on the same day, from 8 to 12 a.m. (morning libation), 1 to 5 p.m. (midday libation) and 6 to 11 p.m. (evening libation), the three Sâmaveda priests, the Udgâtâ, the Prastotâ, and the Pratihartâ, require a certain number of wooden sticks to be placed in a certain order when chanting the sacred *sâmans* (verses of the Sâmaveda.) They

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1 Rehatzek thus describes the incident: "On another occasion, the Persian monarch gave a banquet and had tables arranged for that purpose, in a rose garden. He had put on the royal diadem, and Nyâtus (the Roman ambassador) with the philosophers sat around the table . . . . . Bandvy, one of his (Khosru's) favourite magnates with the *Barsam* (or little twigs held by Mobeds when praying) in his hand arrived and stood near his sovereign, who muttered the Bâj (*i. e.* the prayer of grace) . . . . When Nyâtus beheld this scene, he laid aside his bread, and was so annoyed that he left the table, saying that the Bâj and the Cross together were an insult to the Messiah." (Journal of the B. B. R. A. Society, Vol. XIII, p. 88, note.) Firdousi refers to this subject at some length (*vide* Le Livre des Rois par M. Motl, Vol. VII, p. 183).

2 Haug's Essays, 2nd edition, p. 283. *Vide* Journal B. B. R. A. Society, Vol. XIV, pp. 5-15.

use for this purpose the wood of the Udumbara tree, and call them *Kusha*, which name is generally given to the sacred grass. In the Agnishtoma, 15 such sticks are required at the morning libation, 17 at noon, and 21 in the evening; in other sacrifices, such as the Aptoryâma, even a much larger number of such sticks is required."[1] The very fact, that the *Barsam* is not spread on the ground but is enjoined to be held up in the hand—left hand according to the Vendidâd (XIX, 19)—as referred to in Ezekiel and by Strabo and as practised at present, seems to show that its identification with the *barhis* of the Hindus is not correct and that Haug's identification seems to be more probable. Again, as we have seen above, as a symbol of vegetable creation, it is connected with the moon which helps the growth of vegetation. So, its identification with a rite of the Saoma sacrifice seems to be correct, because Saoma has some connection with the moon.

The object of the Barsam ceremony.

It appears from the Vendidâd (XIX, 18, 19), that the object of performing the Barsam ceremony seems to be the payment of homage to the vegetable creation of God. There, in reply to the question of Zoroaster, as to with what kind of praise or ritual (Yaçna) he should worship or laud the creation of God, Ahura Mazda replies, that he should go before a flourishing growing tree, utter the words, "Praise be to thee, the good pure tree created by Ahura Mazda (nemô urvairé vanghuhi, etc.,)" and then cut the Barsam out of the tree. This passage not only shows, that the Barsam represents the vegetable creation of God, but also, that the Barsam ritual is intended as a means of celebrating the praise of God for the creation of the world, especially the vegetable world. The Vishtâsp Yasht (Yasht XXIV, 21—23) also gives a similar interpretation.

In the ritual, the holy water (the *zaothra* or *jôr* water) is poured over the Barsam. Now, this *zaothra* or purified water,

[1] Haug, *ibid*, p. 283.

represents, or is the symbol of, rain through which the world receives the gift of water from God. Thus, the ritual of pouring this sacred water, which is the symbol of the drops of rain, upon Barsam, which is the symbol of vegetable creation, signifies the celebration or the worshipful commemoration of the process of the whole vegetable world being fertilized by rain. Prof. Darmesteter expresses this point very pithily and briefly in the following words: "Le symbolisme de ces opérations est transparent: Le Baresman représente la nature végétale, le *zôhr* (*i. e.* the sacred water) représente les eaux: on met le *zôhr* en contact idéal avec le Baresman pour pénétrer toute la flore des vertus de l'eau et féconder la terre." [1]

The celebrant is enjoined to look continuously to the Barsam during the ceremony and to concentrate his mind upon it (Vend. XIX, 19), because, by looking upon what represents, or is the symbol of, the vegetable creation, he conceives in his mind the whole of the creation. The object aimed at by the ritual is not gained if the celebrant or worshipper is immoral and vicious (Meher Yasht, Yt. X, 138). In the case of a righteous person (*ashavan*), even one single sincere performance of the Barsam ceremony is sufficient to exalt him and to put down the evil influences of the wicked (Fragments Tchmuras, XXIV, 40-41).[2] According to the Mino-Kherad (LVII, 28),[3] the celebration of this ceremony which symbolized the act of praising God for his creation, broke the power of the demons or of the evil influences. The Dinkard (Bk. VIII, Chap. XXVI, 24)[4] says, that the celebration of the praise of God with this ceremonial on a day of battle, helps the soldiers a good deal; it is something like throwing a well-aimed arrow. Firdousi refers to its use in the ritual in the Fire-temples in the time of Behramgour (Behram V).[5]

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[1] Le Zend Avesta, I, p. 397.
[2] Darmesteter, Le Zend Avesta, III, p. 61.
[3] S. B. E., Vol. XXIV, p. 103.
[4] S. B. E., Vol. XXXVII, p. 89.
[5] M. Mohl, Le Livre des Rois, Vol. VI, p. 65.

The Dinkard (Bk. VIII, Chap. XXIX, 16),[1] referring to the Huspâram Nask, says, that one of the sections of the Nirangistân refers to the "gathering and tying the sacred twigs (Barsam)." In modern practice, the ceremony of the preparation of the Barsam for liturgical purposes consists of only one part. But, at one time, it consisted of two parts :—(*a*) The first part, *viz.* the gathering or the collection of the twigs now-a-days is different from the old method, because, instead of vegetable twigs, metallic twigs are used now. (*b*) The second part, *viz.* that of tying the twigs or wires is performed even now. I will describe both the old ritual of gathering the twigs and the modern ritual of tying them.

Preparation of the Barsam (*a*) gathering it and (*b*) tying it.

(*a*) According to the old practice, a priest who had performed the Khub ceremony—either the small or the large *Khub*—performed the ceremony of preparing the Barsam. He fetched pure water from a well and with it made a water-pot *pâv*, *i. e.* pure. With this pure water, collected in a ceremoniously purified utensil, he went before the tree whose twigs were to be used in the ritual as the symbol of the vegetable creation, and washed, with his right hand, the twig which he wanted to cut. Then, holding a knife (*kâplô*) in the right hand and the utensil of *pâv* water in the left, he took the Bâj with the *Khshnuman* for *urvara* or trees, recited a formula of prayer, wherein the bountiful vegetable creation of God was praised (fraçastayaêcha urvarâo vanghuyâo mazdadhâtayâo ashaonyâo) and cut off the twig he required for the ritual. He cut off the twig with the recital of an Ashem Vohû. With the word "Ashem," he cut off and rejected the partly dried tip or the end. With the word Vohû he touched the stem and with the word Vahishtem cut it off. At the end of the recital, he thus paid his homage to the good vegetable creation of God, as enjoined in the Vendiad (Chapter XIX, 18): "Homage to thee, O good holy tree, created

[1] S. B. E., Vol. XXXVII, p. 96. *Vide* also Chapters. XIII—XVI pp. 469—77 of the Nirangistân translated by Mr. S. J. Bulsara.

by God! (Nemô urvairê vangûhi Mazdadhâtê ashaonê). With the cutting of each twig the above ritual is repeated. He then retires to the Yazashna-gâh. In the modern practice, a priest with the Khub makes the metallic wires *pâv*, i. e. pure, together with all the metallic utensils required for the Yazashnê ceremony. The Shâyast lâ Shâyast (XIV, 2) [1] enjoins that they all must be made *pâv*. He then holds the requisite number of wires, all but one, in his left hand. Then, holding the remaining one in his right hand, with the usual recital of three Ashem Vohûs and Fravarâne, takes the Bâj with the *Khshnuman* of Khshathra-vairya or Shehrivar Ameshaspand who presides over metal. In the old practice, the *Khshnuman* was that for trees because the twigs used were those of a tree. Then, during the recital of the Ashem Vohû of the Bâj, touching both the ends of the bundle of wires in his left hand with the *zaothra* or *zor* wire (so called because it is to be placed on the *zaothra* water cup) in his right hand, he finishes the Bâj. While finishing the Bâj during the recital of the Yasnemcha formula, with the mention of the name of Khshathra-vairya who presides over metals, he touches again both the ends of the bundle of the Barsam wires in his left hand with the *zor* wire in his right hand.

(*b*) Having prepared the Barsam the next process is that of tying the wires into a bundle. A strip of the leaf of a date-palm known as *aiwyâonghana*[2] is used for the purpose. The priest takes the Bâj with the *Khshnuman* of Ahurahê Mazdâo. During the recital of this Bâj, while uttering the words *Ahurahê Mazdâo* (*i.e.* God), *raevato* (*i.e.*, the Brilliant) and *Kharenanghato* (*i.e.*, the Glorious), the priest, holding the Barsam on the aiwyâonghana which lies over the crescent of the Mâh-rui, ties the Barsam with the strip of the leaf of the date-palm. He then dips four times the bundle of wires and the strip of the leaf in the water

[1] S. B. E, Vol. V., p. 370.

[2] *Vide* later on, the ceremony of preparing this strip of leaf for the Aiwyâonhana.

of the *Kundi* or the vessel on his right hand side. While doing this, he recites four Ashem Vohus. He then recites two Ahunvars. During the recital of the first, he puts on two knots over the bundle of the wire. During the recital of the second, he cuts off and polishes with a knife the ends of the strip of the leaf of the date-palm. The knife used in the recital for the purpose (the *ashtra* of Vendidâd XIV, 8), known at present as the Kâplô, is spoken of at times as the Barsam-chin. The tying process being completed, the priest finishes the Bâj.

(*f*) Varaç *ni vîti* i.e., the ring with the hair of the sacred bull.

The hair (varç)[1] of a sacred white bull, entwined round a ring, is a necessary requisite. The number of hairs used is three, five, or seven. The varç or the hair of a sacred white bull particularly kept for the purpose is used only as long as that bull is living. On the death of that bull, his varç or hair are rejected and that of a new bull, which in its turn is consecrated, are used. The ring with the hair is purified before being used in the ritual. This purification of the hair-ring takes place every time that it is used, *i.e.*, at each performance of the Haoma ceremony. The ring with the varaç or hair lies on the stone-slab before the priest in a small metallic cup. Before preparing the *Zaothra* water, the officiating priest makes the ring *pâo* or purifies it. He takes one wire of the Barsam in his right hand and places his left hand with the wire on two small metallic *Zaothra* cups which are placed in an inverted position on the stone-slab. Then holding the varaç ring in his right hand he dips it in the *Kundi* on his right. He then utters in Bâj or in a suppressed tone, the 101 names of God. This recital of the 101[2] names is repeated ten times. This dipping of the ring with the recital of God's names purifies the ring for ritualistic purpose.

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[1] *Vide* Varaçyô in the Purification Ceremonies.

[2] For these 101 names of God, vide Darab Hormadyar's Revayet; by Ervad M. R. Unvala Yaçna bâ Nirang by Ervad Tehmurns D. Anklesaria, pp. 24 26.

When used in the Haoma ritual after the above purification, the ring is used with a Bâj prayer, known as *Varaç ni Bâj*, *i.e.*, the Bâj for the use of Varaç. The priest, who has to prepare the Haoma juice, holds in his left hand the Barsam wire, known as the *Zôr* wire (Zor nô tâi) and in his right hand the hair-ring. Then holding both the hands together before his face, he takes the Bâj with the Khshnuman of the Fravashi or Farohar of Zarathushtra Spitâma, and then finally reciting an Ashem Vohû prayer dips it in the cup containing the *Zôr* water. The ring thus consecrated is then used in the subsequent ceremony of straining the Haoma juice.

In the ritual of preparing all the other requisites, the Bâj with the Khshnuman referring to the particular requisite is recited. For example; (*a*) In the case of having the vegetable Barsam twigs, the Khshnuman referring to trees (urvarayâo vanghuyâo mazdadhâtayâo ashaônyâo *i.e.* the good holy trees created by Mazda) is enjoined to be recited. (*b*) In the case of tying the metallic twigs of the Barsam, the Khshnuman relating to metal (Khshathrahê vairyêhê zyôkhshustahê, *i.e.*, (the Ameshâspend) Shehrivar (presiding over) the metals) is recited. (*c*) In the case of Jivâm or the milk of the bovine creation, the Khshnuman referring to the cow (gêush tashnê gêush urunê, *i.e.*, the bovine creation, the soul of the bovine creation) is recited. (*d*) In the case of the preparation of the *Zaothra* or *Zôr* water, the Khshnuman relating to water (aiwyô vanghuhyô vispanâmcha apâm mazdadhâtanâm, *i.e.*, good waters, all the good waters created by Mazda) is recited. (*e*) In the case of the ritual of purifying the Haoma twigs, the Khshnuman referring to Haoma (Haomahê ashavazanghô, *i.e.*, Haoma giving the strength of piety) is recited. But in the case of the varaç, *i.e.*, the hair, the Khshnuman recited refers to the holy spirit of Zoroaster (Zarathushtrahê Spitâmahê ashaonô Fravashéê, *i.e.*, the holy Fravashi of Spitama Zarathushtra). The reason does not seem to be clear, but it is traditionally said, that in the early days of the foundation of the ritual in Zoroaster's times, the hair of the horse of Zoroaster were used as the varac.

The haired ring, when placed in the perforated chalice (surâkhdâr jashta) and used in the Haoma service, seems to serve, as it were, as a strainer for the Haoma juice. This varaç or hair is spoken of in the Avesta (Visparad X 2) as Vareça Haoma *angharezân* i.e. the Varaç or hair for straining the Haoma juice.

(g) Ashtra or Kâplô, i.e., a knife.

A knife with a metallic handle is another requisite. It is the 'ashtra' of the Vendidâd (XIV, 8). It is now called Kâplô, because it is used for the purpose of cutting (kapvûn) the *aiwyâonghana* or the leaf of the date-tree, and the *urvarân* or the root or twigs of the pomegranate tree. It is also used in cutting and smoothening the ends of the *aiwyâonghana* which fastens the twigs of the Barsam. It is also spoken of as the Barsam-chin i.e. the instrument for picking and collecting the Barsam twigs.

(h) The Kundi and other water vessels.

As all the utensils and other requisites require purification, a quantity of water is always required in the Yazashna-gâh. The first important vessel for containing this is known as the Kundi (Sanskrit *kund*, a basin or bowl), i.e., the water basin. It is a large metallic basin about 15 inches in diameter and 12 inches in depth. All the sacred utensils are, before being spread on the Khwân or stone-slab, collected in this *Kundi*. Instead of making each and every one of the utensils severally *pâv* or purified, they are all placed at first in the *Kundi*, which is then made *pâv*. The process of making the *kundi pâv* makes all the utensils contained in it also *pâv*.

The other utensils used in the Yazashna-gâh are two or three water-pots known as *Karaçyâ* or *Kâhrnâ*. They do not form part of the *âlât* or the sacred utensils properly so called, but they form a part of the necessary requisites. The *Karaçyâ* is a small water-pot. The word seems to have come from Persian *Karsân* (کرسان), an earthen or wooden vessel. Two of these are generally used in the Yazashna-gâh. They hold the water used for making the several requisites *pâv*. The other water-

pot is known as *Kâhdrnoo*. It is a large water-pot. It seems to have been so called from the word *Kâhrvun*, *i. e.* to draw (water), because it is generally used for drawing water from the well.

As a quantity of water is used in the Yazashna-gâh for purification purposes, an outlet for the water is provided by the *pâvis*.[1] The *pâvis* serve, both as limits or marks within which certain ceremonies must be performed and which must not be encroached upon by others, and as conduits for the waste-water to get out.

(C) The Organic Requisites.

We will now speak of the organic requisites. Though Haoma is the most important of these requisites and though the ceremony of pounding and preparing its juice forms an important part of the Yaçna liturgy, we will first describe the other organic requisites, because they are required for the Haoma ceremony and their preparation and purification precede that of the Haoma.

(a) The Aiwyâonghana, a leaf of the date-palm.

Aiwyâonghana is the strip of a leaf of the date-palm. The word comes from the Avesta *aiwi* (Sans. *abhi*, Gr. *epi*, round about) and *yaônghu*, (Sans. *yâç*) to put on, and means putting round about. The word literally means a bond or tie. The strip of a leaf of the date-palm used in the Yaçna liturgy is called aiwyaônghana because it is put round the Barsam to tie it.

The date-tree (the aiwyaônghana), a symbol among the ancient Irânians.

According to Pliny,[2] the ancient Irânian kings had a special date-palm growing in their gardens. It was known as the "royal" date-palm. It was a native of Babylonia. Syagri was a species of that date-palm. Pliny [3] says of this species, that no sooner did a tree die another

1 *Vide* the word *pâvi* in the Purificatiory Ceremonies.

2 Bk. XIII, chap. 9. Bostock and Reiley's Translation, Vol. III. p. 174.

3 *Ibid.*

grew out of the old root. The story of the bird phœnix rising again from the ashes of its former self seems to have been taken from the story of this tree. The date-tree was for this reason held to be an emblem of immortality and of royalty among the ancient Iranians as among some other nations.[1]

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1 Among the ancient Chaldæans, the date-tree signified the tree of life. Its roots go far down below into the earth, and its top with its branches points high above towards the sky. So, it was considered as a proper symbol of the tree of life, signifying, that man has come from a long unknown past and is advancing towards some unknown future. Its green branches symbolize the active element in our life and its trunk and root, the passive element. Among the ancient Assyrians, it was a symbol of fertility. Old Assyrian cylinders present pictures wherein a priest is represented as pointing to a date-tree. ("The Sacred Tree," by Mrs. Philpot, p. 88.)

The ancient Egyptians knew the date-palm by the name "Bai," and as it was an emblem of the immortality of the soul, the soul also was known as "Bai" or "Ba." Again, as the leafy part at the top pointed to the heavens, the date-palm symbolized the science of astronomy among the ancient Egyptians. The Egyptian Thoth, who was "the Deity who superintended the life of man," held in his hands a palm, each branch of which represented a year. ("Manners and Customs of the Ancient Egyptians," by Sir Gardiner Wilkinson, Vol. I, p. 256.) "Mercury, the Hermes of Egypt, was represented with a palm branch in his hand: and his priests at Hermopolis used to have them stuck in their sandals on the outside. The Goddess Isis was thus represented." (Bryant's "New System, or Analysis of Ancient Mythology," (1807) Vol. II, pp. 3-4.)

Owing to its straight and majestic appearance, it was held among the ancients as an emblem of honour. So, it was presented to triumphant persons as a symbol of a prize. "The ancients always speak of it as a stately and noble tree. It was esteemed an emblem of honour; and made use of as a reward for victory. Plurimarum palmarum homo (*i. e.* a man like many palms) was a proverbial expression among the Romans for a soldier of merit. Pliny speaks of the various species of palms; and of the great repute in which they were held by the Babyloians. He says, that the noblest of them were styled the royal palms, and supposes that they were so called from their being set apart for the king's use. But they were very early an emblem of royalty" (*Ibid.* p. 3).

The ancient Hebrews also held the palm as a symbol of triumph and victory. They carried boughs of the palm in their hands in some of their festivals. At the celebration of the nuptial ceremonies, it was used as a symbol of joy and good luck. "It was thought to have an influence at the birth" (Ibid p. 4.) According to Leviticus (Ch. XXIII, 40)

As the date-palm is essential in the liturgical services, every Fire-temple or Dar-i-Meher has one or more date-trees growing in its compound. The officiating priest who has observed the Khub goes before the tree with a potful of water, made ceremoniously *pâk* or pure. He washes three times with

The ceremony of preparing the Aiwyâonghana : Its signification.

among the ancient Hebrews, in the Feast of the Tabernacle, the Israelites were enjoined "to take the boughs of goodly trees, branches of palm-trees . . . . and rejoice before the Lord." According to Ezekiel (XLI, 18-20), the palm played a prominent part in the places of angels and holy men. In the Temple, "a palm-tree was between a cherub and a cherub . . . . . From the ground unto above the door were cherubims and palm-trees made, and on the wall of the temple." In later Hebrew coins it is found as a symbol of Judæa. The Blessed are represented as standing before the throne of God "clothed with white robes and palms in their hands" (Revelation, VII, 9). Being an emblem of royalty, when Christ entered Jerusalem, the people welcomed him with branches of palm-trees in their hands. They "took branches of palm-trees, and went forth to meet him, and cried Hosanna; Blessed is the King of Israel that cometh in the name of the Lord" (St. John XII, 13). On account of its straight growth, the Psalmist considered the palm to be a symbol of righteousness. He said: "The righteous shall flourish like the palm-tree" (Psalm XCII, v. 12.) It rises and grows in spite of the great weight of its branches on its top or the head. Instead of being depressed by the weight of the branches, it thrives the more, the greater the number of branches. That fact symbolized the moral, that man must not be depressed under difficulties but try to rise to the occasion. (Bryant's Ancient Mythology, Vol. II pp. 4-5.)

The palm was a classical symbol of Victory and Triumph. The Christians then assumed it as the universal symbol of martyrdom. In many a picture of the martyrs, an angel is represented as descending with the palm. "Hence it is figured in the tombs of the early martyrs and placed in the hands of those who suffered in the cause of truth, as expressing their final victory over the powers of sin and death." ("Sacred and Legendary Art," by Mrs. Jameson, p. 31.) In the Greek Church it is held as the emblem of the Victory of Faith.

The date being their and their cattle's staple food and being a tree of which all the parts are utilized by them in one way or another, it is held by the Arabs in estimation and loved dearly, and they cultivate it and fructify it with religious fervour. Where Nature is not strong enough for the fructification of the palm, they at particular seasons cut off the male spathes and transfer the pollen to the female spathes. Bent thus

that water the particular leaf which he wants, reciting the yasnî formula of Khshnaothra. Then, with a knife which is also previously washed clean, he cuts off, at first, the top or the end of the twig, and rejects it, lest it may be a little dried and damaged, and then, he cuts off the leaf. He then once more washes it with the *pâv* water and then placing it in the water-pot, carries it to the Yazashna-gâh. There, he divides the leaf into six thin strips, which being divided at first into two groups of three each, are then twisted into one string and knotted at both the ends. It is then placed in a clean *pâv* metallic cup and afterwards used for tying the Barsam.

We said above, that the Barsam represents the creation of God. The separate twigs or wires of the Barsam represent that the creation consists of various parts. The *aiwyâonghana* which binds or ties together the Barsam signifies union or unity among these parts. It seems to signify that the whole Nature is one. We are one with it. We learn from the Pahlavi commentary of the Yaçna (Chap. IX, 26) [1] where *aiwyâonghana* is referred to, that the idea or the main object seems to be that of *ayokardgih*, *i. e.* of unification. The word *aiwyâonghana* is also used in the Avesta for the Kusti or the sacred thread. One of the interpretations about the Kusti is, that it unites into a

describes the process : " It was just then the season at which the female spathe has to be fructified by the male pollen and we were interested in watching a man going round with an apron full of male spathes. With these he climbed the stem of the female palm and with a knife cut open the bark which encircles the female spathe, and as he shook the male pollen over it, he chanted in a low voice, " May God make you grow and be fruitful." (" Southern Arabia," by Mr. and Mrs. Theodore Bent, p. 117.) In the sandy part of Arabia, it is held as dear as a mother. There they say on the authority of their prophet Mahomed : " Honour the date tree, for she is your mother". (" *Ibid* p. 19.) In the holy month of Ramzân, the day's fast is first broken by eating a date. So, the idea of one's duty is bound up with the date in their proverb, " At the same time a date and a duty. " (*Ibid*, p. 20.)

[1] Spiegel's Pahlavi Yaçna, p. 76, sec. 81. *Vide* Mills' Pahlavi Text of Yasna IX 49-103 (Journal of the American Orfental Society. Vol. XXIII (1902) p. 11).

circle of harmony all those who put it on. Similarly the *aiwyâonghana* or the strips of the leaf of the date-palm, when put round the separate twigs or wires of the Barsam for the purpose of uniting them all into one bundle, signify the fact of the unity of the creation, the unity of Nature. On finishing the Yaçna, while reciting the 72nd Chapter, the *Zaôta* puts on further knots over the Barsam with the strips of the *aiwyâonghana* signifying that the liturgical ceremony has led to or signified further unification.[1]

(b) The Urvarâm. Its symbolism and the Ceremony of preparing it.

The word comes from Avesta *urvara*, (Sanskrit *urvarâ*, Lati *Arbor*, Fr. *Arbre*) tree. Originally, it means a tree. Then it has been applied specially to a twig of the pomegranate tree used in the liturgical service. The Dadistan-i-Dini (Ch. XLVIII, 16) specializes the pomegranate as the Urvarâm or as "the tree." There, it is called Hadanapag (Avesta Hadhânaêpata), *i. e.* evergreen, from *hadhâ*—Sanskrit *sadâ*, *i.e.* "ever" and from *nip* or *nap*, to be green. "On a review of the whole evidence, botanical, literary and linguistic, Alphonse de Candolle (Origine des Plantes Cultivées).....decides in favour of its source in Persia and the neighbouring countries."[2] . . . The fruit is frequently represented on ancient Assyrian and Egyptian sculptures, and had a religious significance in connexion with several oriental cults."[3] Dâram, the Parsee name of the pomegranate fruit, comes from the Sanscrit name of the fruit Dalim, (दालिम) or Dadim (दाडिम). It is the Rimmon of the Bible.[4] The plant known as Hadhânaêpata (or, as the word signifies, the evergreen) in

1 Prof. Darmesteter, while translating this chapter has committed the mistake to say that the priest here unties the knots (défaire deux nœuds). On the contrary, he goes on putting on five more knots. (Le Zend Avesta, I, p. 438).

2 Encyclopædia Britannica, Vol. XIX, p. 442. 3 *Ibid.*

4 'Rimmon" is the Hebrewnized form of Rammân, the Babylonian air, weather and storm god assimilated by popular etymology to the word for pomegranate. (Dr. Hasting's "Dictionary of the Bible").

the Avesta and, at one time, considered to be a fragrant plant (Vend VIII, 2) is considered to be the pomegranate tree. The pomegranate being an evergreen plant is considered to be an emblem of the immortality of the soul.[1] It is also held as a symbol of plenty and prosperity, from the fact that it contains a number of grains within itself. For this purpose, when benedictions are recited upon a child during its investiture with the sacred shirt and thread, grains of pomegranate mixed with grains of rice and raisins, etc., are besprinkled over it. In the Afringân ceremony, where fruits and flowers are used as offerings, the pomegranate is often used. If other kinds of fruits are not available, a few grains of the pomegranate are supposed to serve the purpose. It is, as it were, taken as the representative of all kinds of fruit.[2] From all these considerations, we see that the pomegranate served variously as a

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1 It took the same place among the ancient Iranians as the Acacia plant in the mythology of some other nations. Again, the pomegranate symbolized the "Ark" which was known as Damater or Demater (the mother) among the ancients and was looked as the "Mother of Mankind" or "The Womb of Nature." The Ark contained many seeds or rudiments of men and other living creatures. The pomegranate also abounds with many seeds. So, "it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark was named Rhoia, which signified a pomegranate and was the Rhea of the Greeks. The ancient Persians used to have a pomegranate carved upon their walking-sticks and sceptres; undoubtedly on account of its being a sacred emblem." (Bryant, "Analysis of Ancient Mythology," III, pp. 237-8). Here, Bryant attributes to the ancient Persians a desire to have a device on their sticks, just as Herodotus (Bk. 1, Chap. 195) attributes a similar desire to the ancient Babylonians.

The pomegranate was held sacred in Syria and Egypt. In, an ancient temple at Pelusium, the statue of a goddess carried this "mysterious fruit, in her hand (Bryant III, p. 239). Pomegranates were "the universally accepted symbol of the female" "(Pagan and Christian creeds. Their Origin and Meaning," by Edward Carpenter p. 183). So, as such, they crowned the two pillars set up by Solomon in the front of his Temple—Jachin and Boaz—which pillars symbolized the male (*Ibid.*)

2 It is said that Hera was the goddess presiding over fruit among the Greeks. In her pictures at Argos, she is represented as holding the pomegranate in her hand, because that fruit was held to typify all kinds of fruit.

symbol: (1) It represented the vegetable creation and especially the fruit-growing trees. (2) It symbolized the immortality of the soul. (3) It symbolized the fecundity of nature. (4) It served as an emblem of plenty and prosperity.

The ceremony of preparing the *urvarâm* twig is similar to that of preparing the *aiwyâonghana*. The priest who has observed the Khub goes with a pot of water made *pâv* and with a knife before the pomegranate tree, washes and purifies with the *pâv* water the particular twig which he wishes to have, and then, reciting three times the Khshnaothra formula, cuts it off. He then washes the twig so cut and returning to the Yazashna-gâh places it in a metallic cup. It is then used with the Haoma and Jivâm in preparing the Haoma juice.

(c) The Jivâm. Its preparation.

Just as every Dar-i-Meher must have a date-tree and a pomegranate tree, it must have a she-goat for the use of its milk in the liturgical service. Jivâm is the abbreviated form of *gâm jivyâm*[1] (*lit.* the living product of the cow), *i. e.* the fresh milk of the cow. Though the word *gâo* or *gao* (Sanskrit *gô*, German *kuh*, English *cow*) suggests that the milk must be that of the cow, the word includes the flock of goats and sheep, and the milk used in the ceremony is always that of the goat and not that of the cow. A milk-giving goat is fetched into the Yazashna-gâh and generally made to stand with its face turned towards the east. A priest with the Khub goes before it with a pot of *pâv* water and, reciting the Khshnaothra formula thrice, at first washes his own right hand and then the udder of the goat. He faces the south. He then takes the Bâj with the Khshnuman of "gêush tashnê, gêush urunê," *i. e.* of the 14th Yazata Gosh or Dravâsp who presides over the bovine creation. Then, while reciting the Ashem Vohu, he begins to milk the goat. The first stream of milk is allowed to be dropped on the ground. Then reciting the word "asha sara manangha," *i. e.* "with the mind uppermost in purity," lets a stream of milk pass into a

[1] Yaçna. III, 3.

pot. Then while reciting another Ashem, lets a second stream drop on the earth. Then reciting the words "asha sara vachangha," *i. e.* "with words uppermost in purity," takes in a second stream in his pot. With the third Ashem, another stream is allowed to drop on the ground, and then, with the words "asha sara shkyothna," *i. e.* "with deeds uppermost in purity," takes in a third stream into the pot again. He then finishes the Bâj. By the recital of the above words, he means to say, that the liturgical service he is going to perform is intended to be performed with a view to secure great purity of thought, word and deed. Then, patting the goat on its back, he recites twice the words "hazangrem baeshazanâm, baêvarê baeshazanâm," *i. e.* "thousand-fold health, ten thousand-fold health." These words are meant to signify that the milk of the bovine creation, drawn with all possible sanitary care when drunk by a person with purity of thought, word and action gives a thousand-fold health to him. It is said, that formerly, at times, the milk of more than one she-goat or cow was drawn. The second person form of the recital, in which the she-goat or the cow was addressed varied, as *tava*, *yavâkem* and *yûshmâkem* (اگر گاو و گوسپند یک بید اگردو بید اگر سه بید یا گله بید) *i. e.* according as the cow or goat was one or two or three or a flock, *i. e.*, more than three. *Vide* Westergaard's text, fragment VI, p. 333).

(*d*) Darun.

Darun is the later form of the Avesta word Draonangha (*lit.* that which makes us strong from dru (𐬛𐬭𐬎) to be strong). It is a flat unleavened round bread made of wheat flour and *ghee* or clarified butter. It is a necessary requisite for the celebration of the Yaçna, the Visparad, the Vendidâd and the Bâj ceremonies. For the Yaçna, Visparad and the Vendidâd ceremonies one bread is required. For the Bâj the number varies. For the Bâj in honour of all the Yazatas, four breads are required. For the Bâj of Sraosha six are required. Out of these four and six, half the number are what is technically named as *nâm-pâdelâ*, *i. e.* named and the other half are *vagar-nâmnâ*, *i. e.* unnamed.

The naming and the unnaming of the sacred breads is as follows: The sacred breads are required to be prepared by members—whether male or female—of the priestly class. While preparing them, the person mutters the words *humata, hukhta* and *hvarshta* (*i. e.* good thoughts, good words and good deeds) three times and while muttering them makes three marks at each recital. So during the three recitals he makes nine marks in the order as shown here:



The sacred breads thus prepared with the marks are said to be "named." The others are said to be "without names." Those named or marked with the symbolic signs of "good thoughts, good words and good deeds" are known as the Darun proper. The others that are without name or are unmarked, are spoken of as the "*frasast*," from the fact, that during the recital of one of the chapters of the Yaçna in the Bāj ceremony (Hā VIII, 1), while uttering the word "Fraçasty," *i. e.* praise, he lifts up the unnamed Darun. In the third chapter of the Yaçna, where most of the sacred requisites are named, the sacred bread is not named specially as Draôna, but is referred to under the name of "Kharathem myazdem," *i. e.* the offered eatable food.[1] The Nîrangastân gives some detailed directions as to how the Darun should be prepared (Bk. I, Chapter VIII, Appendix A, B, C. Mr. S. J. Bulsara's Translation, pp. 86-104.) It is forbidden that the consecrated Daruns may be eaten by non-Zoroastrians.

[1] The Darun corresponds to the sacred bread of the Christians. When consecrated (technically said to be *ijzelo*, *i. e.* sanctified or consecrated), it corresponds to the consecrated bread of the Christians. (*a*) Like the "Host" of the Christians, it is required to be "round." (*b*) Like the sacred bread of the Christians it must be prepared by one of the priestly class. (*c*) The "naming" of the Daruns corresponds to the mystic signs of the Cross over the "sacred bread" of the Christians. (*d*) Like the sacred bread, it must not be eaten by people of other religions.

Of all the requisites placed on the stone slab or table, two are what we may call edibles. They are the Darun and the Haoma. The eating and the drinking of these two is technically spoken of as Châshni. The word comes from the root *chash* (Persian *Châshidan*) to taste, to eat, and literally means eating or tasting. The word is confined or limited to ceremonial eating or drinking. Again, it includes in itself the meaning not only of physical eating or tasting but also mental or spiritual eating. For example, we have the word Din-châshnidâr, i.e., the taster of religion, which is applied to one versed in religious learning. The Nirangastan refers to at some length to the subject of this *châshni*.[1] (Bk. I. Chapter VIII, Appendix C. M. Balsara's Trans. (p. 96.)

The Châshni, i.e., the partaking of the Darun and the Haoma by the priest.

Of the above two, the Darun and Haoma, the *Châshni* or the ceremonial tasting of the Darun or sacred bread takes place first. As said above, the Darun is prepared beforehand by a person of the priestly class, and is placed on the sacrificial table of the stone-slab. It is after the recital of the first eight chapters of the Yaçna that the priest eats the sacred bread. In the first two chapters of the Yaçna, the priest invokes God and the Divine Intelligences. The next six chapters are the chapters whose recital consecrates the sacred bread. They are known by the name of "Sarosh Darun," i.e., the chapters for the consecration of Darun or the sacred bread in honour of Sarosh The 8th chapter is specially known by that name, because, it is while reciting this that the priest ceremoniously partakes of it. In the very commencement of the chapter the priest says: "I present with piety this appropriate food, water, vegetable, the product of the cow, Haoma, Para-haoma and the fruits." The food referred to here (Kharethem myazdem) is the sacred bread. The other priest, the Râspi, then says to the assembled congregation: "Ye persons! who have been qualified by your

1 Le Zend Avest Vol. I, p. 75.

righteousness and piety, partake of this consecrated food." By these words he means to say, that only the righteous have a right to partake in the religious feasts. The Zaota or the officiating priest then considering himself worthy of the privilege breaks a portion of the consecrated bread and partakes of it. Then the other celebrants may also partake of it if they like.

These chapters of the Yaçna known as the chapters of the 'Sarosh Darun' are also recited in the Bâj ceremony. It is at the end of this ceremony that the assembled congregation makes the *châshni*, *i.e.*, partakes of the consecrated bread. Prof. Darmesteter aptly calls this 8th chapter the "Communion." [1]

(c) Goshûdo.

The word Goshûdo is the Avesta *geush hudhâo* which literally means a product of the well-created cow. So, it may mean flesh as well as milk. But in the liturgical service of the Yaçna, while Jivâm is the fresh milk, Goshudo is the *ghee* or clarified butter which is a product of the milk of the cow. In the ritual, it always accompanies the Darun or sacred bread. A small quantity of it is placed over the Darun and is eaten as *châshni* with the *darun*.

The Yaçna of the Parsis and the Jyotishtoma of the Brahmans.

Before proceeding to consider the other requisites of the Yaçna ceremony, I will quote here what Dr. Haug says about some similarity between the Yaçna of the Parsis and the Jyotishtoma of the Brahmans, so that, what is said above about some of the requisites and what will be said now about Haoma and the other requisites, may be properly understood. Dr. Haug says :—" The Yajishn or Ijashne ceremony, as performed by the Parsi priests now-a-days, contains all the elements which constitute the different parts (four or seven) of the *Jyotishṭoma*, cycle of sacrifices, the prototype of all the Soma sacrifices. The Agnishṭoma, (*i.e.*, praise of Agni, the fire), which is the opening sacrifice of this cycle and indispensable for every Agnihotri to gain the

1 Le Zend-Avesta. Vol. I p. 75.

object wished for, *viz.*, heaven, bears a particular resemblance to the performance of Ijashne. Of course, the whole ceremony is much shortened, and the rites changed in accordance with the more enlightened and humane spirit of the Zoroastrian religion. In the Agnishṭoma four goats must be killed and their flesh is partly offered to the gods by throwing it into Agni, the fire, who is the mediator between gods and men, and partly eaten by the sacrificer and the priests. During the Ijashne ceremony no animal is killed ; only some hair of an ox is placed in a small vessel and shown, together with other things, to the fire. This is now-a-days the only remnant of animal sacrifice on this occasion, but formerly they used a piece of meat besides. The *Puroḍâsha* of the Brahmans, or the sacrificial cakes, which must be offered to different deities in a certain order, during the recital of two mantras for each deity, is changed into a flat kind of bread (similar to a very small pancake), called Darûn. The fresh milk required at the time of performing the Upasad ceremony, is to be recognised in the *gâush jîvya*. Ghî, butter, etc. required for less important ceremonies at the time of the Agnishṭoma (when making the so-called Prayâjas for the six seasons) are represented by the *gâush hudhâo*. The *Zaothra* or consecrated water is required at the commencement of the Brahmanical sacrifices also, where it is called *udaka shânta*."[1]

(8) Haoma.

The last but not the least organic requisite of the liturgical apparatus of the Yaçna ceremony is the Haoma. The ceremony of preparing, pounding and squeezing the Haoma juice, which, when so prepared is spoken of as para-Haoma, is an important function in the ritual. So we will speak of it at some length.

The word Haoma (Skr. *soma*, Pahl. and Pers. *hom*) comes from an old Aryan root *hu*—Skr. *su*, 'to pound' 'to squeeze' *Hâvana*, the utensil in which the twigs of the Haoma plant

[1] Haug's essays on the Parsees 2nd *ed.* p. 281.

are pounded, *hâvan*, the *gâh* or the part of the day when this plant is pounded, and *hâvanâna*, the priest who pounds it,—all these words come from the same root.

In the Avesta we meet with four Haomas:—(1) Haoma, whom for convenience sake we may call Haoma the prophet. Chapters 9, 10 and 11 of the Yasna speak of him as well as of the plant *haoma* discovered by him. Further allusions are found in Yasna LVII (19 and 20) and Yashts X, (Meher) 88—90 and XVII, (Ashi) 5. (2) Haoma, the plant. Chapters 9, 10 and 11 of the Yasna especially speak of this Haoma. (3) Haoma, who may be called Haoma the hero (Ys. XI, 7; Yt. IX, 17; XVII., 37, 38). (4) Haoma Khvarenangha (Yt. XIII, 116). In the Fravardin Yasht we have a long list of the departed worthies of ancient Irân who had rendered some service to the community. The group in which Haoma Khvarenangha is mentioned seems to be a list of the names of some of the immediate successors of Zoroaster. It appears, therefore, that this Haoma Khvarenangha, whose *fravashi* is invoked, was a great man of Irân, who had done some good deeds that commemorated his name.

These four different Haomas have one or more special names in the Avesta. Haoma the prophet is called *Haoma Dâraosha*. The plant *haoma* is spoken of as *haoma zâirî* (*e.g.* Ys. IX, 17, 30, 32). Haoma the hero is known as *Haoma Frâshmi* in the Yashts. The fourth Haoma, as we have said above, is named *Haoma Khvarenangha*.

Haoma the prophet is called *frâshmi* as well as *Dâraosha*. The Haoma *Frâshmi* of the Gôsh and Ashi Yashts is quite different from the Haoma *Frâshmi* of the Yaçna and of Yashts X and XI. The reason, why these two Haomas, who lived at different times—one in the time of the Peshdâdian dynasty, and the other in that of the Kaiânian—are called Frâshmi, seems to be that they both belonged to the same family stock.

Just as Haoma the prophet had, besides his special designation of Dûraosha, that of Frâshmi, so *Haoma*, the plant, had, besides the special appellation of *zâirî*, also that of *dûraosha* and *frâshmi* (Ys. X, 21; XLII. 5). It was called *zâirî*, on account of its yellow or gold-like colour. The other appellations were due to the fact of its being discovered by Haoma Dûraosha, who was also known as Haoma Frâshmi.

Haoma the Prophet.—It appears from the Avesta, that there lived in ancient Irân a pious man named Haoma. He belonged to the early times of the Peshadâdian dynasty, before the time of Vivanghant (*Vivasvat* of the Vedas), the father of Yima (*Yama* of the Vedas). He was a very learned man (*vaêdhyâ-paiti*)[1], versed in the old religious literature. He had passed a good deal of his time in divine meditation on the Hukairya peak of the lonely mountains of the Elburz.[2] Before Zoroaster, he was the first man or prophet to proclaim to the world the Mazdayaçnian religion.[3] As Zoroaster had his own religious compositions, so had Haoma.[4] He had his Gâthas[5] (*imâosĕ tĕ haoma gâthâo*), and had as an opponent one Keresâni[6]. It was this Haoma who gave his name to the plant, which he seems to have discovered, and to the Haoma ceremony, which he is said to have introduced. According to Yasht X.,[7] he was the first man who produced the juice in the mortar (*hâvana*) on the Elburz mountain. It appears, that, while absorbed in deep divine meditation in his retreat in the mountains, he discovered this plant growing on the heights, and found it to be nutritious, health-giving, and invigorating. He introduced it to the world as such; but, in order to make it doubly efficacious, he instituted a form of ritual, designed to absorb the mind of the people in holy and religious thoughts. A plant, in itself health giving and vigorous, when partaken of under a partial inspiration

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[1] Yaçna, IX. 27.
[2] *Ibid.*, X. 10; Yt. X, 88; Yaçna LVII, 19.
[3] *Ibid.*, IX. 26.
[4] Yt. XVII, 5.
[5] Yaçna, X, 18.
[6] *Ibid.*, IX, 24.
[7] Yt. X, 90.

of divine thoughts, was likely to be beneficial to the mind as well as to the body.

The Haoma plant.—*Haoma* is a medicinal plant which grows in Persia and Afghanistan. It is a species of *Ephedra* (Nat. Ord. *Gnetaceæ*[1]). Mountains and mountain-valleys are mentioned as places where the plant grows luxuriantly. In some passages, Mount Elburz (called in the Avesta Hara Berezaiti) is specially mentioned as its habitat. But it must be borne in mind that the name Elburz not only denoted the present Mount Elburz, a peak of the Caucasus, but was applied to the whole

[1] Dr. Aitchinson, who accompanied the English Afghan Boundary Commission of 1885 as a Naturalist, and to whom I had sent for identification and inquiry in Afghanistan a few twigs of the Haoma plant used by the Indian Parsis in their ritual, with an account of the plant as given in the Avesta, said in his reply:—"The specimens you sent me are the twigs of a species *Ephedra* (Nat. order *Gnetaceæ*). A species grows all over this country—Beluchistan, Afghanistan, Kashmir and Western Thibet—which seems to be identical with the species received. This species is here, in all this country, called *Hum* (pronounced as the English word *whom*, also *huma*). In Beluchistan, it as well as a totally distinct plant, *Periploca aphylla* is called *Hum*. It grows equally on exposed hills and valleys consisting of 'branches and sprigs,' one mass of upright twigs, each twig, if you notice, being made up of joints like the joints of the fingers. When covered with male flowers, the bush (from 1 to 2 feet) is golden coloured, and the twigs are more or less so. . . . This plant has no leaves. It is all twigs and jointed. Amongst the Pathans of the Khyber Pass and all over that country the twigs are with water made into a decoction and employed very largely as a household remedy in sickness, and are considered as possessing health-giving and healing properties. Owing to a general likeness between the stiff rod-like growth, upright and erect of the two plants, in Beluchistan, the natives equally give both the same name. No one would mistake the jointed and true Hûm for the non-jointed false Hûm, *Periploca*. The latter does not exist here at all. The *Ephedra* here is only employed to mix with snuff, being first of all burn. The ashs ctcause the snuff to be more irritating, whether applied as a sternutatory or to the upper gum under the front part of the lip as is the habit here . . . . . Before your letter and specimens came, I had made up my mind that the *Ephedra* was the nearest to the 'Soma' plant that I had got to, but as it was stated that the Parsees employed the twigs of *Periploca* it rather put me out. Your specimens are all on my side."

range of mountains extending from the Hindu Kush in the East to the Caucasus in the West. The *haoma* is described as a plant with branches and sprigs,[1] as possessing medicinal properties, and as golden-coloured.'[2]

The religious or spiritual properties attributed to the *haoma* plant are described in a rich poetical style, and in a tone overflowing with heartfelt admiration and praise. *Haoma*, prepared and drunk in a state of pious, spiritual inspiration, is believed to give wisdom, courage, success, health, increase, and greatness.[3] In such a state, the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons.[4] Heaven, health, long life, power to contend against evils, victory against enemies, and fore-warnings against coming dangers from thieves, murderers, and plunderers, are the six gifts bestowed by *haoma* when adequately praised and prepared. Haoma is specially sought for by young maidens in search of good husbands, by married women desirous of being mothers, and by students striving after knowledge.[6] It affords special protection against the jealous, the evil-minded, and the spiteful.[7] It is a check upon the influence of women of loose character, who change their affections as frequently as the wind changes the direction of the clouds.[8] For all these reasons, *haoma* is called *nmâna-paiti*, *vîs-paiti*, *zantu-paiti*, *danghu-paiti*, *i.e.*, 'Lord of the house, the village, the district, and the country.'[9]

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1 The Avesta word for this is *fraspereya*, in which *fra* is a prefix, and *spereya* is the same as English 'sprig'.

2 The Avesta word is *zairi-gaona*, which some Orientalists take to mean "green-coloured". But as green is the usual colour of vegetation, there was no apparent necessity to say so. The writer seems to mean 'yellow' or 'gold-coloured', in which sense the word is also used elsewhere.

3 Yaçna, IX, 17. 4 *Ibid.* 18. 5 *Ibid.* 19, 21.
6 *Ibid.* 22, 23. 7 *Ibid.* 28. 8 *Ibid.* 32.
9 *Ibid.* 27.

The qualifications which are required of the man who would drink *haoma* with advantage are good thoughts, good words, good deeds, obedience to God, and righteousness.[1] On the other hand, Haoma curses those who are sinful and evil-disposed. "I, Haoma, who am holy and keeper away of death, am not a protector of the sinful[2]. "May thou be childless, and may evil be spoken of thee."[3]

Antiquity of the Haoma ceremony.—It appears from the Avesta that the Haoma ceremony was in existence as early as the time of the Peshdâdian dynasty. It is as old as the time when the ancestors of the Parsis and the Hindus, and even of the ancient Romans, dwelt together. It seems to have been always accompanied by the Barsom ceremony, as it is even at the present day. Now, it appears that the ancient *flamines*, who were Roman fire-priests, and many of whose practices resembled those of the *âthravans*, or Iranian fire-priests, used twigs of a particular tree, whenever they went before the sacred fire. This practice resembles that of the Parsi priests, who also, as said above, used twigs of a particular tree when performing the Yaçna ceremony before the fire. The twigs are now replaced by metallic wires.

The plant used after purification.—We said above that the twigs of the plant are brought from Persia. They are not used directly in the ceremony. On being taken to a temple, or *Dar-i-meher*, they are washed and purified, and then laid aside for a period of at least thirteen months. A qualified priest takes a quantity of these twigs, and washes and purifies them with water, reciting the formula *Khshnaothra Ahurahê Mazdâo, Ashem Vohû*, etc., which means 'Pleased be Ahura Mazda. Piety is the best good and happiness. Happiness to him who is pious for the best piety.' After being thus purified with water, the twigs are kept in a metallic box, similarly washed and purified, for at least thirteen months and thirteen days

[1] Ys. X, 16. [2] *Ibid.*, XI, 3. [3] *Ibid.*, 1.

before being used in the ceremony. When so prepared and purified, they can be used several years afterwards.

The Vendîdâd (VI, 42, 43) enjoins the purification of those *haoma* twigs which have come into actual contact with filth and impurities; but present custom, which is designed to make assurance doubly sure, demands the purification of all *haoma* twigs intended for use in religious ceremonies. Again, the Vendîdâd requires the twigs to be laid aside for one year; but present custom prescribes a period of thirteen months and thirteen days.

Description of the Haoma ceremony.—This falls under four heads :—(1) the preliminary preparations; (2) the ceremony of purifying or consecrating the *haoma* twigs; (3) the ceremony of preparing and straining the *haoma* juice; (4) the ceremony of drinking the *haoma* juice.

(1) *Preliminary Preparations.*—Two priests take part at this stage, as in the whole of the Yaçna ceremony. One of them with the *khub* (*i.e.*, ritual for qualification), either small or great, duly observed, first prepares the *aiwyaonghana* (strips of date palm), the *urvarâm* (twigs of pomegranate tree), and the *jiudm* (fresh goat's milk). All the *âlât* (the necessary sacred utensils) are emptied, washed, and put into the *kundi* (the large water vessel on the stone slab). The fire is kindled in the censer or vase, and the *aêsam* (fragrant wood) and *hui* (frankincense) are placed on the two adjoining small stones. Two water-pots—one small and the other large—are placed on the *khuân* or stone slab for the *âlât*. The cup containing the *aiwyaonghana* and the *urvarâm* is placed on a small stone by the side of the stone slab on which the priest sits. The *haoma* twigs are also ready by his side in a cup. The officiating priest (*zaota*) now takes his seat on the stone slab, which is covered with a carpet. He makes *pâv* (ceremonially pure) the smaller of the two waterpots, and with the water of that pot makes the *kundi* containing all the utensils *pâv*. He then prepares the *zaothra* water

and ties the *barsom* wires. Having done all this, he next proceeds to make the *haoma* twigs *pâv*.

(2) *The ritual of purifying the haoma twigs.*—The priest takes a few pieces of twigs of the *hâoma* plant out of a cup, and, holding them between the fingers of his right hand, washes them thrice with the *pâv* water. While doing so, he recites the *Khshnaôthra* formula three times. He then commences the *bâj* and the *khshnuman* of *Haoma ashavazangha*, wherein he says, that he does this for the homage, glory, pleasure, and praise of Haoma, the giver of the strength of purity. Then, reciting the *Ashem* four times, he dips both his hands, together with the twigs, in the *kundi* on his right hand. He dips them four times into the water—thrice in the direction pointing from his position to the opposite side (*i.e.*, from north to south), and once in the opposite direction. Having thus made the twigs *pâv*, he finishes the *bâj*, and dips the purified twigs in the *zaothra* water. Then, drawing the *hâvana* before him, he inverts it and places on it three pieces of the consecrated *haoma* twig; the rest are placed over the foot of the *mâh-rui* (the two crescent-like stands). He next places a piece of the *urvarâm* by the side of the *haoma* twigs.

(3) *The ceremony of* (*a*) *preparing and* (b) *straining the haoma juice.*—(*a*) The priest begins by saying: "I invoke all the belongings, (*i.e.*, the requisites for the performance of the ceremony) of the *haoma*, for the sake of Ahura Mazda." Then he enumerates some of the important requisites which lie before him on the stone slab. While reciting their names, he looks at them. The requisites which he enumerates are: *haoma*, *myazda*, (*i.e.*, the *darûn*, or sacred bread, which is spoken of as *kherethem myazdem*, 'appropriate or sacred food'), the consecrated water (*zaothra*), the twigs (*baresma*), some product of the cow such as fresh milk (*goshudô* or *gêush hudhdo*), a twig of the pomegranate tree (*urvarâm hadhânâêpatâm*), pure good water (*aiwyô vanguhibyô*), mortar for pounding the *haoma* (*hâvana*), fragrant wood (*aêsham*) and frankincense (*baoidhi* or *bui*), and fire (*âthra*).

The prayer, in which he invokes or enumerates the requisites, and in which, while reciting their names, he looks at each of them as they lie before him on the stone slab, forms a part of the 24th chapter of the Yasna. He recites the chapter from section 1 to section 12, omitting therefrom, in sections 1 and 6, the words, *imâmchâ-gam jivyâm ashaya uzdâtâm* ('this *jivâm*, or fresh milk, held up with righteousness'), because, at the time when he recites this prayer, the *jivâm* is not yet placed on the stone slab. Sections 9 to 12 of this 24th chapter are the same as sections 4 to 7 of the fourth chapter.

The Haoma ceremony may be performed either in the *hâvan-gâh* or in the *hushain-gâh*, *i.e.*, during the morning or the midnight hours. So, after reciting the first twelve sections of the 24th chapter, the priest recites the 13th section, if he prepares the *haoma* juice in the *hâvan-gâh*, or the 17th section, if he prepares it in the *hushain-gâh*. Having thus recited the *khshnuman* of the particular *gâh* during which the ceremony is performed, he recites the *khshnuman* formula of the particular day of the month and the particular month of the year on which he performs the ceremony. Then, he proceeds to recite the prayers contained in the fourth chapter of the Yasna from sections 17 to 25 up to the word *vahishtât*, omitting the portions which refer to *rathwô berezato* and *sraoshahé ashyehé* (in sections 22 and 23). Next, he recites the prayers contained in the 25th chapter of the Yasna, from sections 1 to 3, omitting the reference to *gâm jivyâm* (fresh milk) in section 1. On reciting the words, *Ameshâ spentâ* (chapter XXV, section 1 of Spiegel), the priest holds between the thumb and the forefinger of his left hand the twigs of the *haoma* and pomegranate plants which were on the foot of the inverted *hâvana* and, lifting the latter with his right hand, knocks it thrice in its inverted position on the stone slab, and places it in its proper position. Then, reciting the words *imem haomem*, etc., (*ibid.*, sec. 2, Spiegel), and taking the *haoma* twigs into the right hand from his left hand, he places them in the *hâvana*, or mortar. Next, reciting the words *imâmchâ ûrvarâm*, etc., (*ibid.* sec. 4), he similarly

places the *érvarâm*, or pomegranate twigs, in the mortar. Reciting the words *aiwyôvanguhibyô*, etc., (*ibid.*, sec. 5 to 11, Spiegel), he pours into the mortar, with his right hand, a few drops of the *zaothra* water which lies before him. He now invokes the *Fravashi*, or Guardian Spirit, of Zoroaster by reciting Yasna XXVI, 11 (Speigel). Then, reciting the words *iristanâm urvânô* (*ibid.*, 35) and the *yênghê hâtâm* prayers, he takes out of the *kundi* the *surâkhdâr tashta* (*i.e.*, the plate with holes which serves as a strainer), and places it on the *haoma* cup at the foot of the *mâh-rui*. Reciting *athâ ratush ashâtchît hachâ*, etc., he removes the *lâlâ*, or pestle, from the *kundi*, passing it round in a circle within the vessel, and touching its rim from within. The circle begins from the north and passes in the direction of west, south and east. Then, reciting the words *aêtat dim*, etc. (Ys. XXVII, 1, Spiegel), he lets the lower end of the pestle, and while reciting the words *ratâmcha yim*, etc., (*ibid.*, sec. 1), the upper end of the pestle, touch the stone slab. As he recites the words *snathâi*, etc., (*ibid.*, sec. 2, Spiegel), which signify that the *Daêvas*, or evil influences, may be beaten or struck, he strikes the metallic mortar with the pestle, which produces sonorous sounds. At first, he strikes from without, *i.e.*, strikes the pestle on the outer rim of the mortar. The sonorous strokes are given in the order of east, south, west, and north. When striking on the north side, he gives three more strokes. Then both the priests say, *Shekastê Ganâminô*, etc., in *bâj*, *i.e.*, "May the Evil Spirit be broken! May 100,000 curses be on Ahriman!" The priest then recites *Fradathâi Ahurahê Mazdâo* (Ys. XXVII, 3—7, Spiegel). Next he recites four *Yathâ ahû vairyôs*. While reciting the first three, he pounds the *haoma* and the *urvarâm* twigs in the mortar; and while reciting the fourth, he strikes the *hâvana* on the outside with the pestle. In like manner, he recites *Mazdâ at môi* (*ibid.*, 8, Spiegel; or Ys. XXXIV, 15) four times, to the accompaniment of a similar pounding during the first three recitals and a striking of the *hâvanim* during the fourth. This is followed by a recital of *Airyemâ ishyô* (XXVII. 9, Spiegel;

or LIV. 1) with like poundings and strokes. Next comes the recitals of three *Ashem Vohus*, during which the priest pours a little of the *zaothra* water into the mortar three times. Then, while reciting the words *haoma pairi-hare-shyantê* (Ys. XXVII, 10, Spiegel), he gives a little push to the pestle which is within the mortar, and causes it to turn a circle in the direction of north, west, south, east.[1] While reciting the words *athâ, zinê, humâyô-tara*, which form the last part of the passage, he takes up the twigs of the *haoma* and the *urvarâm* from the mortar between his thumb and fingers, and, holding the pestle also, he touches, or brings these in contact with, the *barsam*, the plate of *jîvâm*, the *haoma* cup at the foot of the *mâh-rui*, and the stone slab. At the last word *anghen*, he places the twigs and the pestle in the mortar again. He then recites four *Yatha ahû vairyôs*, during the recital of the first three of which he pounds the twigs. He strikes the *hâvana* during the recital of the fourth. During each of the first three recitals and poundings, he pours a little of the *zaothra* water into the mortar with his left hand at the recitals of the words *athâ, ashât*, and *hachâ*. At the end of each *Yathâ ahû vairyô*, he pours the *haoma* juice so pounded over the pestle, which is held with the left hand over the strainer. From the strainer the juice passes into the *haoma* cup below. The recital of the fourth *Yathâ ahû vairyô* is accompanied by the striking of the mortar. At the end of this, the whole of the *haoma* juice is passed into the cup, as described above. If any particles of the twigs still remain unpounded, they are removed from the mortar and placed in the strainer, where they are rubbed with the hand to make all the extract pass into the cup below. During this process of rubbing, the priest recites thrice *yê sevishtô*, etc. (XXVII, 11, Spiegel, or XXXVIII, 11). The strainer is then washed and placed over the mortar. The particles of the twigs still left unpounded or

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1 This part of the ritual is a relic of the old practice, when, after being pounded, the *haoma* twigs were regularly rubbed in the mortar with the pestle to extract the juice further—a process now known as *gâstrô*.

undissolved are removed and placed in an adjoining clean corner. The pestle is washed and placed in the *kundi*.

(b) The next ceremonial process is that of straining the *haoma* juice with the help of the *varas ni viti*, *i.e.*, the ring entwined with the hair of the sacred bull. The *varas* is put over the strainer (*surâkhdâr tashta*, 'perforated plate'). The priest holds the cup containing the *zaothra* water in his left hand, and places his right hand over the knotty part of the *varas* in the strainer. He recites *us môi uzâreshvâ, Ahurâ i.e.* O God purify me etc. (Ys. XXXIII, 12—14), at the same time pouring the *zaothra* water over the *varas*, and rubbing the knots of the *varas*. He recites two *Ashem vohûs*, the second of which is recited in *bâj*. He then holds the strainer with the *varas* in his right hand, and the cup containing the *haoma* juice in his left hand; and, repeating *humata, hûkhta, hvarshta* thrice, pours the *haoma* juice into the strainer, which is held in different positions over the *khwân*, or stone slab, as the different words of the triad are repeated. While reciting the word *humata* each time, he holds the strainer over the right hand of the stone slab, so that the *haoma* juice falls over it through the strainer. On each recital of the word *hûkhta*, the *haoma* juice is similarly dropped into the cup of the *zaothra* water, which has just been emptied into the mortar through the strainer, and the *varas* with it. At each recital of the word *hvarshta*, the *haoma* water is allowed to drop into the mortar. The *haoma* juice cup is now put back in its proper place on the stone slab, and the strainer with the *varas* is placed over it. Then all the juice in the mortar—a mixture of the *zoathra* water and the *haoma* juice, or, more properly speaking, the juice of the *haoma* and the *urvarâm* twigs—is poured into the strainer, through which it passes into the *haoma* cup below. After its contents have been emptied, the mortar is once more put in its proper place. The milk-plate (*jivâm no tashtô*) is placed at the foot of the *mâh-rui*. The priest also puts the other cups and saucers in their proper places. He deposits in their proper plate some of the spare twigs of the *haoma* and the *urvarâm* which are at the foot of the *mâh-rui*. He places some

of these in a spare cup and lets fall over them a few drops of the *haoma* juice prepared and collected in the cup, as described above. It is at this stage that the other priest who is to join him in the recital of the *Yaçna*, and who is now to act as the *Zaota*, enters the *yazashna gâh*. Reciting an *Ashem vohû* and a certain number of *Yathâ ahû vairyôs*, the number of which depends on the particular kind of *Yaçna* to be performed, he goes before the *khwân* of fire and purifies or consecrates the fire (*Yaçna* IX, 1). The priest who has performed the ceremony of straining the *haoma* now takes the *zaothra* wire of the *barsom* in his left hand, and the *varas* ring in his right hand, and finishes the *bâj* of the *varas* which he had commenced some time before. To do this, he recites two *Yathâ ahû vairyôs* and the *Yasnemcha* with the *khshnuman* of the *Fravashi* of Zoroaster. He next dips the *varas* ring in the *zaothra* water cup and places it in its own cup. He then rises from his seat, and, taking the *haoma* cup which contains the juice prepared and strained, as above, places it in a niche of the adjoining wall. He brings the *jivâm* and pours it into its saucer (*jivâm no tashtô*). In a plate on the stone slab he now places the *daruu*, or sacred bread, which was up till now in another vessel in the *yazashna-gâh*. He then recites an *Ashem vohû* and *Ahmâi raêshcha*, etc., finishes the *bâj*, and performs the *kûsti*.

This closes the ceremony of preparing the *haoma* juice, more properly spoken of as the ceremony of straining the *haoma* (Hom gâlvô). With its completion terminates the *paragnâ*; *i.e.*, the first of the preliminary preparatory ceremony of the *Yasna*. The second priest, who has now entered the *yazashna-gâh* and who is to recite the whole of the *Yaçna*, mounts the stone slab or platform which serves as a seat. As he does so, he recites two *Yathâ ahû vairyôs*. While uttering the word *khyaothnanâm* of one *yathâ* he places the right foot over it, and, while reciting the same word of the second, his left foot.

Symbolism of the ceremony.

The *Dadistan-i-Dinik* (XLVIII, 30—33) tries to explain part of the symbolism of the above ceremony of preparing and straining the

haoma juice. For example, the four poundings of the *haoma* twigs during the recital of four *Ahunvars* symbolize the coming of Zoroaster and his three future apostles. "The pure Hôm, which is squeezed out by four applications of holy water (*zorik*) with religious formulas, is noted even as a similitude of the understanding and birth of the four apostles bringing the good religion, who are he who was the blessed Zaratûsht and they who are to be Hûshêdar, Hûshêdar-mâh and Sôshâns."[1] The striking of the metallic *hâvana* while pounding and straining the *haoma* reminds one of the triad of thought, word, and deed on which the ethics of Zoroastrianism rests. The *Dâdistân* says on this point: "The metal mortar (*hâvan*) which is struck during the squeezing of the Hôm, and its sound is evoked along with the words of the Avesta, which becomes a reminder of the thoughts, words, and deeds on the coming of those true apostles into the world."[2] The three ceremonial processes of pouring the *zaothra* water into the *haoma* mortar for the preparation of the juice are symbolical of the three processes of the formation of rain in Nature, *viz.* (1) evaporation, (2) formation of clouds, and (3) condensation as rain.[3]

The juice, prepared as above, by pounding the *haoma* twigs together with the *urvarâm* in the *zaothra* water, is called *para-haoma*.

(4) *The Ceremony of drinking the Haoma.*—The last ceremony in connexion with *haoma* is that of drinking it. We saw above, that its preparation and straining formed a part of the *paragnâ*, *i.e.*, the ceremony preparatory to the performance of the *Yaçna*. The ceremony of drinking it forms a part of the *Yaçna* itself. It begins with the recital of the ninth chapter, and finishes with the recital of the 11th. In these three chapters, the priest sings the praises of *Haoma*. The *Zaota* describes in a highly poetical strain

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[1] S. B. E. Vol. XVII, p. 170. [2] *Ibid.* [3] *Ibid.*, 170-171.

the good qualities of the *haoma* juice which lies before him. On his finishing the description and the praises of *haoma*, at the eighth section of the 11th chapter; his colleague, the *râspi* or *âtravakhshi*, makes his hand *pâv*, and, coming to the *zaota*, lifts the cup containing the *haoma* juice from the stone slab, carries it round the sacred fire burning on the censer on the slab opposite, at the same time taking the *aêsam bui* (sandalwood and frankincense) from their stone slabs and placing them on the fire. He then comes back to the *Zaota*, and, holding the cup over the *barsam-dân*, says to the *Zaota*: "May the *haoma* juice be of twofold, threefold, ninefold efficacy to you." Next, he hands the juice-cup to the *Zaota*, who, holding it in his hand, looks into it, again addresses a few words of praise, and prays, that the drinking of it may bring spiritual happiness to him. Finally, he holds up his *padân*, or cloth veil, away from his mouth and drinks the *haoma*. He does not drink the whole quantity at once, but in three draughts. In the interval between each of the three draughts the *râthwi* recites an *Ashem vohû*.

During the recital of the *Yasna*, the *haoma* juice is prepared and strained twice. As described above, at first it is prepared and strained by one priest in the preparatory *pargand* ceremony. It is drunk by another priest during the recital of the 11th chapter of the *Yasna*. Then the priest who drank it prepares it a second time during the recital of the three chapters of the *Yasna* from the 25th to the 27th. The process of pounding the *haoma* twigs and striking the mortar continues during the recital of the 32nd, 33rd and 34th chapters, with which the second preparation terminates. Though the ceremony proper commences for the second time during the recital of the 25th chapter, it may be said to begin with the 22nd chapter, because all the requisites of the ceremony are enumerated and invoked at its commencement. These two preparations and poundings are spoken of in the Avesta (Yaçna x. 2) as *fratarem hâvanem* and

uparem hâvanem, i.e., the first and the second squeezing of the *haoma*.[1]

Dr. Haug on the preparation of the *Haoma* juice among the Parsees and the *soma* juice among the Brahmans.

Dr. Haug thus compares the Iranian *haoma* and the Brahmanic *soma* ceremonies. "The most important part of the offerings in both the Jyotishtoma sacrifices and the Ijashne ceremony, is the juice of the *Soma* plant. In both, the twigs of the plant itself(the Brahmans use the stalks of the *Pûtika*, which is a substitute for the original *Soma*, and the Parsis use the branches of a particular shrub which grows in Persia) in their natural state are brought to the sacred spot, where the ceremony is to take place, and the juice is there extracted during the recital of prayers. The contrivances used for obtaining the juice, as well as the vessels employed, are somewhat different, but, on closer inquiry, an original identity may be recognised. The Brahmans beat the stalks of the plant, which are placed on a large flat stone, with another smaller stone till they form a single mass; this is then put into a vessel and water is poured over it. After some time this water, which has extracted the greenish juice, is poured through a cloth, which serves as a strainer, into another vessel. The Parsi priests use, instead of stones, a metal mortar with a pestle, whereby the twigs of the *Haoma* plant, together with one of the pomegranate tree, are bruised, and they then pour water over them to obtain the juice, which is strained through a metal saucer with nine holes. This juice (*paraêaoma*) has a yellow colour and only very little of it is drunk by one of the two priests (the *zaota*) who must be present, whereas all the Brahmanical priests (sixteen in number), whose services are required at the Jyotishtoma, must drink the *Soma* juice, and some of the chief priests (such as the Adhvaryu and Hotâ) must even take a very large quantity. The Parsi priests

1 For an analysis of the three chapters of the *Yaçna* on *Haoma* (Chapters 9 to 11), etc., *vide* my paper on *Haoma* in the Journal of the Bombay Anthropological Society, Vol. vii. No. 3 (1904), p. 203. *Vide*, also my Anthropological Papers Part I. pp. 225-43.

never throw any of the juice into the fire, but the Brahmans must first offer a certain quantity of the intoxicating juice to different deities, by throwing it from variously shaped wooden vessels into the fire, before they are allowed to taste 'the sweet liquor.' The Parsi priests only show it to the fire and then drink it. Afterwards the juice is prepared a second time by the chief priest *Zaota* and then thrown into a well. These two preparations of the *Hama* juice correspond to the morning libation (*prâtah savana*) and mid-day libation (*madhyandina savana*) of the Brahmans; for the third, or evening libation, there was no opportunity in the Parsi ritual, because no sacrificial rites are allowed to be performed in the evening or night time."[1]

With reference to what is said above by Dr. Haug, we must note, that it appears from the Avesta, that at one time, even the Parsis had stone mortars. Again, as to the last part of Dr. Haug's statement, we must note, that the Parsis also have an evening libation, and that in the rare exceptional case of the performance of the Nirangdin ceremony. In this case, the *Haoma* juice is prepared late in the afternoon preceding the night when the Vendidâd is recited at midnight.

(D) Zaothra Water: its purification or consecration. Object of the ceremony.

Zaothra or *zor* is the water that is consecrated for the purpose of being used in the liturgical services of the Yaçna, the Visparad and the Vendidâd. The word comes from Avesta *zu*, Sanskrit *hu*, meaning "to perform religious ceremonies." Literally, it means any sacrificial offering over which a religious ceremony is performed. Then it is restricted to the water which is consecrated for the ritual.

The priest has before him the two cups or chalices that are to hold the *zaothra* water. He then recites the Bâj with the *Khshnuman* of "aiwyô vanghubyô vispanâm apâm Mazdadhâtanâm," *i. e.* "of all the good waters created by Mazda."

[1] Haug's Essays on the Parsis, pp. 281-2.

Then, uttering the word "ashem," *i. e.*, righteousness, he holds the empty *zaothra* cups over the surface of the water in the *kundi* or water-vessel, and then, reciting the formula of "Frâ-tê-staomaidê," etc., and at the recital of the different parts of the prayer step by step, he gradually fills the cups with water from the *kundi*. The water thus consecrated is the *zaothra* water fit to be used in the *Haoma* ceremony and in the Yaçna. The priest then finishes the Bâj.

Symbolism of the ritual.

The *Bundehesh* indicates what the symbolic signification of this ceremony was. We know from the Avesta and Pahlavi books and from the classical writers like Herodotus (I., 138) and Strabo (Bk. XV, 3), that the ancient Persians were very careful to preserve the purity of water. This ceremony seems to have been intended to inculcate that idea. This appears from the following passage of the *Buhdehesh* (XXI, 3) which refers to the *zaothra* or *zor* ceremony.[1] "This, too, they say, that of these three rivers, that is the Arag river, the Marv river and the Veh river, the spirits were dissatisfied, so that they would not flow into the world owing to the defilement of stagnant water (*armêshi*) which they beheld, so that they were in tribulation through it until Zaratusht was exhibited to them, whom I (Aûharmazd) will create, who will pour sixfold holy water (*zor*) into it and make it again wholesome; he will preach carefulness."

Thus, it seems that this ritual was intended to inculcate the lesson that man must try to keep the sources of drinking water pure. There must be no stagnation of water anywhere. The *Bundehesh* in connection with this matter refers to the process of evaporation and says that in the case of perfectly pure water, the water that evaporates from it returns to its source in three years. In the case of water which has pollution, or impurity and purity in equal proportions, it takes six years, and in the case of that wherein impurities predominate over purity,

1 S. B. E., Vol. V, p. 84. *Vide* the Nirangartân on this subject.

it takes nine years. Then, in order to give a moral advice, it adds: "So, likewise, the blessings (*âfrîn*) which the righteous utter, come back in this proportion to themselves." What it means is this, that the purer a man is in his thoughts, the earlier he gets the return of these thoughts. The result of his thoughts and also the result of his words and actions re-act upon him. So, the greater the necessity of preserving purity in life. If a man prays even for some one else, that prayer re-acts upon him and does him good. The purer his thoughts, the purer his mind and head, the greater the return, the greater the re-action.

Zor-melavvi, *i. e.* the ritual of mixing the *zor* (zaothra).

At the completion of the Yaçna ceremony, both the officiating priests go to the well whence they had brought the water for the liturgical consecration and carry with them in the *hâvanim* the consecrated water. There, standing before the well and saying short formulæ of prayers, the Zaota pours that water back into the well in three parts. He gives back to the well, a part of the water which he had taken from it, and that in a much more purified form. This ceremony is called *zor-melavvi*, *i.e.* to unite the *zaothra* or *zor* water with the original source of the water whence it was taken. The *zor* ceremony, then, is intended to impress, that it is one's duty to keep the sources of water pure, and to learn from its ritual the lesson, that it is his duty to keep his mind, which is the source of all his actions, also pure.

(E) Fire and its requisites.

Under the heading of Fire and its requisites fall (*a*) fire (*âtar*), (*b*) the metallic censer (*âfarganium*) on which it burns, with its accompaniments, the ladle (*chamach*) and the tongs (*chipyâ*) with which the fuel is arranged over the fire and (*c*) the fuel (*aêsma hûi*).

(*a*) No Zoroastrian ritual or religious ceremony can be complete without the presence of fire. For the celebration of the Yaçna, Visparad and the Vendidâd, any household fire may

be used, but all temples or Dar-i-Mehers generally keep a fire for the purpose burning day and night in the Yazashna-gâh. Like all the *âlâts* or instruments used in the ritual, the fire used in the ritual is also purified for the time being.

This ceremony of purification consists in cleaning and washing with water the square stone slab (*dasah no khwân*) on which the *afargânium* or the fire-vase stands. It is in the midst of the Haoma ceremony that it is made *pâv* or religiously pure. The ceremony of making this slab *pâv* is referred to in the Haoma Yasht (Yaçna, IX, 1, âtarem pairi yaozdathentem) and is performed as follows: The *zaota* or the chief officiating priest holding a water-pot containing the *pâv* water in his right hand, makes his left hand *pâv*, reciting the Khshnaothra formula. Then putting the hand thus made *pâv* or purified into the pot so as to hold and lift it, makes his right hand *pâv*. Then, he goes near the *khwân* on which the fire-vase stands and faces the east and looks towards the fire. He then recites the *nemâz*, *i.e.*, praise or homage to fire (nemaçê tê Âtarsh Mazdâo, *i.e.*, Hai, unto thee, O Fire of God). He then takes the Bâj with the Khshnuman of Fire. Then, reciting at the end three Ashems, he washes with the pure water of the water-pot in his hand the *khwân* or the slab on which the fire-vase stands. He turns round the slab proceeding at first to the south, then to the west, then to the north and then back to the east and washes it from all sides. In the Pahlavi Dâdistân (Chap. XLVIII, 15),[1] this stone slab for the fire-vase is called âtashto, (*dâashto* or âdosht) *i. e.*, the place for the fire to stand upon. The Pahlavi Yaçna speaks of it as âtashgâç *i.e.*, seat of fire (2).

(*b*) The *âfargânium* is a metallic censer or vase over which the fire is made to burn on ceremonial occasions. It is so called, because its presence is necessary in the recital of Âfrins, *i.e.*,

1 S.B.E., Vol. XVIII, p 164.

(2) Amatash âtashgâç, kamist shustan (Spiegel's Pahl. Yaçna IX 2).

religious benedictions or prayers. Its size varies. In the case of Izashna-gâh, the size varies from about 15 inches to 18 inches in diameter and 18 to 30 inches in height. In the Fire-temples, its size is about three to four feet in diameter and about three to four feet in height.

The fire censer or vase has always as its accompaniment a *chamach* (Persian *chamchah* چمچه, a spoon or a ladle) *i.e.*, a ladle and a *chipiô* (from Persian *chapânidan* چپانیدن, to squeeze, to compress) *i.e.*, tongs.

(*c*) The ceremonial fire requires to be fed during the liturgical services at stated parts of the recital of the Yaçna, the Visparad and the Vendidâd. The fuel required for the purpose is known as *aêsam-bui*. The pieces of sandalwood and frankincense that are arranged on small stone slabs set apart for the purpose are especially known by that name.

The word *aêsam* is the Avesta word *aêçma* (Sanskrit, *idhma* (इध्म), Persian, *hizam* هیزم) meaning fuel. In the Vendidâd (VIII. 2), four kinds of fuel are generally spoken of. They are Urvâçna, Vohûgaona, Vohû-Kêrêti, and Hadhânaêpata. The first, *viz.*, Urvâçna is generally taken to mean sandal-wood; the second Vohûgaona, to mean olibanum; the third, Vohû-Kêrêti to mean *agar*,[1] a kind of fragrant shrub; the fourth Hadhânaêpata, to mean the wood of the pomegranate tree.

The word Bui is the Avesta word *Baodha*, Persian *bui* (بوی to smell).

In modern practice, *sukhad*, *i.e.*, sandal wood serves for *aêsam* and *loôân* (Arab. lobân, lebonah, olibanum) *i.e.*, frankincense for *bui*. Olibanum is a special product of Arabia, and we learn from Herodotus (Bk. III, 93) that the Arabs used to give to the Persian king Darius, as tribute, frankincense worth about 1,000 talents, *i.e.*, about £2,43,000. It was the trade of incense,

[1] Perhaps Arab. اغر white bright, noble, i. e., the brightest or noblest of fuel.

that brought the ancient Arabs of Yemen into contact with the then civilized world. Frankincense was one of the three things which the three Magi from Persia are said to have presented to infant Jesus (St. Mathew II, 11). It was taken to be the symbol of Divine power. [1]

II. THE YAÇNA PROPER.

We have described, at some length, the requisites necessary in the performance of the Yaçna ceremony, and, while describing these requisites, described also at some length the preliminary *paragnâ* ceremony. We will now speak of the celebration of the Yaçna proper. Most of the ritual is performed during the performance of the *paragnâ* ceremony. The Yaçna proper mostly consists in the recital of the 72 chapters of the Yaçna with some ritual here and there. We will describe the main outlines of the ritual while describing the several component parts that make up the Yaçna.

The Paragnâ prepares and the Yaçna consummates.

In the *paragnâ* ceremony, we find, what we may call the laying out or preparation of certain principal or essential requisites, such as the Darun, the Haoma, the Zaothra. In the Yaçna proper, we find, what we call the consummation. In the *paragnâ*, we described the following six ceremonies :—(1) the Barsam, (2) the Aiwyâonghan, (3) the Urvarâm, (4) the Jivâm, (5) the Zaothra, and (6) the Haoma. All these ceremonies, though separate, may be said to be accessories to the Haoma ceremony. The Aiwyâonghan, after its preparation and consecration, was associated with the *Barsam*. The *urvarâm* or the pomegranate plant twig, after its preparation and consecration, was pounded with Haoma twigs. The Jivâm or the milk,

1 As in the Avesta, so in the Old Testament, four kinds of fragrant fuel are spoken of. Stacte (nataph), onycha (shecheleth), galbanum (helbenoh), and pure frankincense (lebonah zaccah). Frankincense is referred to in Exodus (XXX, 7 and 8) as being burnt in the Sanctum Sanctorum. Leviticus (XVI, 12) refers to it when it speaks of "sweet incense beaten small." The Parsis also use it after pounding it to a state of powder.

after its preparation and consecration, was added to the juice of Haoma and Urvarâm. The Zaothra water, after its preparation and consecration, was used in preparing the Haoma juice. All these four, (1) the Haoma, (2) the Urvarâm, (3) the Jivâm, and (4) the Zaothra water went to form the Para-Haoma. So, the main function of the *paragnâ* may be said to be to prepare and consecrate the Haoma juice or the Para-Haoma.[1] Then, it is in the Yaçna proper that it is consummated. So, what the Paragnâ prepares, the Yaçna proper consummates.

The Yaçna (a) prepares, (b) consecrates and (c) consummates.

But it is not the consummation of the Haoma alone that we find in the Yaçna proper, but we also find therein the consummation of the Darun. But the Darun (Draona) or the sacred bread ought to be consecrated before being consummated. This consecration takes place in the Yaçna itself, in its early part. So, taking into consideration these questions of preparation, consecration and consummation, the Yaçna proper can be divided into several parts. We will describe these divisions, and, while doing so, refer to the ritual observed therein.

Chapters I-II invoke and offer.

On the Zoti taking his stand on his stone-slab, as referred to in the Paragnâ ceremony, both the priests recite in Bâj the Pazend Dibâchêh (دیباچہ Preface, exordium), reciting the name of the particular *yazata* with whose *Khshnuman* the Yaçna is to be celebrated and the name of the person (living or dead *Zindeh ravân* or *anushek ravân*) for whom the ceremony is to be performed. On finishing the recital of the Dibâchêh, each of the two priests joins together his two feet. This they do by placing the thumb of their right foot on that of their left foot. The idea is, that the first chapter, which is the chapter of invocation and which begins with the invocation of God, must be recited by

[1] "The whole of the grander ritual of the Mazdayasnas centres round, that holy idea" of "the Everlasting Life"....represented in Mazdean Theology by Haoma" (*Vide* S. J. Bulsara's Nirangistan. Introduction p. XL.)

them standing on one foot. The belief is that the prayer said standing on one foot or straight foot (ઘડપગે or ખરે પગે) is a good form of prayer recited in all humility. So the two feet are in the above process united, as it were, into one. Again, another form for prayer often referred to in the Avesta is that of raising up the two hands (ustânazastô उत्तान हस्त). So, both the priests join their two hands together and raise them up towards their face. In this position, they recite the prayer of Ferastuyê (Yaçna XI 17-18), known as the Patet (*i. e.* penitence) of the Avesta and the prayer of the particular *gdh* with the proper *Khshnuman*. Then they commence the Yaçna proper.

In the very first chapter of the Yaçna, the celebrant invokes in the very beginning " Ahura Mazda, the Creator, the radiant and glorious, the greatest and the best, the most beautiful (to our conceptions), the most firm, the wisest, and the one of all whose (spiritual) body is the most perfect, who attains His ends the most infallibly, because of His Righteous Order, He, who disposes our minds aright, who sends His joy-creating grace afar, who made us, and has fashioned us, and who has nourished and protected us, who is the most bounteous. Spirit "[1] (Yaçna I, 1). Then, he invokes the Amesha-spentas. He invokes them and submits his offerings to them. He tenders his homage to the grand divisions of time and space, which all go to make up the grand Nature, and even to the different grades of society.

Then, in the second chapter, he specially refers to the Zaothra and the Barsam, and repeats his former invocation and offerings. In the early part of this chapter, he makes several passes with the Barsam held in his hands through the crescent curves of the *Mahrui*, *i. e.* the crescent-shaped stands of the Barsam. The Zoti then takes his seat on his *Khvedn*.

Most of the chapters of the Yaçna are recited by the Zoti, the the Râthvi or the second priest joining him in the recital

1 S. B. E., XXXI, pp. 195-96.

occasionally. The latter's principal business is to feed the fire by placing on it the *aêsam bui* (the sandal wood and frankincense) at the recital of particular portions of the Yaçna. He is therefore also spoken of as the Âtaravakhshi, Âtaravakhshi or Âtravakhshi, *i. e.* one who increases the brilliance of the fire by feeding it (âtar and vahsh वक्ष to wax). Thus, the first two chapters are the preliminary chapters for invocation and offerings.

Chapters III—VIII. The Sarosh-Darun chapters.

With the recital of the third chapter begins the portion which is intended for the consecration of the Darun, *i.e.*, the sacred bread. Chapters III—VIII are known as the chapters of Sarosh-Darun, *i.e.*, (the consecration of) the sacred bread in honour of Sarosh. At particular portions of the recital of these chapters and of other chapters, the Zoti occasionally takes a handful of water from the *kundi*, or the water-vessel on his right hand, and drops it on the Barsam and on the *aiwyâonghan* which ties the Barsam wires. This is a relic of the old times, when, in stead of metallic wires used now, twigs of trees were used as Barsam. It was to keep these vegetable twigs fresh and green that the water was sprinkled over them formerly. Latterly, though the custom of using vegetable twigs ceased, the ritual of keeping them green and wet continued.

The consecration of the Darun finishes at the seventh chapter. Then, in the eighth chapter,[1] each of the two celebrants says, "I offer these things, this Darun, Water, Haoma, etc., through righteousness" (ashaya dadhâmi Yaçna VIII, 1). The Âtravakhshi places sandalwood and frankincense over the fire and says; "O ye men! Ye who have deserved it by your righteousness and piety! eat of this Myazda, the meat offering." Thereupon, the Zoti, who thinks himself to have been qualified to eat it, recites the formula of Bâj or the prayer of grace and eats a bit of the sacred

1 *Vide* above p. 1034.

bread (Darun) and then finishes the Bâj. The Darun then can be passed out of the Yazashna-gâh and may be eaten by other members of the congregation if present. This is said to be the Darun-châshni or the ceremonial eating of the sacred bread.

The Haoma chapters, IX—XI.

The ceremonial eating of the consecrated bread being finished, the drinking of the *haoma* juice begins. The juice has been already prepared and consecrated in the *paragnâ* ceremony. So, it requires no consecration in the Yaçna proper. The priest continues his recital of the Yaçna. The Haoma juice is there before him on the Âlât-gâh. So, looking to it, he recites the Haoma chapters (chaps. IX—XI) which form the Haoma yasht (the chapters in praise of Haoma) and then drinks it. We have described this process above, under the head of Haoma.

Chaps. XII—XVIII. The Declaration of Faith, Invocation and Dedication.

After the ceremony of eating the consecrated bread and drinking the consecrated *haoma* juice, the Zoti recites the 12th chapter which contains the articles of the Zoroastrian faith. Then follows the recital of Chapters XIII—XVIII which contain prayers of invocation and dedication of the sacred things still standing on the Âlât-gâh.

Chapters XIX—XXI. Praise of the three best prayers.

The next three chapters contain praises of, and form a sort of commentary on, the three most important and old prayers of the Avesta, (1) the Ahunavar or the Yathâ Ahu Vairyô, (2) the Ashem Vohû, and (3) the Yenghhê Hâtâm.

Chapters XXII—XXVII. Second preparations of *haoma*.

From Chapter XXII may be said to begin the recital for the second preparation of *haoma* juice. The celebrant refers to the Haoma, the Jivâm, the Urvarâm, the Zaothra, the Holy Water, the Hâvanim, the Barsam, etc., before him (imem Haomem . . . . gâm jivyâm, etc., ... Yaçna

XXII 20—22), and says, that he desires to have them with the recital of their praise. They are again referred to in the 24th chapter. Then the recital of Chapters XXV—XXVII is accompanied by the preparation itself, *i.e.*, the *haoma* is pounded, squeezed and strained. The juice thus prepared for the second time is not drunk by the priest but set apart for the requirements of the congregation.[1] The 26th chapter of the above group is that which forms the *kardeh* (section) of *Satum* and is recited with the Dibâchê in the Satum ceremony.

Chapters XXVIII—XXXIV and XLIII—LI and LIII the Gâthâ chapters.

With the 28th chapter begin the Gâthâs, believed to be the oldest writings in the Avesta and to be the compositions of the Prophet himself. The following chapters make up each of the five Gâthâs : Gâthâ Ahunavaiti—Chapters XXVIII—XXXIV; Gâthâ Ushtavaiti—Chapters XLIII—XLVI; Gâthâ Spentomad—Chapters XLVII—L; Gâthâ Vohukhshathra—Chapter LI; and Gâthâ Vahishtoisht—Chapter LIII.

Chapters XXXV-XLII. The Yaçna Haptanghâiti and Chapter LII. The Hoshbâm.

The intervening eight chapters XXXV—X LII are known as the Yaçna Haptanghâiti. These chapters though they do not form the Gâthâs proper, are written mostly in an older Gâthâ dialect. Of these, the first seven chapters, XXXV—XLI form, as the name *haptan* (Greek *hepta*, Lat. *septem*, Fr. *sept*. German *seiben*) implies, the Yaçna Haptangh-hâiti proper. The remaining eighth chapter, the 42nd, forms a supplement or appendix to the seven chapters. These chapters are also known as Haptan Yasht and are recited by the laity also as one of the Yashts. The 52nd chapter forms the Hoshbâm or the prayer of Dawn.

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[1] As said in my papers on the Birth and Funeral Ceremonies, there is a custom, though not generally observed now, to give a few drops of the *haoma* juice to a newly born child and to a dying man. These drops were given from the juice of the second preparation.

The 54th chapter contains the prayer of Airyamâ-ishyô which forms a part of the recital in the Âshirvâd or the nuptial ceremony. The 55th chapter is in praise of the Gâthâs and the Staota Yaçna prayers. As to what chapters form the 33 Chapters of the Staota Yaçna which literally means the Yaçna of praise, there is a difference of opinion.[1]

Chapter LIV and LV. Praises of certain prayers.

The 56th and the 57th chapters are in praise of Sraosha. Of these the The 56th chapter is called Sarosh Hâdokht, because it is believed to have come down from Hâdokht *nask*, the 20th book of the original 21 books of the Avesta. The 57th chapter forms the Sraosh Yasht proper and is known as Sarosh Yasht *vadi i.e.*, the larger Sarosh Yasht. It forms the principal night-prayer of the Parsees.

Chapters LVI—LVII, the Sraosha Chapters.

The 58th chapter contains the prayer known as *Fshusha mânthra* which is often referred to in other parts of the Yaçna. A large part of the 59th chapter (1—27) is a repetition of two former chapters (XXII, 1—17 and XXVI, 1—10) and consists of invocation and praise. That part which is new consists of some blessings.

Chapters LVIII-LIX. Praise and invocation.

The 60th chapter contains the well-known prayer known as the *Kardeh* or section of the *Tâo ahminmâné*, which is recited in the performance of the Afringân ceremony. It invokes beautiful blessings upon the house of the celebrant. It is an excellent prayer to be recited at the *moorat* or the house-warming ceremony of a new house. It is a kind of *tan-darusti* and *man-darusti* prayer in the Avesta language.

Chapter LX. Chapter for blessing a house.

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1 *Vide* Dr. West (S. B. E. Vol. XXXVII. Dinkard Bk. VIII. Chap. XLVI, n. 1. Darmesteter (Le Zend Avesta, Vol. I Introduction Chap. IV, s. IV, pp. 87–88). Bulsara (Aerpatastân and Nirangastan p. 47, n. 10)

Chapters LXI—LXIX. Prayers against the evil-minded and in praise of fire and water.

The 61st chapter is a prayer desiring ability to stand against evil-minded persons and evil influences with the help of the tenets preached by the above referred to three elebrated prayers, viz., the Ahunvar, the Ashem, and the Yenghê hâtâm. The 62nd chapter forms the Âtash-nyâish in praise of fire. The Zoti stands upon his *khseda*, holds the Barsam in his hand, and looking to the fire opposite, recites this prayer with the Âtravakhshi. The seven chapters from 63 to 69 refer to water and its consecration. The 63rd praises the waters. The 64th is, to a large extent, a repetition of the 50th chapter (The Spentomad Gâthâ) which praises Ahura Mazda who has created the health-giving waters. The 65th forms the Âvân Ardviçura Nyâish and refers to the waters of the river Ardviçura, supposed to be the modern Oxus.[1] The Zoti holds the cup of the *zaothra* water in his right hand, gets down from his seat or his *khseda*, and looking to the water in the *kundi* by his side, recites this chapter. Chapters LXVI—LXIX continue the ceremony of further consecrating the *zaothra* water.

Chapter LXX—LXXII. The finishing chapters.

The last three chapters finish the Yaçna ceremony by invoking the Amesha-spentas and praising the good creation of Ahura Mazda. The recital of the 72nd chapter finishes the Yaçna proper. The Zoti gets down from his seat and exchanges a Homâzor, a kind of Zoroastrian kiss of peace,[2] with the Râspi or Âtravakhshi. Both then finish the Bâj. They had begun the ceremony by taking up or holding the Bâj and finish it by laying down or completing the Bâj. They then perform the *kusti*.

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1 *Vide* my Paper in Gujarati on the Geography of the Avesta.

2 *Vide* my Paper on The Kiss of Peace among the Beno-Israels of Bombay and the Hamâzor among the Parsees. Journal of the Anthropological Society of Bombay Vol. VIII pp. 84-95. *Vide* my Anthropological Papers Part I, pp. 283-94.

The concluding ceremony— *Zor-melavi.*

Both then go before a well which is indispensably necessary in a Fire-temple, the Zoti holding the Hâvanim containing the *zaothra* water in his hand. They face the sun and perform, as said above, what is called *Zôr-melavi, i.e.*, to mix the *zaothra* consecrated water with the water of the well whence the water was first drawn. This they do by pouring the water from the Hâvanim into the well.

The antiquity of the Yaçna ceremony.

While speaking of the Barsam and the Haoma ceremonies which form the component parts of the Yaçna ceremony, I have referred to their antiquity. The antiquity of these ceremonies which form the component parts leads us to infer that the whole of the Yaçna ceremony may be very ancient. The materials of some of the requisites required in the ceremony also suggest its antiquity. For example, (1) the *Hâvanim* or the mortar in which *haoma* is pounded in the *paragnâ* of the Yaçna ceremony is said to be either that of stone or iron (*asmana ayanghaêna*: Yaçna XXII, 2; Visparad X, 2). Now-a-days, the metal generally used is bell-metal. Iron is never used. So, the words stone and iron suggest that possibly the ceremony must have first been introduced when the use of stone and iron was greatly prevalent and when other metals were rarely used. (2) Again, the use of the twigs of a tree for Barsam instead of metallic wires also suggest a remote antiquity. (3) The use of the *varaç* or the hair of the bull in the plate (*tashta*), which serves as a sieve for the *haoma* juice to be passed through for purification, leads us to infer that the times of the introduction of the ceremony were very old when other materials to serve as a sieve were less known. Now-a-days though a metallic plate with holes (*surâkhdâr tashta*) serves as a sieve, the Varaç ring is still used with it as a relic of the old usage.

A NOTE ON MARATHAS, KUNBIS AND KANBIS.

By L. J. Sedgwick, Esq., I.C.S.

(*Read on 30th June, 1920.*)

Mr. L. J. Sedgwick, I.C.S., submitted for discussion the following note on Marathas, Kunbis and Kanbis which he had circulated as Provincial Superintendent of Census for 1921:—

A Note on Marathas, Kunbis and Kanbis.

A problem of peculiar difficulty in the coming Census is how to sub-divide the Kunbi and Kanbi caste or castes, and whether or not to include persons calling themselves Marathas in the same category as persons calling themselves Maratha Kunbis. It is to be noted that in 1901 only Marathas and Kunbis were enumerated. Persons returning as Maratha Kunbis were incorporated with Marathas. Gujarat Kanbis were incorporated with Kunbis. In 1911 an attempt was made to enumerate the "sub-castes" of Kunbis. On this occasion persons returning as Maratha Kunbis were classed as a separate "sub-caste" of Kunbis instead of with Marathas as previously. Altogether 44 sub-castes of Kunbis were enumerated, and there was a 45th class "unspecified," which contained no less than 638,111 persons—more than the figure for any of the recognized "sub-castes."

The following are the main "sub-castes" of Kunbis, Kanbis and Marathas, arranged in territorial groups, the term "sub-caste" being used quite loosely and without committing the writer to any opinion as to its correct application:—

A.—Marathas—

1. Marathas.
2. Arers (of the Karnatak).

B.—Kunbis—

I.—Of the Deccan and Konkan—

1. Maratha Kunbis.
2. Talheri Kunbis.

(The former mainly above and the latter below ghats, both hardly distinguishable from Marathas, and eating and to some extent intermarrying with them.)

3. Kalé Kunbis.

(Of the ghat regions southwest of Belgaum; these employ Havik Brahmans and Lingayat priests, and possess a religion strongly tinged with Lingayat beliefs.)

Note.—Since both Talheri and Kâle Kunbis are called Konkani Kunbis, their correct enumeration would always be a matter of extreme difficulty. The term Kâle was not returned at the last Census, nor the term Detâle given in the Caste Glossary as a synonym. The 101,593 Konkani Kunbis returned probably include both Kâle and Talheri.

II.—Of Khandesh—

1. Tilole or Tirole Kunbis.
2. Gujar Kunbis.
3. Vanjâri Kunbis.
4. Loni Kunbis.
5. Ghâtole Kunbis.
6. Pânjanâ Kunbis.

Note.—Other names are given in the Caste Glossary but the numbers returned under them are inconsiderable or even *nil*. Of the above the Pânjanâs and Gujars are again sub-divided. Gujarati sub-caste names, Anâvla, Kadvâ and Levâ (or Revâ) occur as sub-divisions of the Gujars, and Levâ or Revâ also as a sub-division of the Pânjanâs. Consequently unless great care is exercised there might be a mixed lot returned and tabulated as Levâs, including the true Levâ Kunbis of Gujarat and these sub-divisions of Khandesh sub-castes.

III.—Of Gujarat—

1. Levâ Kanbis.
2. Kadavâ Kanbis.
3. Anjanâ Kanbis.
4. Mâtiâ Kanbis.

Note.—The Mâtiâs (themselves divided into two sections) are followers of a mixed Hindu-Mahomedan religion.

Three other sub-caste names were returned in 1911 by an appreciable number of individuals, viz., Malhâr, Patani and Udâ[1]. Of these the first is probably a synonym of Talheri. The last two are at the moment unidentified. All the other sub-caste names were returned by a mere handful of persons, often by only a single individual.

Racially there is probably little or no Aryan blood in any of these groups. Risley was of opinion that the Marathas are of mixed Scytho-Dravidian origin, including under the term "Scythian" blood of all the invading Central Asian Tribes from the Sakas in the second century B.C. to the White Huns and Gurjaras in the 6th century A.D. The origin of the Gujarat Kanbis as mainly descendants of the Huns is usually accepted. But it is unlikely that the Huns penetrated far south, and the foundations of the Maratha and Deccani Kunbi castes or tribes were probably already firmly laid before the Kanbi castes began to emerge at all. Racially, therefore, though the method of origination is the same—intermingling of invading hordes with existing agricultural peoples—the particular component elements that went to form the Marathas and Deccani Kunbis on the one hand and the Gujarat Kanbis on the other are probably very different. Of the origin of the Khandesh Kunbis there are more recent traditions. The Tilole are reputed to be immigrants from upper India, the Vanjâri to be descended from a

1 Subsequent to the printing of the note it was found that the Malhar Kunbis are simply Malhar kolis. The Uda Kunbis are a distinct group from the region of Vyara and Bardoli.

group of the Vanjâri carrying caste which settled down and adopted agriculture, the Lonis to be an aboriginal tribe, the Gujars (or some of them) to be immigrant Kanbis from Gujarat. Evidently the Khandesh Kunbis, whatever their origins, are a more mixed lot than either of the other territorial groups. As to the word Kunbi it has been variously derived. It appears in the forms Kanbi, Kunbi, Kurmi, Kulambi, and Kulvadi. It is certainly a profession name and not (as is the case with Maratha) a tribe name; and it is true of all profession or "functional" names in India that the possession of the same caste name in no way implies either common origin or common social structure.

As regards the difference between Maratha and Kunbi in the tracts in which they exist side by side it is well known that the dividing line is indistinct. A Kunbi who becomes rich and prosperous will call himself a Maratha, and will be accepted as such. There is more or less complete uniformity in social customs and ceremonies. In short the difference is one of class rather than of caste.

The question is how to enumerate and classify at the present Census. It is not intended this time to enumerate minute sub-divisions of any castes. But on the other hand if truly distinct castes have the same name it is unscientific to confuse them and lump them together; in such cases clear instructions ought to be drafted for the use of enumerators showing how to distinguish. In the first place it seems highly undesirable to separate from Marathas those Kunbis who, whether returning as Maratha Kunbis, Talheri Kunbis, Konkani Kunbis, Malhar Kunbis or simply as Kunbis, speak the same language as the Marathas, live in the same region, possess the same social structure, and are at liberty to intermarry with them. The main reason for not separating these Kunbis from Marathas is that the question whether to return himself and family as Marathas or Kunbis is a purely personal one for the individual, and depends on taste. Consequently even assuming that there

is a definite distinction between the two (which is probably not the case) our returns of Marathas, if we enumerate them as distinct, will not tell us how many persons *are* Marathas, but how many persons *claim to be*.

Probably the most scientific classification would be as follows :—

Group I.—Marathas, Maratha Kunbis, Talheri Kunbis, Malhar Kunbis, and all Marathi-speaking Kunbis who are natives of the Deccan and Konkan Districts, or whose fathers were such.

Group II.—The Kale Kunbis of South-west Belgaum and North-east Kanara, who worship Basava and employ Jangams to conduct their ceremonies.

Group III.—Khandesh Kunbis, divided into the six divisions mentioned above.

Group IV.—The Kanbis of Gujarat other than Matias, divided into the three divisions mentioned above.

Group V.—Matia Kanbis.

If detailed instructions were issued to enumerators it would probably not be impossible to enumerate as above and tabulate figures which are approximately correct. But it would not be at all easy. And in particular in the absence of a clearly recognized distinguishing name the separate enumeration of the semi-Lingayat Kunbis of Group II would be very difficult.

A second method would be to enumerate and tabulate the five groups without separating the divisions of Groups III and IV. The main objection to this is that the divisions of Khandesh Kunbis would seem to have no common bond other than habitat. A third method would be to make two groups only, viz., Groups I to III above as Kunbis, and IV and V as Kanbis. A fourth (the line of least resistance) would be to lump the lot.

In considering the answer to this problem it is necessary to bear in mind that the term "Caste" in India is not a clear term capable of exact definition. Some castes are small and compact; others are large and contain diverse elements,—in extreme cases even touchable and untouchable sections in the same caste. So that the diversity of the various Kunbis and Kanbis is no proof of separate castes. On the other hand there are certainly cases where truly different castes happen to have the same name. What is desired in the present case is to find out whether we have here any truly distinct castes and if so what.

It may be mentioned as a last word that it is quite possible that some of the cultivating groups known as Vokkal in Kanara have as good a claim to be lumped with Marathas and Maratha Kunbis as the Arers have.

ANTHROPOMETRY OF SOLDIERS.

By Arthur MacDonald, Washington, D.C.

(*Read on 30th June, 1920.*)

An old European military saying is, to study the enemy, know all about him, his weak and strong points, if you wish to conquer him. As we are not a military people by nature, we are prone to be too sentimental in regard to knowing the enemy. But this attitude does not help towards winning a war.

All knowledge about soldiers, whether of our enemies or allies, or ourselves, is power, and will help indirectly and often directly towards winning a war.

It is in this spirit, as well as with a scientific purpose, that the author is attempting to give the results of measurements of soldiers of the different countries of the world.

The difficulties of such a task are many because for obvious reasons nations do not care to publish the detailed measurements of their soldiers in an official way. Since in almost all European countries military service is compulsory, each country has recorded the physical status of all its men. Anthropologists in studying their own people, and sometimes of other nations, have been given access to the measurements of the soldiers and so most of our knowledge must come from their figures, which as far as they go, are usually from official sources.

The purpose of this article is not to go too much into details, but to give such data that will furnish the general reader as well as the specialist, with sufficient information to pursu such studies more in detail with the different nations. The bibliography at the end of this article will give the main sources of such work.

We are now beginning in our country for the first time on a large scale to take an estimate of the physical, mental and moral status of our men, especially young men, and it should be done as well and as thoroughly as possible. It is the hope therefore of the author that this effort may help towards this end, by learning what other countries and more military nations have done.

Purpose of the measurements of soldiers.

The measurements of soldiers are necessary as tests of efficiency and for means of identification. They also have great scientific value for purposes of race analysis, and classification combined with data as to colour of hair, eyes and skin.

Many of the results of investigations of races and nations are based upon measurements of conscripts. The upper classes are not so fully represented as the peasantry, as they are better able to evade the military service. It is the proletariat which reflects most the influence of race and of environment.

Practical importance of head measurements.[1]

The author has treated in another article of the practical importance of head measurements, especially for identification of soldiers after death in cases where bodies are in such a state of decomposition that finger prints and other methods would be useless in determining to whom the body belonged, and for whom insurance should be paid. If a tag, by mistake or with design, should be placed on a body decomposed beyond recognition, and sent back to this country, insurance might be paid upon it to the family. The soldier might be missing, or a prisoner, or might have changed his name. If the head measurements (constituting the cephalic index) of the soldier in question had been made, it would in many instances help towards his identification, and thus not delay just payment of insurance to the parents, or on the other hand prevent fraudulent insurance, and thus protect the Government from loss. Also, if it were known that head measurements had been made of the soldiers, this fact alone would have great influence in preventing attempts at fraud.

After the war, and probably during the war, America and other countries will desire to know, if not insist on knowing, all that is possible about their lost, missing and buried ones in Europe. Many will ask questions something like these: "Does the grave, marked by the provisional cross in the military cemetery, really contain the body of our son, brother, or father?" "Is the body of the prisoner who died in the enemy's hands, one of our family?" These and similar inquiries are sure to arise among citizens, who are humanitarian, and who have shown themselves most generous in their war dealings. The necessity of identification in order to receive insurance money from the Government and from private companies, in difficult, doubtful and exceptional conditions, is apparent to every one. When it is a question of receiving five or ten thousand dollars insurance,

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1 "Identification of Soldiers after Death by Head Measurements." Boston Medical and Surgical Journal, pages 807—809, June 13, 1918

sentiments against exhuming bodies, breaking open sealed caskets and the like will soon disappear. Not only this, but doubtless various fraudulent schemes will be attempted in the identification of the dead in order to obtain money.

If the French are asked to help in identification they will doubtless do all they can, and they are scientifically most expert in identification methods.

Maximum length and maximum width of head.

After soldiers are buried singly or in groups, and often in great haste, many of the usual means of identification may be lost, missing, or mixed with those of other soldiers, and, owing to the many vicissitudes of war, such methods of identification may be of little or no avail.

If, however, the maximum length and maximum width of the head of a soldier have been recorded, these two measurements will be available for purposes of identification of the dead, and this, with collateral evidence of the condition of the teeth as recorded by the dentist at home, and with the additional evidence as to age of the skeleton, as indicated by degrees of Ossification, will greatly facilitate and increase the probability of identification, where otherwise it might be very difficult, if not impossible to accomplish.

Collateral evidence with the head measurements.

Teeth. Dentists usually keep a record of their daily work for each individual as to teeth filled nature of filling, class, size, form, position and regularity of teeth treated; degree of decay, much or superficial, broken or with roots only existing, teeth missing. Such and other details familiar to dentists, combined with the two head measurements, would be very valuable either as positive or negative evidence of identity.

Synostosis. This is one of the first signs of age in the skeleton; the spot where it first appears varies with age. The most frequent place is at a point on the sagittal suture at the union of its posterior fifth with its anterior three-fifths, where the suture

is clearly marked *obélion*. If the suture is entire, the individual is about 35 years of age or less. If the posterior sagittal point is commencing to close in, the individual is about 40 years of age. The ossification of the coronal suture close to bregma would indicate a person 50 or more years of age. If the temporal suture is closed, it indicates an age of 66 years or more. In the white race ossification generally proceeds from behind forwards; in the negro race it is the reverse. Wearing away of teeth and character of jaw can give idea of age.

Condition of skeleton in general as indication of age: ossification of long bones.

A few of many points might be mentioned: (*a*) at the age of 16, the calcaneum is ossified throughout; (*b*) at 17, the greater trochanter is united to the head of the femur; (*c*) at 18, the superior extremity of the femur is united in its entirety to the shaft; (*d*) at 19, the epiphyses of the metatarsal bones are united to the body; (*e*) at 20, the epiphyses of the metacarpal bones are united to the body; (*f*) at 45, the xiphoid cartilage is ankylosed to the sternum; (*g*) at 50, the coccyx is ankylosed to the sacrum. These and other general statements, based upon many authorities, would help much, as collateral evidence, with the head measurements.

Data taken from the regular physical examination of the soldiers, including marks, scars, osseous and other peculiarities, might be of additional service in the identification after death, according to the condition of the body, or degree of decomposition, etc.

Head measurements of the living compared with those of the dead.

In a study of 1,139 skulls of persons of different nationalities, and who at death were in various conditions of nutrition, Czekanowski, a Polish writer, gives the various thickness of the soft parts of the skull at the place of maximum width and maximum length. Taking an average of these, I find 5.1 millimeters thickness of the soft parts of the maximum length and 6,9 millimeters for those of the maximum width. In comparing, therefore, the measurement of the skull, where the

soft parts are decayed away, with the measurements of the head of the living persons to whom the skull is supposed to belong, 5 millimeters should be added to the maximum length and 7 millimeters (avoiding fractions) to the maximum width of the skull.

In addition to this, the cephalic index of the living subject can be compared with that of his skull after death, by adding two units to the cephalic index of the skull, as is done by Topinard and other leading authorities.

Thus, if it be claimed that a decomposed body is that of a dead or missing soldier, whose head we know to have been dolichocephalic, whether the skull of the body in question is dolichocephalic or not can easily be determined, and if not dolichocephalic, it is quite evident that a mistake has been made, if not fraud committed. If, however, the skull be dolichocephalic, the degree of dolichocephalic can be found and its correspondence with the head of the previously living subject determined. This, with the collateral evidence from data as to teeth and ossification, signs of age of the skull and rest of the skeleton, will greatly aid in the identification of heads of the living with their skulls after death, and both positively and negatively. The negative evidence can prevent much fraud.

Time required and expense of taking the head measurements.

The time necessary to take the maximum length and maximum width of head is one minute. The head measurements could be taken best along with the measurements of height, chest girths, etc. If this is not done by those making the regular measurements required in the physical examination of soldiers, it could be done at other times, and with a force of ten persons, from three to four thousand could be measured in a day.

Physical status of the people.

The physical measurements of young men which are being made in connection with their entrance into military service, is a beginning on a large scale of establishing the physical

status of the people. The measurements of maximum length and width of head, furnishing the cephalic index, are the two most important physical measurements of the body. In most of all scientific studies of races and peoples, these two head measurements are taken. The physical and psychological measurements taken of the soldiers would not only have their scientific value greatly increased by the addition of these two head measurements, but the physical status of one people would be made comparable with that of other peoples, races and nations.

The people, who have been paying and sacrificing for the war, are entitled to such knowledge, not only on account of the practical reasons for identification already set forth, but for its permanent and general value to the whole nation now, and especially in the future. And unless these most important measurements are taken now, requiring but one minute of time, this opportunity of making all the measurements—mental, moral and physical—of much more present and permanent value, may be lost.

Scientific importance of head measurements.

The measurements of the soldiers in Europe has made it possible for anthropologists, sociologists and other specialists to study their peoples, the results of which are of great benefit to the people themselves. Measurements and other data collected for military purposes become a secure basis for the investigation and understanding of important social phenomenon among the people. Thus there is a longheaded type of persons, generally blonde, who have been dominant in Europe. All the leading dynasties (Ripley)[1] of Europe have long been recruited from its ranks. This type for years has been predominant in high political and military circles, which is significant, rather than among the intellectual classes.

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1 See Bibliography, where the work of each authority mentioned is given.

One specialist (Ammon)[1] divided his conscripts into three classes: (1) The Urban, those whose fathers were born in the city, (2) Semi-urban, those born in the city, but whose fathers were from the country, and (3) Semi-rural, who, born in the country, had come to the city. Comparing these three classes with those in the country, a regular increasing long-headedness (dolicocephaly) was evident.

The shape of the head is primarily the expression of racial difference, for the head in its form seems to be uninfluenced either by food, climate or social status, so that it is the best exponent of permanent hereditary characteristics. It appears also very probable that neither artificial selection nor environment affect the shape of the head. The other factor that might do this is chance variation. This can be determined, however, by measuring many heads so that variations above and below the average may counterbalance each other. Thus the measurement of heads on the living rather than the dead should be pursued with large numbers to assure rigid scientific results, eliminating mere chance, as may occur with small numbers. The living are much more accessible than the dead; also we know more about them than about the dead whose skulls are studied, but necessarily in limited numbers.

Pure types of head are found outside of great geographical centers of population. Africa is as uniform racially as Europe is heterogeneous. When races meet and competition is intensified, and the type best fitted to survive increases, this tends to eliminate extreme types and to produce an average type, that is, long and short heads blend, and we have medium types, that is, mesocephalics predominate.

Thus a large proportion of the residents of cities in Europe are from the country towns, at least one-half (Hansen) are of *direct* country descent. There is a difference in shape of head of the

[1] See Bibliography, where the work of each authority mentioned is given.

upper and lower classes (Ammon), that is (as already noted) the city people are more dolichocephalic than those living in the country. Lapouge of France finds, with Muffong and Collignon, that this dolichocephalic blonde type with political and military prestige have a marked tendency towards living in cities.

The association of a tall person with a narrow nose is almost a law. As we go from north to south in Europe blondeness decreases and brunetteness increases. According to Ripley there are three European racial types :—

1. *Teutonic.*—Long head and face, light hair and eyes, and tall, aquiline nose—Dolichocepto, Germanic, Kymbric, Nudic, English, French.

2. *Alpine.*—Round head, broad face, light chestnut hair.

Celtic.—Hazel eyes, medium (stocky) stature, variable, rather broad nose—Celto, Slavic, Sarmation.

3. *Mediterranean.*—Long head, long face, dark hair and eyes, medium (slender) stature, broad nose : Iberian, Ligurion, Atlanto-Mediterranean.

Long head, oval face, short head, round face. The long narrow heads, as a rule, have a smaller capacity than those in which the breadth is considerable, but the exceptions are numerous. As already noted, the shape of the head is one of the best available tests of race we have. The form of head is best designated by the cephalic index, which is the greatest breadth of the head expressed in percentage of its greatest length from forehead backward. As the head becomes broader, the cephalic index increases, if 80 or more the head is called brocycephalic ; if below 75 it is named dolichocephalic, between 75 and 80 it is called mesocephalic.

Stature

As to stature, the aristocratic classes in the cities are found to be taller than the working classes. The well-to-do are taller than the poorer classes.

Also, it has been determined that brunettes are more frequent in the well-to-do classes of the cities than in the poorer city classes. Baxter found that brunettes were more resistant to disease than blondes.

Italy was one of the first countries to enter into the path which is humanitarian, patriotic and scientific, which consists in a fundamental study of man who is in the army with a view of knowing all his aptitudes and qualities, that he may be better trained to serve his country.

The average height of the Italian in general is 1·645 metres, that of recruits 1·624. In France (Chervin) the average height of recruits is 1·646, being 22 millimeters more than in Italy. Austria and Hungary are about the same as Italy. Venice and Tuscany have the greatest heights, while the countries in the south and the meridional provinces of the Adriatic have the lowest statures. Latitude, place of birth and economic condition from which the recruits come show differences in height.

In times of peace, height is more a recognized standard for recruits; a tall man is more imposing than a short man. A man may be called tall when his height is say four inches greater than the average of his countrymen; and he may be designated short when his height is a similar number of inches below the average. We have the tall Russian and the short Japanese, which suggests the influence of race. Physiological reasons show, especially for present war methods, short men quite as well fitted for military service and probably better than tall men. It appears that the standard height of the Japanese soldier is 5 feet 3 inches, but in emergencies it is as low as five feet. Hence "Bantam" regiments so called, are desirable.

According to several older authorities, the average height of soldiers in some of the European countries was as follows:—

Norwegian soldiers .. ..169·6—169·8 centimeters. (Retzius, 1902).

Danish soldiers	..162·2 centimeters (Baxtor).
British soldiers	..(169 English), 170·8 (Scotch) and 169 (Irish) centimeters. (Beddoe).
French soldiers	..164·9 centimeters.
Russian soldiers	..168·4 centimeters (Westerlund)
Italian soldiers	..164·5 centimeters (Livi).
Baden soldiers	..165·2 centimeters (Ammon).
Alsace-Lorraine soldiers	..166·67 centimeters.
Wurttemburg cities soldiers	..166·1 centimeters.
Schleswig soldiers ..	..169·2 centimeters (Meismer).
German-Switzerland ..	..162·9 centimeters (Kummer).
French-Switzerland ..	..164·6 centimeters ,,
Italian-Switzerland ..	..163·5 centimeters ,,

The average height is 8 per cent. less than the average arm-reach of men in Sweden (Retzius).

Statistics of the measurements of soldiers.

The measurements of soldiers in the tables which follow, are based upon the leading authorities (see bibliography) of different European countries, especially in Sweden and Italy, where a more thorough study of soldiers has been carried out.

As far as the author knows, this is the first attempt in English to present anthropometrical statistics of soldiers of different countries. The results are very variable and necessarily incomplete, and for this very reason all such data as to soldiers available should be published, so that eventually more systematic work may be done, and the data be made more useful in gaining an insight into the condition of the armies showing both the weak and strong physical characteristics of the soldiers.

TABLE I—CEPHALIC INDEX.

Name of Country.	Year	Dolicho-cephalic.		Meso-cephalic		Brachy-cephalic.		Total Number.	Author-ity.
		Number.	%	Number.	%	Number.	%		
Sweden ..	1902	13,493	30	25,544	57	5,863	13	44,900	Retzius.
Italy ..	1896	10,947	4	65,327	22	217,997	74	294,271	Livi.
*France ..	1894	119	4	865	29	1,926	67	2,910	Collignon.
Spain ..	1894	1,064	13	5,090	61	2,214	26	8,368	Oloriz.
Total ..	..	12,030	4	71,282	23	22,2137	73	30,5449	..
China ..	1903	79	8	372	40	491	52	942	Noganci.
North-West Siberia ..	1914	69	27	50	19	137	54	256	Roudenko.

In Table I will be found the number [1] and percentage of the cephalic indices of several European nations. For Sweden and Italy the numbers studied are much larger than those for the other countries and have more weight; yet the smaller numbers indicate a probability. The table shows the Swedish soldiers to be distinctly dolichocephalic (30%), as compared with Italy and France, which are only 4 per cent. dolichocephalic, but 74 and 67 per cent. brachycephalic. China and North-West Siberia are also brachycephalic, but not in so high a degree as Italy and France.

[1] The percentages only for each index and total number for all were given by the specialist. The absolute number for each index was calculated by the author from the percentages. In this and the tables which follow, fractional percentages are omitted; when more than half one is added.

TABLE II—HEIGHTS OF SOLDIERS IN EUROPEAN COUNTRIES IN CENTIMETERS.

Time published, Country.		No. or %	159 and less.	160	161	162	163	164	165	166	167	168
(1902) Sweden	..	%	2	1	-	2	3	4	5	5	5	6
		No.	847	623	821	1,072	1,249	1,540	2,120	2,118	2,394	2,844
(1896) Italy ..	..	%	25	5	6	6	6	6	6	6	5	5
		No.	77,354	16,540	17,148	18,255	18,485	18,172	19,163	17,435	16,728	15,239
(1905) Denmark	..	%	..	..	..	..	..	..	..	..	..	
		No.	2,948	1,422	861	2,248	1,402	3,036	1,613	3,580	1,967	3,655
(1912) France..	..	%	..	..	..	to 162	6	6	7	6	(167 x)	
		No.	..	..	..	77,154	16,600	17,891	20,565	18,027	12,5891	..
1891) Switzerland		%	25	5	5	5	6	6	6	6	5	5
		No.	46,821	8,614	8,892	20,058	10,442	10,042	10,889	10,373	10,029	9,474
(1909) Bulgaria	..	%	12	5	5	6	6	7	7	7	7	6
		No.	21,774	8,003	8,520	10,032	11,783	11,371	12,840	12,173	11,954	11,179

Time published, Country.		No. or %	169	170	171	172	173	174	175	176 and more.	Mean Height.
(1902) Sweden	..	%	6	8	7	7	6	6	6	20	
		No.	2,752	3,456	3,060	3,061	2,593	2,532	2,518	9,309	171.
(1896) Italy ..	..	%	4	4	3	3	2	2	1	4	
		No.	12,702	11,324	9,151	7,846	6,009	4,846	4,112	12,141	166
(1905) Denmark	..	%									
		No.	1,699	3,477	1,44:	1,461	2,461	1,024	1,775	4,446	169
(1912) France..	..	%	..	..	..	..	..	..	..	....	
		No.	..	..	..	..	..	..	..	....	166
(1891) Switzerland	..	%	4	4	3	3	2	2	1		
		No.	8,208	7,564	6,245	5,501	4,423	3,605	2,784	7,507	166
(1909) Bulgaria	..	%	5	6	4	4	3	3	2	5	
		No.	9,562	9,842	7,565	6,81	5,234	4,510	3,628	9,753	

Table II shows the heights of five countries of Europe, two in the north and three in the south. It is evident that the northern soldiers are taller than those in the south, as indicated by the mean height in the last column of the table. The great uniformity of the figures should be noted; thus Italy, France and Switzerland have the same mean height.

TABLE III.—MEAN HEIGHTS IN CENTIMETERS.

(Danish Committee).

Anglo-Saxons	172	Würtemburg	167
Schleswig	172	Switzerland	166
Sweden	171	Savoy	166
Norway	171	Saxony	166
Denmark	169	Belgium	166
Holland	169	Austria	166
Alsace-Lorraine	169	France	166
Baden	169	Italy	166

In Table III is given the mean height of some 16 European countries, arranged in order of superiority. In general as we go south, the height of the soldier decreases. The heights are in centimeters. In both tables fractions are omitted. The authorities are: for Sweden, Retzius; Italy, Livi; France, Collignon; Switzerland, Rosenfeld; Denmark, Danish Committee on Anthropology, and Bulgaria, Official Commission. *See* Bibliography.

TABLE IV.—CRANIAL INDEX.

(*Sweden*).

Prehistoric Periods.	Dolicocephaly.		Mesocephaly.		Brachycephaly.		Total.	
	No.	%	No.	%	No.	%	No.	%
Stone Age	21	50	[illegible]		3	7	42	100
Bronze Age	13	65	4		3	15	20	100
Iron Age	32	63	[illegible]		4	8	51	100
Total ..	66	[illegible]	[illegible]	3	[illegible]	9	113	100
Modern Times ..	13493	30	25544	57	5861	13	44900	100

We have constructed Table IV so that prehistoric Sweden may be compared with modern Sweden, as to the cephalic index. The table shows that Sweden, hundreds of thousands of years ago, was much more dolichocephalic than it is to-day; the percentage is almost double (59 to 30). While immigration (near the coast especially) has probably reduced the number of long-headed, the dolichocephalic type has been preserved.

TABLE V.—HEIGHT AND CEPHALIC INDEX.

(*Retzius*).

Height in centimeters.	Dolichocephalic.		Mesocephalic.		Brachycephalic.		Total.
	No.	%	No.	%	No.	%	No.
159 and less ..	208	25	508	60	130	15	846
160 164	1,369	26	3,147	59	806	15	5,322
165 169	3,460	28	7,059	58	1,703	14	12,222
170-174	4,505	31	8,327	57	1,853	13	14,685
175 179	2,429	33	4,784	55	999	12	8,632
180-184	896	34	1,418	54	309	12	2,623
Sum of indices and average per cent.	206	36	301	53	63	11	570
Sum of indices and average per cent.	13,493	30	25,544	57	5,863	13	44,900

That there is a distinct relation between height and cephalic index is shown in Table V. Dolichocephaly increases as height increases in soldiers, while mesocephaly and brachycephaly decrease. These increases and decreases are quite regular and suggest a general law, that tall men are usually long-headed (dolichocephalic) and short men round or broad-headed (brachycephalic).

TABLE VI.—COLOR OF EYES AND HAIR.

(*Retzius*).

Countries.	Eyes of soldiers.			Hair of soldiers.			
	Light. %	Mixed. %	Dark. %	Light. %	Brown. %	Black %	Red. %
Sweden	67	29	4	75	22	1	2
Baden	64	23	13	42	39	18	1
Italy	19	21	60	8	60	31	1.

It will be seen from Table VI.—that soldiers with light hair and light eyes decrease in Europe as you go south, letting Sweden represent north, Baden middle, and Italy south Europe. That is blondes increase as you go north, and brunettes increase as you go south.

TABLE VII.—HEIGHT AND CHEST GIRTH IN ITALY.

Stature in centimeters.	Total No. of observations.	Circumference of chest in centim te			
		Less than 80	80—85	85—90	90 a d more.
Less than 160 ..	54,537	1% 381	40% 21,905	46% 26,435	11% 5,816
160—165	104,632	1% 427	31% 32,454	50% 52,990	18% 18,761
165—170	87,372	220	22% 19,094	50% 43,469	27% 24,079
170 and more ..	52,764	94	12% 6,580	43% 22,870	44% 23,220
Total ..	299,305	1% 1,132	26% 80,033	49% 146,284	24% 71,876

In order to show the relation between the height and circumference of chest of Italian soldiers, we have formed a table based upon Livi's study of Italian recruits. The table VII gives the figures for different heights in centimeters in connection with chest girths of certain limits. In general, it will be seen that the chest girth varies with the height, that is, it is greater as the height is greater, but with some limitations.

The circumference of chest is of great importance for the military surgeon; it is a valuable criterion of fitness for service as index of resistance to the fatigue of military life.

TABLE VIII—SEA LEVEL AND HEIGHT OF SOLDIERS.

(*Livi.*)

Distance above sea level in meters.	General total of observations.	Height in centimeters.			
		Less than 160	160–165	165–170	170 and more.
0–50	74,659	15% 11,330	33% 24,754	31% 22,929	21% 15,646
51–200	77,063	17% 12,945	34% 26,147	30% 23,198	19% 14,773
201–400	72,908	18% 13,299	35% 25,693	30% 21,378	17% 12,538
401 and more	74,725	23% 16,970	37% 28,042	27% 19,889	13% 824
Total ..	299,355	18% 54,544	35% 104,636	29% 87,394	18% 52,781

From a careful study of Table VIII, a general law is established between birth above sea level and height; that is, short men increase in number as the height of their birthplace above the sea level increases (columns 3 and 4 of table VIII), and on the other hand tall men decrease as the height of their birthplace increases above the sea level (columns 5 and 6, table VIII). The causes of this are complex. It is doubtless true that the deficient nutrition of men living in high altitudes has some effect on growth.

TABLE IX—HEIGHT IN RELATION TO PHYSICAL CHARACTERISTICS OF FACE IN ITALIAN SOLDIERS.

(*Livi*, 1896).

Height in centimeters.	Forehead.		Shape of nose.		Size of mouth.		Shape of face.			
	Low.	High.	Flat and snub.	Aquiline.	Large.	Small.	Projection.	Flat.	Long.	Short.
Less than 160	19% 10,343	19% 10,191	22% 11,928	12% 6,688	12% 6,740	12% 6,836	3% 1,549	7% 3,690	11% 5,871	4% 2,086
160—165	17% 18,223	20% 20,209	20% 20,877	14% 14,507	11% 11,427	13% 13,528	2% 2,633	6% 6,325	13% 13,638	3% 3,478
165—170..	17% 14630	21% 18,011	18% 15824	15% 13,414	10% 8,783	13% 11,740	2% 2,092	6% 5,080	15% 13,558	2% 2,183
170 and mor e	15% 8,179	22% 11,789	14% 7,318	17% 9,051	9% 5,036	13% 7,069	2% 1,201	5% 2,885	17% 9,121	2% 1,024
Total ..	17% 31,381	20% 60,700	19% 55,947	15% 43,660	11% 31,686	13% 39,173	2% 7,475	5% 17,980	14% 42,188	3% 9,151

Table IX gives absolute numbers and percentages as to shape of forehead, nose, and face generally, and as to size of mouth, in connection with certain heights of Italian soldiers. It will be noted from careful examination of the table (VIII) that as to foreheads (columns 2 and 3) the high ones are more frequent in tall men and the low was more frequent in short men. The aquiline nose is also more frequent in tall men, while the flat and snub nose more often accompanies short stature (columns 4 and 5). From columns 6 and 7 it will be seen that small mouths go more frequently with superior stature, and large mouths are more frequent in short people. The long face goes more frequently with superior height, while a projecting, flat or short face is found more frequently in short persons. Briefly, the tall soldiers are more favored with facial characteristics than the short soldiers. But as we have seen, for military purposes, the short soldiers appear to have the advantage.

BIBLIOGRAPHY OF MEASUREMENTS OF SOLDIERS.

The purpose of this bibliography is to direct attention to only a few of the principal works and articles giving the measurements of soldiers. The reader, however, will find in these books and articles many citations and references to other works, and not infrequently special bibliographies of much value.

Ammon, Otto.—Die Körpergrösse der Wehrpflichten in Grossherzogthum Baden in den Jahren, 1840—1864. Karlsruhe, 1894.

Beddoe, J.—The Anthropological History of Europe. The Rhind lectures for 1891. London, 1893.

Bulgaria.—Statistique du recrutement militaire régulier pendant l'année 1905. Résultats des fonctions des commissions de recrutement et des commissions supérieurs de révision. Publication de la direction générale de la statistique. Sofia 1911

Collignon, D. R.—Anthropologie de la France, Dordogne, Charente, Corréze, Creuse, Haute-Vienne, Mémoires de la Société d'anthropologie de Paris, V. I. (III Série), 3 fasc., 1894.

Czekanowski.—Untersuchungen über des Verhältniss der Kopfmasse zu den Schädelmassen. Braunschweig, 1907, 4°, 58.pp. Gives results of numerous authors, as Topinard does, as to both skeleton and head.

Deniker.—Races et peuples de la terre. Paris, 190. Essai d'une classification des races humaines. Bulletin de la Société d'Anthropologie, t. xii, p. 320.

Schmidt, Emil.—Anthropologische Methoden. Leipzig, 1888 8°, 336 pp.

Koganei, Yukikyo.—Messungen an Chinesischen Soldaten, Tokyo, 1903 (separat Abdruck), 8°, 23 pp.

Livi, Ridelfo.—Antrometria militare, Roma, 1898, 4°, 419 pp.

This work, with that of Retzius on Sweden, is a most complete anthropoletric study of soldiers. It is both a suggestion and model, which every nation should follow.

Meddelelser om Denmarka.—Antropologi udgione of den antropologiski Komité, with English summaries. 1 Bind, Kobenhavn, 1907—1911, 402, pp. 8°.

Oloriz, F.—Ditribuciòn geogràfica del indice cefalico en España, deducida del examen de 8368 virones adultas, Madrid, 1894, 286 pp, with tables and maps.

Paul-Boncour, Georges.—Anthropologie anatomique. Crâne—face—tête sur le vivant. Paris, 1912, 12°, 396 pp. This work gives extensive table of ethnic groups, showing cephalic indices of the living or the dead, divided into dolichocephalics (77), sub-dolichocephalics (77—79·6), mesocephalics (79·7—81·9), sub-brachycephalics (82—85·2), brachycephalics (85—3·86·9), and hyper-brachycephalics (87 and more).

Retzius, G. und Furst, C. M.—Anthropologia Suecica, Beiträge zur Anthropologie der Schweden etr. Stockholm, 1902 4°, 301 pp.

This, with Livi's work on Italy, is one of the best anthropometric studies of a nation based upon measurements of soldiers. It contains a special bibliography.

Ripley, W.—The Races of Europe, New York, 1899, 8° Plates and maps, also an extensive bibliography.

Roudenko, M. S.—Résultats de mensurations anthropologiques Aur les peuplades du nordouest do la Sibérie. Bulctins et mémoires de la Société d'Anthropologie de Paris VI Série, Rome 5, Fasc. 2, pages 125—143.

This also has a special bibliography.

Topinard, Paul.—Anthropology. London, 1878, 8°, 548 pp.

Zbinden, F.—Beiträge zur Anthropologie der Schweiz, Archiv für Anthropologie. Neve Folge. Bund 10. p. 280—317. Brauuzchweig, 1911.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch Royal Asiatic Society, Town Hall, Bombay, on Wednesday, 28th January 1920, at 6-15 P.M. (S.T.) when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following papers were then read :—

1. "Tales of Old Sind-Rajbala" by C. A. Kincaid, Esq., I.C.S.

2. "Riddles current in the District of Murshidabad in North Western Bengal" Part I by Sarat Chandra Mitra, Esq., M.A., B.L.

THE THIRTY-FOURTH ANNUAL GENERAL MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch Royal Asiatic Society, Town Hall, Bombay, on Wednesday, the 25th February 1920, at 6 P.M. (S.T.) when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

THE THIRTY-FOURTH ANNUAL REPORT of the year 1919 was then read and the Financial Statements placed on the table for inspection by members.

Proposed by Rao Bahadur P. B. Joshi and seconded by Rao Saheb Dr. V. P. Chavan,

That the Report of the year 1919 and the Statements of Accounts as audited and signed by the Auditors be accepted.

Carried unanimously.

Proposed by Rao Bahadur P. B. Joshi and seconded by Rao Bahadur S. T. Bhandare, that Rev. Father R. Zimmermann, S.J., be elected President of the Society for the ensuing year.

While moving and seconding the proposition, both the gentlemen gave expression to the esteem in which Rev. Father Zimmermann was held for his scholarship in Sanskrit studies and literature.

On the proposition being carried unanimously, Father Zimmermann took the Presidential Chair and thanked the Society for his election.

Proposed by Mr. S. S. Mehta and seconded by Mr. J. A. Saldanha, that the following office-bearers be elected for the ensuing year :—

Vice-Presidents.

Rao Bahadur P. B. Joshi. | J. A. Saldanha, Esq.

Members.

Rao Saheb Dr. V. P. Chavan. | R. P. Masani, Esq.
K. A. Padhye, Esq. | Dr. P. N. Daruwalla.
S. S. Mehta, Esq.

Hon. Secretary and Treasurer.

Dr. Jivanji Jamshedji Modi.

Hon. Auditors.

R. K. Dadachanji, Esq.

Rao Saheb, Dr. V. P. Chavan.

Carried unanimously.

Rao Bahadur, P. B. Joshi then delivered his Presidential Address on "The Culture and Civilization of Ancient India."

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch Royal Asiatic Society, Town Hall, Bombay, on Wednesday, the 31st March 1920, at 6 P.M. (S.T.) when Rao Saheb, Dr. V. P. Chavan occupied the Chair.

The minutes of the last meeting were read and confirmed.

Principal Percey Anstey was duly elected a member of the Society.

The following papers were then read :—

1. "Survival of ancient religion and usages among Catholics especially in the Bombay Presidency" by J. A. Saldanha, Esq., B.A., LL.B.

2. "Riddles current in the District of Chittagong in Eastern Bengal" Part II, by Sarat Chandra Mitra, Esq., M.A., B.L.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch Royal Asiatic Society, Town Hall, Bombay, on Wednesday, the 28th April 1920, at 6-15 P.M. (S.T.) when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

Rev. Dr. George Danday, S.J. (St. Mary's College, Kurseong, Bengal) was duly elected a member of the Society.

The following papers were then read :—

1. "A Bihari Folk Tale of the 'Wicked Queens Type' and Its Analogue from the District of Murshidabad in Bengal" by Sarat Chandra Mitra, Esq., M.A., B.L.

2. "The Liturgical Services of the Parsees. The Yaçna. Its Liturgical Apparatus." By Shams-ul-ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

THE ORDINARY MONTHLY MEETING OF THE SOCIETY was held in the rooms of the Bombay Branch Royal Asiatic Society, Town Hall, Bombay, on Wednesday, the 30th June 1920, at 6 P.M. (S.T.) when Rev. Father R. Zimmermann, S.J., occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Saiyad Haider Imam, Zemindar and Raies of Patna (E.I.Ry.) was duly elected a member of the Society.

The following papers were then read :—

1. "A Note on Marathas, Kunbis and Kanbis" by L. J. Sedgwick, Esq., I.C.S.

2. "Anthropometry of Soldiers" By Arthur Macdonald, Esq., of Washington, D.C.

THE ANNUAL REPORT OF THE COUNCIL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.

(From 1st January 1919 to 31st December 1919.)

The Council begs to submit the following report of the work of the Society during the year 1919 :—

Number of Members.—At the commencement of the year, there were 89 Life, Special and Ordinary Members. Seven Ordinary Members were elected during the year. The name

of 4 Ordinary Members have been removed from the roll owing to death and resignation. Thus 92 Members were on the roll of the Society at the close of the year.

Government Grant.—The Bombay Government in their letter No. 207, dated 9th January 1919, have been pleased to sanction the continuance of the annual grant of Rs. 500 to the Society for a further period of three years. The Society beg to thank the Government for this continuance of the grant.

The First Oriental Conference, Poona.—The Society was invited to send its representatives to the First Oriental Conference of India which met at the Bhandarkar Oriental Institute at Poona on 5th, 6th and 7th November 1919.

The following gentlemen were appointed to represent the Society at the Conference :—

Rao Bahadur P. B. Joshi, F.R.G.S.
Mr. J. A. Saldanha, B.A., LL.B.
Mr. R. P. Masani, M.A.
Mr. K. A. Padhye, B.A.
Dr. P. N. Daruwalla, LL.B. (London) Barrister-at-Law.
Rev. Father R. Zimmermann, S.J.
Mr. S. S. Mehta, B.A.
Dr. J. J. Modi, B.A., Ph.D., C.I.E.

Three of these gentlemen, Rev. Father Zimmermann, Mr. K. A. Padhye and Dr. Jivanji Jamshedji Modi attended. The following papers were submitted by the representatives :—

(1) " The Yogiswara Yajnavalkya: His Life and Philosophy, Chronology and Contemporaries." By Rao Bahadur P. B. Joshi, F.R.G.S.

(2) " Logic of Sankaracharya and Aristotle." By Rev. Father R. Zimmermann, S. J.

(3) " Abstract Modern Conscience towards Racial Problems." By Dr. P. N. Daruwalla, LL.D. (London), Barrister-at-Law.

(4) "Marriage Customs in Western and Eastern Nations." By S. S. Mehta, Esq., B.A.

(5) "Totemism, Exogamy and Endogamy among the Aryan and Dravidian Hindus." By J. A. Saldanha, Esq., B.A., LL.B.

(6) "King Akbar and the Persian Translations from Sanskrit." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

(7) "The Ancient Germans." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

(8) "A Brief Historical Survey of the Ethnography of Bombay." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

Meetings.—During the year under Report, ten meetings were held, out of which one was the Annual General Meeting, eight Ordinary Monthly Meetings, and one Special Meeting.

The Special Meeting was held on Saturday the 29th November 1919, at the Bungalow of Mr G. E. L. Carter, I.C.S., at Pali Hill, Bandra, when Mr. Carter exhibited his unique collection of stone implements of ancient times. Mr. Carter then read his paper on "The Stone Age of India."

Communications.—At the ten meetings, the following papers were read :—

(1) "Revised Ethnography of the Kanarese District in the Bombay Presidency," Part III. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 29th January 1919.)

(2) "The Vestiges of Tiger-Worship in the District of Mymensingh in Eastern Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 29th January 1919.)

(3) The Presidential Address by the Hon. Mr. P. R. Cadell, C.I.E., I.C.S., the retiring President. Subject :—"The Military Instincts of the Castes of the Bombay Presidency as indicated by their share in Fighting and Recruitment during the War." (Read on 26th February 1919.)

(4) "Beads—Rosaries—According to Hindu Usage." By S. S. Mehta, Esq., B.A. (Read on 26th March 1919.)

(5) "The Sitting Posture of the Corpse in the Bier before Burial among Hindus." By S. S. Mehta, Esq., B.A. (Read on 26th March 1919.)

(6) "Notes on some Omens of the Aborigenes of Chota Nagpore and Santalia." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 26th March 1919.)

(7) "Omens for Auspicious and Inauspicious Horses." By Sorabji Mancherji Desai, Esq. (Read on 30th April 1919.)

(8) "Report on Two Human Crania of Considerable but Uncertain Antiquity found in Upper India." By Dr. Arthur Keith, M.D., F.R.S., Conservator of Museum, Royal College of Surgeons of England. (Read on 30th April 1919.)

(9) "A Khasi Ætiological Folktale." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 25th June 1919.)

(10) "The Worship of the Goddess Andhesvari." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 25th June 1919.)

(11) "The Influence of Mesopotamian Culture upon the Arabs." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

(12) "Folklore of Kanara," Part I. By J. A. Saldanha, Esq., B.A., LL.B. (Read on 30th July 1919.)

(13) "The Worship of the Deity Satyanarayana in Northern India." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 30th July 1919.)

(14) "Some Archaic Folk-Songs from the District of Chittagong in Eastern Bengal." By Sarat Chandra Mitra, Esq., M.A., B.L. (Read on 27th August 1919.)

(15) "A Few Parsi Niranga (Religious Formulæ)." By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E. (Read on 27th August 1919.)

(16) "A Few Notes on the Aborigines of Chhota Udepur State in the Rewa Kantha Political Agency." By H. J. Antia Esq., Superintendent, Managed Estates, Kathiawar (Retd.). (Read on 29th October 1919.)

(17) "An Old Sindi Ballad: Kouro and Chanesar." By C. A. Kincaid, Esq., I.C.S. (Read on 29th October 1919.)

(18) "Some Theories of Magic and Religion in Fraser's Golden Bough." By Jalbhoy Dorabjee Bharda, Esq., B.A. (Read on 28th November 1919.)[1]

(19) "Stone Age in India." By G. E. L. Carter, Esq., I.C.S. (Read on 29th November 1919.)

Journal.—Nos. 4 and 5 of Vol. XI were published during the year.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal and other wise as usual during the year under report.

The Government of Bombay presented to the Society during the year under report the following books and records:—

(1) International Catalogue of Physical Anthropology, 1st to 8th issues, 1903—11.

(2) Anthropology, 1912, 1913 and 1914.

(3) A complete set of the Gramophone Records of the Languages and Dialects spoken in the Bombay Presidency.

Finances.—The invested fund of the Society stood at Rs. 4,800 and the cash balance at Rs. 975-8-2 on the 31st December 1919.

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[1] Mr. J. D. Bharda delivered an oral address on this subject and so it is not printed in the Journal of the Society.

THE HONORARY TREASURER'S REPORT

OF THE

ANTHROPOLOGICAL SOCIETY OF BOMBAY

For the year 1919.

STATEMENT A.

Showing the number of Members of the Society.

Members remaining on the roll on 31st December 1918	89	
Add—		
Members admitted during the year 1919 ...	7	
		96
Deduct—		
Names removed on account of death	2	
Names removed on account of resignation ...	2	
		4
Members remaining on the roll on 31st December 1919		92

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

Bombay, 31st December 1919.

ANTHROPOLOGICAL

STATEMENT

Statement showing in detail :—(A) the amount of Government (B) the actual amount received during the year ;

	Rs. a. p.	Rs. a. p.
Amount payable during the year.		
A Balance remaining to be recovered from the previous years	.....	380 0 0
Amount payable for 1919 as under.		
Government Grant for the year 1919-20 ...	500 0 0	
Life Members.		
10 Life Members (from whom no further subscriptions are due)	.....	
Special Members.		
H. E. H. the Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Carried over Rs....	615 0 0	380 0 0

SOCIETY OF BOMBAY.

B.

Grant and subscriptions payable during the year 1919; *(C) the amount of subscriptions remaining to be recovered.*

	Rs. a. p.	Rs. a. p
The actual amount received.		
Government Grant.		
B Government Grant for the year 1919-20	500 0 0	
Special Members.		
H. E. H. The Nizam, G.C.S.I.	100 0 0	
The Junagadh State	15 0 0	
Ordinary Members.		
51 Members paid subscriptions for the year 1919	510 0 0	
Payment in Arrears.		
1 Member paid subscription for 1917-18.	20 0 0	
4 Ordinary Members paid subscriptions for 1919	40 0 0	
Payment in Advance.		
1 New Member elected from 1920, paid subscription in advance in 1919 ..	10 0 0	
		1,195 0 0
Total amount of Grant and subscriptions received during the year 1919 ..	.....	1,195 0 0
Carried over Rs. ..	.....	1,195 0 0

STATEMENT

A—continued.	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	615 0 0	380 0 0
Ordinary Members.		
71 Members continued from the year 1918	710 0 0	
1 Member free (Honorary Secretary) ...	.....	
2 Members died (from whom no subscription are due)	.....	
2 Members resigned (from whom no further subscriptions are due) ...	.....	
7 Members elected during the year 1919.	70 0 0	
1 Member paid subscription in advance for 1919 in 1918 (from whom no further subscription is due) ..	.....	
1 New Member elected from 1920 paid subscription in advance in 1919 ..	10 0 0	
		1,405 0 0
Total Rs. ...	.....	1,785 0 0

Bombay, 31*st December* 1919.

B—*continued.*

	Rs. a. p.	Rs. a. p.
Brought forward Rs. ...	.....	1,195 0 0
E		
Amount of subscriptions remaining to be recovered.		
1 Ordinary Member for 1914 to 1919 ...	60 0 0	
1 Ordinary Member for 1915 to 1919 ...	50 0 0	
4 Ordinary Members for 1916 to 1919 ...	160 0 0	
5 Ordinary Members for 1917 to 1919 ...	150 0 0	
1 Ordinary Member for 1918 and 1919 ...	20 0 0	
15 Ordinary Members for 1919	150 0 0	
		590 0 0
Total Rs. ...	.....	1,785 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

RECEIPTS.	Rs.	a.	p.
Balance on 1st January 1919	800	1	2
Government Grant for the year 1919-20 and amount of annual subscriptions received during the year 1919 as per Statement B	1,195	0	0
Interest realized on Invested Funds during the year 1919	165	8	0
Amount realized from sale of Journals	64	10	0
Total Rs. ...	2,225	3	2

We have examined the accounts and found them correct. We have examined the Vouchers and also the Bombay Bank's Safe Custody Receipt for the Securities.

VITHAL PANDURANG CHAVAN
25*th January* 1920.
RUTTONSHAW KERSHASPJI DADACHANJI
8*th February* 1920. } *Auditors.*

C.

Anthropological Society of Bombay, during the year 1919

EXPENDITURE.	Rs.	a.	p.
Establishment	520	9	3
Postage and Stamps	52	13	9
Stationery, Printing and Binding Charges	47	12	0
Cost of Printing the Journals	549	5	0
Miscellaneous Charges	79	3	0
Balance on 31st December 1919	975	8	2
Total Rs. ...	2,225	3	2

Invested Funds:—

Government Promissory Notes bearing 3½ per cent. interest for Rs. 4,800

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer

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കേരള സാഹിത്യ
അക്കാദമി

61, 62, 63 & 64. "She should joyfully place an earthen pot, arrange the prescribed offerings of sweet scents, flowers, incense, unboiled rice, sweets and fruits on a brass tray, worship Gaṇeśa and the other deities, and, taking a red flower (in her hand), specially recite the (following) prayer: '(The goddess) Andheśvarī is very fortunate, etc.'"

65 & 66. "She should specially (and) joyfully perform the worship (by presenting) the 16 kinds of offerings (and) with the rites (prescribed) in the Vedas."

67, 68, 69 & 70. "She should bring there seven leaves of the *vinā*-tree, (and), taking in (her) hands the (said) *vinā*-leaves, hear the (recital of) the legend of (this) ceremonial worship. (While) hearing the (said) legend, (she) should tack the *vinā*-leaves (one to another), and joyfully disjoin (the said leaves) when (the recital of) the legend will have been finished."

71 & 72. "Then, after finishing the ceremonial worship joyfully, the celebrant of the worship should partake of flattened rice with special delight."

73, 74 & 75. "Then (she) should extinguish the lamp and make (the place of worship) dark. Then shutting (her) eyes, (she) should partake of seven handfuls of flattened rice. Thereafter (she) should partake of further flattened rice before the gaze of others."

76, 77, 78, 79 & 80. "That night, the celebrant of the worship should not partake of any other meal (*lit.*, rice). I have told you the mode of (performing this) ceremonial worship. O young lady! if you perform (this) ceremonial worship in this way, I shall grant (you) the boons of wealth and sons." Saying these (words), the goddess vanished.

81. (Thereupon) the young lady, taking up the jar of water, went home.

82 & 83. Seeing the delay (in returning home), (her) mother-in-law asked her: "O beautiful lady! tell (me) the reason of so much delay."

84 & 85. Although (the young lady) told (her mother-in-law) all that had happened (*lit.*, words) from the beginning to the end, the latter, thinking (the former's story (*lit.*, words) to be false, became angry (and said):—

86, 87, 88, 89, 90 & 91. "The Rājā's soldiers have (surely) violated your chastity. Concocting a false story (*lit.*, artfully), you have come to deceive me. If (the goddess) Andheśvarī has really given you boons, this water-jar upon your hips would become (a) golden jar before (my) very eyes (*lit.*, presence). (If) I shall see (this happen before my very eyes), I shall, then and then only, believe (*lit.*, know) (that the goddess) has granted you boons."

92 & 93. Hearing these words, the young lady thought of (the goddess) Andheśvarī, (whereupon) the water-jar upon (her) hips became (a) golden jar.

94 & 95. Seeing this, (her) mother-in-law believed (her daughter-in-law's story) to be true, (and), then, summoning all (her) sons (to her presence), told them all that had happened.

96 & 97. Learning (*lit.*, hearing) the mode of (performing this) ceremonial worship from the lips (*lit.*, mouth) of (her) daughter-in-law (*lit.*, the young lady), she (the mother-in-law) performed (this) ceremonial worship according to the same mode (and) with (all) the rites (prescribed) in the Vedas.

98 & 99. As the result of (*lit.*, by reason of performing this) ceremonial worship, the merchant's sons (*lit.*, the merchants) regained (all their) former wealth (and) became (greatly) delighted on getting (from the goddess Andheśvarī) the boons of wealth (and) sons.

100. In this way, the ceremonial worship of her (deityship) was promulgated (in this world).

101. (This) ceremonial worship is performed in every house to the accompaniment of (*lit.*, by giving) shouts of "Victory (to her deityship.")

102 & 103. Vyāsadeva composed (this) poem (in honour) of (the goddess) Andheśvarī, (by reciting which poem) success is obtained in all businesses and undertakings; (and the celebrant of this ceremonial worship) remains free from dangers and tribulations.

104 & 105. I am very dull-witted and do not know how to describe (the mode of performing this ceremonial worship properly). (But), by your mercy, (I) have briefly narrated the legend (connected with this ceremonial worship).

106. The learned men will correct (this) incorrect (account of this ceremonial worship).

107. I adjure (all men) by (the names of their) tutelary deities to listen attentively (*lit.*, if they do not pay attention) to that (account).

The legend (of the ceremonial worship) of (the goddess) Andheśvarī has been finished. Written by Śrī Umācharaṇa Gurvthākura on Kujabāra (?) the 18th Āshāḍha in the Maghi year 1230.

APPENDIX C.

Philological Notes on the Text of the Preceding Bengali Poem.

[The letter 'l' and the numeral thereafter stand for the word '*line*' and the number thereof in the text.]

(I) In one case, the short vowel অ (*a*) has been used for the long vowel আ (*ā*) in the middle of a word, *viz.*:—ব্রহ্মনির (l. 30) for ব্রাহ্মনির (=ব্রাহ্মণীর).

(II) In one case, the long vowel आ (ā), has been used for the short vowel अ (a), as :—दुःखिता (l. 13) for दुःखित.

(III) In verbs expressive of incomplete action, the long vowel आ (ā) has been used for the corresponding modern Bengali suffix या (yā), as:—करिआ (l. 1) for करिया; रचिआ (l. 4) for रचिया.

(IV) In the middle or end of nouns, the long vowel आ (ā) has been sometimes used for या (yā), as:—पआन (l. 81) for पयान; डुगआ (l. 19) for डुगया.

(V) In verbs of the past tense, nominative case, third person, the long vowel आ (ā) has been sometimes added to the past-tense suffix ल (la), as:—आसिला (l. 30) for आसिल; गेला (l. 38) for गेल; हइला (l. 80) for हइल.

(VI) The long vowel आ (ā) has been sometimes used for the short vowel अ (a) in the beginning of a word, as:—आडाङ्गे (l. 53) for अडाङ्गे; आन्देश्वरि (ls. 88, 102) for अन्देश्वरी.

(VII) The long vowel आ (ā) has been sometimes omitted from the midst of a noun, as :—विधता (l. 9) for विधाता; ब्रह्मनिर (l. 30) for ब्राह्मणीर.

(VIII) The short vowel इ (i) has been sometimes used, in the middle or end of a word, for the long vowel ई (ī):—as; अन्देश्वरिर (l. 4) for अन्देश्वरीर; सरस्वतिर (l. 3) for सरस्वतीर; उपनित (l. 18) for उपनीत; जिवन (l. 28) for जीवन; धिरे (l. 17) for धीरे; चन्द्रमुखि (l. 38) for चन्द्रमुखी; ब्राह्मनि (ls. 38, 39) for ब्राह्मणी; व्रति (l. 59) for व्रती.

(IX) In one case, the short vowel इ (i) has been used for the long vowel ऋ (ṛ), as:—मिन्धु (l. 9) for मृत्यु.

(X) In another case, the short vowel इ (i) has been used for the long vowel ए (ē) in the middle of a word, as:—नैविध (l. 63) for नैवेद्य.

(XI) The long vowel ई (ī) has been sometimes used, either in the middle or the end of a word, for the short vowel

इ (*i*), as :—देखी (ls. 24, 38) for देखि; नाही (ls. 23, 28) for नाहि; गीया (l. 38) for गिया; आमी (l. 29) for आमि; आ.ही (l. 84) for आहि.

(XII) The short vowel उ (*u*) has been sometimes used for the long vowel ऊ (*ū*), as:—वधु (ls. 15, 16) for वधू; विरुप (l. 27) for विरूप; निजमुर्ति (ls. 50, 52) for निजमूर्ति; सुरमति (l. 104) for सूरमति; धुप (l. 93) for धूप.

(XIII) In verbs ending in ए (*e*), the final ए is converted into the suffix अये (*aye*) and added to the end of the word, as:—आछये (ls. 11, 45) for आछे; भावये (l. 21) for भावे.

(XIV) In one case, the final ए (*e*) has been omitted altogether, as:—राख (l. 103) for राखे.

(XV) The long vowel ए (*e*) has been used for the final य (*ya*), as:—तथाए (ls. 11, 21, 37) for तथाय; खाए (l. 12) for खाय; हए (l. 18) for हय; उकाए (l. 22) for उपाय; कृपाए (l. 37) for कृपाय.

(XVI) In one case, the vowel ए (*e*) has been used for the final syllable या (*yā*), as:—महामाए (l. 30) for महामाया.

(XVII) In verbs of past tense, nominative case, third person, the syllable एक (*eka*) has been sometimes added to the past-tense suffix ल (*la*), as:—मरिलेक (l. 8) for मरिल; हइलेक (l. 93) for हइल; रचिलेक (l. 102) for रचिल.

(XVIII) In two cases, the honorific suffix एन (*ena*) has been added to the past-tense suffix ल (*la*), as:—गेलेन (ls. 36, 37) for गेल.

(XIX) The genitive suffix अर (*ara*) has been sometimes omitted from the end of a word, as:—पुत्र (l. 7) for पुत्रेर; सदागर (l. 9) for सदागरेर.

(XX) In one case, the long vowel ऐ (*ai*) has been used for the short vowel अ (*a*) in the midst of the word, as:—कैन्दा (ls. 22, 23, 32, 37) for कन्दा.

(XXI) In one case, the vowel ऐ (*ai*) has been omitted from the middle of a word, as:—राजसन्ये (l. 86) for राजसैन्ये.

(XXII) The long vowel ओ (*o*) has been sometimes used for the short vowels अ (*a*) and उ (*u*) in the middle of a word, as:—सोज्ञे (ls. 31, 32, 39) for सज्ञे; सोन्दरि (ls. 36, 43) for सुन्दरी; सोवर्ब्रकुम्भ (l. 93) for सुवर्णकुम्भ.

(XXIII) In one case, the long vowel ओ (*o*) has been used for the consonant व (*ba*) in the middle of a word, as:—सोम्रकुम्भ (l. 90) for स्वर्णकुम्भ.

(XXIV) In another case, the long vowel ओ (*o*) has been tacked on to the end of a word ending with the long vowel आ (*ā*), as:—माओ (l. 49) for मा.

(XXV) In one case, the long vowel ओ (*o*) has been omitted from the middle of a word, as:—तरवर (ls. 16, 18) for सरोवर.

(XXVI) In one case, the long vowel ओ (*o*) has been added as a suffix to a word ending with the long vowel आ (*ā*) as:—माओ (l. 49) for मा.

(XXVII) In one case the guttural क (*k*) has been omitted from the middle of a word, as:—रत (l. 62) for रक्त.

(XXVIII) The singular accusative suffix के (*ke*) has been sometimes omitted from the end of the personal pronoun of the first person, accusative case, as:—आमा (ls. 26, 87) for आमाके.

(XXIX) In one case, the palatal च (*cha*) has been used for the palatal ज (*ja*), as:—काच (l. 33) for काज.

(XXX) The palatal ज (*ja*) has been sometimes used for the consonant य (*ya*), as:—काज्यं (l. 2) for काव्यं; सत्यजुगे (l. 5) for सत्ययुगे; जे (ls. 14, 30, 35) for ये; राजिजोगे (l. 60) for राजियोगे; जदि (l. 35) for यदि.

(XXXI) The dental थ (*tha*) has been sometimes used for the dental त (*ta*), as:—एथ (l. 36) for एत; एथेक (ls. 51, 80) for एतेक.

(XXXII) The dental द (*da*) has been sometimes used for the dental ध (*dha*), as:—अन्देश्वरि (ls. 4, 29, 30, 44, 64, and title) for अन्धेश्वरि (=अन्धेश्वरी).

(XXXIII) The dental द (*da*) has been once used for the labial ब (*ba*), as:—दादपई (=बादपई) (l. 3) for पाइपइये.

(XXXIV) The dental न (*na*) has been sometimes used for the lingual ण (*ṇa*), as:—ब्रह्मनिर (ls. 30, 38, 39) for ब्राह्मणीर; विनले (l. 31) for विवरण; कारने (l. 41) for कारणे; परिधान (l. 41) परिधाण: परान for (l. 42) for पराण; प्रनाम (l. 53) for प्रणाम.

(XXXV) In one case, the suffix ते (*te*) has been used as an accusative suffix, as:—कथाते (l. 69) for कथा.

(XXXVI) The dental न (*na*) has been used for the consonant र (*ra*), as:—नान (l. 2) for नार; नाने (l. 82) for नारे.

(XXXVII) The double dental न्न (*nna*) has been sometimes used for the lingual ण्ण (*ṇa*), as:—सोन्नेकुम्भ (l. 90) for स्वर्णकुम्भ, सोवन्नेकुम्भ (l. 93) सुवर्णकुम्भ; दन्निते for (l. 104) for वर्णिते.

(XXXVIII) In one case, the labial प (*pa*) has been used for the labial ब (*ba*), as:—निवाइव (l. 73) for निबाइवे.

(XXXIX) Sometimes the labial फ (*pha*) has been used for the labial प (*pa*), as:—उफाए (l. 22) for उपाय; उफाये (l. 25) for उपाये.

(XL) In verbs of future tense, nominative case, third person, the suffixes व (*ba*) and वा (*bā*) have been invariably used for the modern Bengali future-tense suffix बे (*be*), as:)—निव (l. 32) for निबे; करिव (ls. 26, 32) for करिबे: वन्निव (l. 27) for वन्निबे; मारिव (l. 27) for मारिबे: खाइवा (ls. 22, 35) for खाइबे; उडिवा (l. 35) for उडिबे; पाइवा (l. 48) for पाइबे.

(XLI) In one case, the labial ब (*ba*) has been inserted in the middle of a word; whereas no such consonant is used in the modern Bengali form of the same word, as:—ध्वनि (l. 29) for धनी.

(XLII) In a verb of future tense, nominative case, first person, the suffix বাম (*bāma*) has been used for the modern Bengali future-tense suffix ব (*ba*), as:—হইবাম (l. 79) for হইব.

(XLIII) In verbs of future tense, nominative case, third person, the suffix বেক (*beka*) has been sometimes used for the future-tense suffix বে (*be*), as:—করিবেক (ls. 59, 60) for করিবে; শুনিবেক (l. 68) for শুনিবে; খাইবেক (l. 72) for খাইবে.

(XLIV) In verbs of future tense, nominative case, third person, the suffix বো (*bo*) has been sometimes used for the modern Bengali future-tense suffix বে (*be*), as:—করিবো (l. 62) for করিবে; পূজিবো (l. 65) for পূজিবে; দিবো (l. 69, 70) for দিবে.

(XLV) In one case, the labial ভ (*bha*) has been used for the labial ব (*ba*), as:—বিভরন (l. 31) for বিবরণ.

(XLVI) In a verb of future tense, nominative case, first person, the suffix ম (*ma*) has been used for the corresponding modern Bengali suffix ব (*ba*), as:—জাম (l. 28) for যাব.

(XLVII) In another verb of future tense, nominative case, first person, the suffix মু (*mu*) has been used for the corresponding modern Bengali suffix ব (*ba*), as:—লৈমু (l. 42) for লৈব.

(XLVIII) In one case, the consonant য (*ya*) has been added to a word ending with the vowel আ (*ā*) for the sake of hyme and metre, as:—বরদায় (ls. 30, 79, 91) for বরদা.

(XLIX) In one case, the consonant য (*ya*) has been omitted from the end of a word, as:—দে (l. 107) for দেয়.

(L) The syllable য়া (*yā*) has been sometimes omitted from the middle of a word, as:—চলিছে (l. 20) for চলিয়াছে; করিছে (l. 86) for করিয়াছে; দিছেন (l. 88) for দিয়াছেন.

(LI) In the case of a verb, expressive of progressive action, the syllable য়ে (*ye*) has been used for the suffix য (*ya*) as:—জায়ে (l. 17) for জায়.

(LII) In a verb of the imperative mood, second person the syllable যে (*ye*) has been added to the end of the word for the sake of metre, as:—রক্ষযে (l. 28) for রক্ষ.

(LIII) The consonant র্ (*r*) has been sometimes omitted from the middle of a word, as:—নিজমুর্ত্তি (ls. 50, 52) for নিজমূর্ত্তি; অন্তথ্যান (l. 80) for অন্তর্ধ্যান.

(LIV) The consonant র্ (*r*) has been once used before the double dental দ্দ (*dda*), as:—পাদপর্দ্দে (l. 3) for পাদপদ্মে (=পাদপদ্মে).

(LV) The consonant র্ (*r*) has been sometimes added before the syllable ন্ন (*nna*), as:—অর্ন্ন (ls. 12, 76) for অন্ন; সর্ন্নিধান (l. 56) for সন্নিধান.

(LVI) The consonant র (*ra*) has been sometimes used for ho linguals ড় (*ḍa*) and ঢ় (*ḍha*), as:—সাদুরি (ls. 27, 82, 85, 94), or গাদুরার; পরে (ls. 29, 38) for পড়ে; গোরগ (l. 65) for গোড়গ; মুরগতি l. 104) for মুড়মতি.

(LVII) In the case of a verb of the subjunctive mood, the suffix ল (*la*) has been used for the modern Bengali subjunctive-mood, the suffix ইলে (*ile*), as:—জাল (l. 27) for যাইলে.

(LVIII) In verbs of past tense, nominative case, third person, the suffix লো (*lo*) has been used for the modern Bengali past tense suffix ল (*la*), as:—ছিলো (ls. 5, 6) for ছিল; করাইলো (l. 7) for করাইল; হইলো (l. 9) for হইল; গেলো (ls. 10, 16) for গেল.

(LIX) In a verb of past tense, nominative case, first person, the suffix লোঁ (*lo*) has been used for the modern Bengali past tense suffix লাম (*lāma*), as:—কহিলোঁ (ls. 77, 105) for কহিলাম.

(LX) The sibilants শ (*śa*) and স (*sa*) have been used for the sibilant ষ (*ṣha*), as:—হরসিতে (ls. 47, 70) for হরষিতে; হরিসে (ls. 61, 66, 71) for হরিষে; বিসেসে (l. 62) for বিশেষে; গোরগ (l. 65) for গোড়গ.

(LXI) The sibilant श (*śa*) has been used for the sibilant स (*sa*), as:—शकलि (l. 84) for सकलि; शस्य (l. 88) for सस्य; शाक्षाते (l. 90) for साक्षाते; आशिआछ (l. 97) for आसिआछ.

(LXII) The sibilant ष (*ṣha*) has been sometimes used for the sibilants श (*śa*) and स (*sa*), as:— षुन (ls. 14, 31, 32) for शुन; षुनि (l. 36) for शुनि; साषुरि (ls. 82, 85) for शाशुड़ी; साषुरिर (l. 27) for शाशुड़ीर; षुद्धि (l. 28) for शुद्धि; षुख (l. 35) for सुखे.

(LXIII) The sibilant स (*sa*) has been sometimes used for the sibilant श (*śa*), as:—सासुरिर (l. 27) for शाशुड़ीर; सासुरि (ls. 82, 85) for शाशुड़ी.

APPENDIX D.

Glossary of Chittagong Dialect—Words Used in the Preceding Old Bengali Poem.

[The letter 'l' and the numeral thereafter stand for the word '*line*' and the number thereof in the text.]

अ

अन्तध्यान (l. 80). *N.* Disappearance.
अन्देश्वरि (ls. 20, 30, 44, 64, 92). *N.* The goddess Andheśvari.
अन्देश्वरिर (title, l. 4), *Poss. Pron.* The goddess Andheśvari's.
अन्न (ls. 12, 76). *N.* A meal of rice.
अषुद्धेरे (l. 106). *N.* The incorrect account.

आ

आइ (l. 31). *V.* Come.
आन्देश्वरि (l. 88). *N.* The goddess Andheśvari.
आन्देश्वरिर (l. 102). *N.* (In honour of) the goddess Andheśvari.
आमा (ls. 26, 87). *Pers. Pron.* Me.
आठाङ्गे (l. 53). *Adv. Lit.*, with all the eight limbs; (*here*), by prostrating one's self.

उ

उफाए (l. 22). *N.* Means.

उफाये (l. 25). *N.* Means (of escape).

ए

एए (l. 36). *Demons. Pron.* These (words).

एयेक (ls. 51, 80). *Demons. Pron.* These (words), (l. 83). *Adj.* So much.

क

काँखते (l. 17). *Adv.* Astride the hips.

काँखेर (l. 89). *N.* The hips; the waist.

काज (l. 33). *N. Lit.*, work; (*here*), thing.

कान्दिते (l. 24). *V.* To weep.

काउर्यं (ls. 2, 103). *N.* Business; undertaking.

केने (l. 83). *Interrog. Pron.* Why.

कैन्या (ls. 22, 23, 37, 39, 78, 81, 92). A young lady.

कैन्यार (l. 96). *Poss. Pron.* The young lady's.

कैज (l. 97). *V.* Performed.

ग

गुटी (सम-) (l. 67). *N.* Items; pieces.

गहन्ति (ls. 34, 35, 69, 70). *N.* A knot.

च

चुरा (ls. 72, 74, 75). *N.* Flattened rice.

छ

छलिदार (l. 87). *V.* To deceive.

ज

जाइया (ls. 22, 35). *V.* To escape; to go.

जाम (l. 28). *V.* To adopt.

जाज (l. 27). *Gerund.* On going.

त

तान (l. 2). *Poss. Pron.* His.
तानें (l. 82). *Person. Pron.* Her.
तेजिपु (l. 42). *V.* Shall give up.

द

दिछेन (l. 88). *V.* Has given.
दोहाइ (l. 107). *N.* An adjuration (by the name of a deity).

ध

ध्यूनि (l. 29). *N.* A young lady.

न

निजमुर्त्ति (ls. 50, 52). *N.* Own or real shape.
निपाइब (l. 73). *V.* Should extinguish.
निबेक (l. 26). *V.* *Lit.*, take; (*here*), seize.

प

पछान (l. 81). *N.* Going; returning.
पदे (l. 102). *N.* Poem.
परान (l. 42). *N.* Life.
परे (l. 29). *Gerund.* Falling down.
(l. 38). *V.* Fell.
पाइबा (l. 48). *V.* Will obtain.
पाच्चालि, पाच्चालो (Colophon and title). *N.* A legend (connected with the ceremonial worship of a deity).
पादपर्द्दे (l. 3). *Adv.* At the lotus-feet.
पानि (l. 29). *N.* *Lit.*, water; (*here*), tears.

ब

ब्रह्मनिर (l. 30). *Poss. Pron.* A Brāhmaṇa lady's.
बर्ज्जिते (l. 104). *V.* To describe.
बरदाय (ls. 30, 79). *Adj.* Desirous of granting boons.
(l. 91). *N.* Grantor of boons.
बिधता (l. 9). *N.* The Creator.
बिभरन (l. 31). *N.* The story or account.
बिश्वतान (l. 94). *Abs. N.* Belief (in the truth of the story).
बेथा (l. 25). *N.* *Lit.*, pain; (*here*), alarm.

म

महाभागी	(l. 64). *Adj.* Very fortunate.
महामाए	(l. 30). *Adj.* All-merciful.
मिच्यु	(l. 9). *N.* Death.
मुडि	(l. 74). *Gerund.* Shutting.
मुरमति	(l. 104). *Adj.* Dull-witted.
मेल्ली	(ls. 35, 70). *Gerund.* Untying.

र

रत्त	(l. 62). *Adj.* Red.

ल

लेल्ले	(l. 2). *Gerund.* *Lit.*, on taking; (*here*), on reciting.

श

शकज्जि	(l. 84). *Demon. Adj.* All (that had happened).
शत्थ	(l. 88). *Adv.* Really.
शाक्षात	(l. 90). *Adv. Phr.* Before one's very eyes.
शोरश	(l. 65). *Num. Adj.* Sixteen.

ष

षुखे	(l. 35). *Adv.* *Lit.*, in happiness; (*here*), joyfully.
षुद्ध	(l. 106). *Adj.* Correct.
षुद्धि	(l. 28). *N.* An expedient.
षुन	(ls. 14, 31, 32). *V.* Listen to.
षुने	(l. 92). *Gerund.* Hearing.
षुनिच्चा	(l. 96). *Gerund.* Hearing.
षुनिते	(l. 69). *Gerund.* Hearing.

स

सरयवट	(l. 26). *V.* Will violate (one's) chastity.
सरयनाश	(l. 86). *N.* Violation of chastity.
सन्वे (राज-)	(l. 86). *N.* Soldiers.
सन्निधान	(l. 56). *N.* Attention.
सरवर	(l. 18). *N.* A tank.
सरवरे	(l. 16). *Adv.* To a tank.

साङ्गे (कथा-) (l. 70). *Adv.* At the finishing (of the recital of the legend).

साधुर (ls. 24, 25). *Poss. Pron.* The merchant's.

साधुरि (ls. 82, 85, 94). *N.* A mother-in-law.

साधुरिर (l. 27). *Poss. Pron.* The mother-in-law's.

सोन्दरि (ls. 36, 43). *N.* A beautiful lady.

सोवर्त्रकुन्न (l. 93). *N.* A golden jar.

सोर्त्रकुन्न (l. 90). *N.* A golden jar.

ह

हदाम (l. 79). *V.* Shall be.

हदा (l. 80). *V.* Became.

हाहारे (l. 28). *Interj.* O!

हेनकाले (l. 19). *Adv.* In the meantime.

THE PHYSICAL CHARACTER OF THE ARABS: THEIR RELATIONS WITH ANCIENT PERSIANS.

By Dr. Jivanji Jamshedji Modi, B.A., Ph. D., C.I.E.

(*Read on 24th June 1919.*)

I.

Introduction.

The subject of this paper was suggested to me by a learned paper, entitled "The Physical Characters of the Arabs" from the pen of Dr. C. G. Seligman, Vice-President of the Royal Anthropological Institute of Great Britain and Ireland, published in the January-June 1917 number[1] of the Journal of the Institute. The article is interesting and instructive, both from the point of view of physical anthropology and from that of history, taking history as a branch of cultural anthro-

[1] Volume XLVII, pp. 214–33.

pology. I do not propose saying anything new from the point of view of physical anthropology, but beg to submit some materials from the historical point of view.

A nation, people or race, may, at one time or period of its history, have, on the whole, one particular physical character but, in the course of time, a change may come in, as the result of various causes. In my paper on "The Ancient Germans"[1] before this Society, we saw, on the authority of Dr. Arthur Keith, that the Germans, who, at one time, were mostly a dolichocephalic or long-headed people, had latterly, owing to some historical events, become brachycephalic or broad-headed; and so, they, who, at one time, were known, as "the kith and kin" of the Britons, were no longer, held to be so. The case discussed by Dr. Seligman is akin, though not on all fours, to that case. His point is this: The traditional Arab is, as a rule, dolichocephalic, but the Arabs of Southern Arabia are mostly brachycephalic or broad-headed. So, the question is: What foreign influence brought about this change or result? The object of my paper then is, to give some historical notes from a Parsee point of view, from old Parsee and other books, which lead to show, that, among the outside or foreign influences on Arabia and its Arabs, one was from ancient Persia.

II.

DR. SELIGMAN'S THEORY ABOUT THE PHYSICAL CHARACTER OF THE ARABS.

Before coming to the subject proper of my paper, I will give a brief outline of Dr. Seligman's paper. He says of Arabia, that "Probably there is no country in the world of equal area with Arabia, certainly there is none approaching it in historic interest, of whose inhabitants we are so profoundly ignorant." He then discusses the physical character of the Arabs, and says:

[1] Vol. X pp. 636-84.

"The traditional Arab of the text-books is dolichocephalic[1] and leptoprosopic,[2] 'with a fine oval face . . . . . a type which . . . . . often assumes an almost ideal beauty.'[3] Yet a glance at the literature shows as many brachycephals as dolichocephals, or even perhaps more of the former."[4] Dr. Seligman then takes two skulls, both from the Museum of the Royal College of Surgeons, for the discussion of his subject. The first (R. C. S. No. 627) is from Midian and was brought by Sir Richard Burton. The second (No. 558) "is catalogued as that of Mossa Kadim, Arab of Oman."[4] The first question for him to settle is "(*a*) whether these two skulls are typical of two great groups of the inhabitants of Arabia, or (*b*) whether one of them represents the vast majority of the inhabitants of the Peninsula, the other being the remains of a chance wanderer or of a member of some isolated colony of foreigners."[5]

From the comparison of the anthropometric measurements of the above Midian skull, which is a dolichocephalic skull, and of several other skulls found in Northern Arabia, Dr. Seligman concludes, that "the dolichocephalic skull from Midian not only represents a well-defined Arab type widely spread in Arabia and,

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[1] Dolichocephals (from two Greek words meaning long heads) are those people in whose skulls the antero-posterior diameter (*i. e.* the diameter from the front to the back) is longer than the transverse diameter. They are also spoken of as the long-headed people. Brachycephals are those people in whose skulls the transverse diameter is longer than the antero-posterior diameter. They are also spoken of as the short-headed people. *Vide* for the portrait of the two types, my paper on "The Ancient Germans: Their History, Constitution, Religion, Manners and Customs," read before this Society on 28th June 1916 (Journal of the Society. Vol. X, p. 640).

The dolichocephalic or long-headed or the fine-nosed have, their cephalic (i.e. head) index not exceeding 70 per cent. The brachycephalic or the broad-headed have their cephalic index exceeding 80 per cent.

[2] *I.e.*, thin faced or fine-nosed.

[3] A. H. Keane's "Ethnology," (1896) p. 393.

[4] Journal of the Anthropological Institute, Vol. XLVII, p. 214.

[5] *Ibid.*, p. 215.

Palestine, but that this type is no new thing in Arabia, since men with skulls resembling the modern inhabitants of Midian and Sinai lived on the northern edge of the Arabian desert some 1800 years ago."[1] Coming to the Oman skull, which is brachycephalic, he says, that "although no other skulls from the south are available for comparison, the measurements of living Arabs from Southern Arabia . . . . indicate that brachycephals constitute more than half the population, so that the subject from whom this skull was derived was no chance wanderer."[2] Thus, it is seen, "that both long-headed and short-headed Arabs are found in Arabia."[3] As to "the distribution of each of these types", it is concluded, "that the northern Arabs are predominantly long-headed and have been so for the last 2000 years. . . . . The northern Semites were essentially long-headed, and the Arabs of Northern Arabia exhibited and still exhibit this characteristic."[4]

Before going further into the subject, Dr. Seligman describes the geographical divisions of Arabia. Some knowledge of the division is useful for our purpose. "The greater part of the interior of Arabia consists of immense lava tracts called *harrah*, and of high dune regions of wasted sandstone (*nafud* or *dahna*)".[5] A great part of this interior is well-nigh unpassable. The rest of the country, excluding this interior, which can be called the coastal country, may be divided into three main divisions, the northern, the southern and the central. The northern division extends to the edge of the Syrian desert. Though desert throughout, it has many oases and is inhabited by nomads to whose cattle it provides sufficient pasturage at certain seasons. The central division extends from a place further north of Medina to the south of Mecca. It includes the Hejaz, Nejd and El Hasa. Though mostly stony, and, therefore, sparsely occupied by nomads, it contains, besides the above holy cities, many great *wadys* of "fertile stretches of alluvial soil, where cultivation is

1 Journal of the Anthropological Institute, Vol. XLVII, p. 217.
2 *Ibid.*, p. 217. 3 *Ibid.*, p. 218. 4 *Ibid.* 5 *Ibid.*

possible, and which support a considerable settled population, large enough at Hail and El Riad to form small independent Emirates." [1]

"The southern division contains the highlands of Yemen and Asir in the west, which, with the Hadramut, including the almost unknown Sheher district (district east of, and inland from, Makalla), form a habitable zone round the great southern desert, continued to the east by Oman and Jebel Akhdar, north of which lies the practically unknown country behind the coastal area of the Persian Gulf. The Yemen and Asir highlands enjoy a temperate climate, due to their considerable elevation and their proximity to the sea. Their population consists largely of agriculturists whose terraced hills form one of the most characteristic features of the landscape." [2]

From the data before him, Dr. Seligman concludes, "that both the northern and southern divisions have their characteristic population; in the north dolichocephalic, in the south brachycephalic. No statement comparable with this can be made with regard to the central area. Culturally and historically this area is more closely related to the Beduin north than to the settled south, and there seems little reason to doubt that its ancient inhabitants were one with their northern neighbours." [3]

Now, the question is: "How is it that Southern Arabia has a predominantly brachycephalic population?" Dr. Seligman indicates the direction in which the answer must be sought. It is this: South Arabia was the great incense-producing country known from the earliest times. So, its incense trade brought it into contact with some brachycephalic populations. The incense trade had brought it into contact with Syria and with other eastern Mediterranean coast-lands. So, Arabia had played a great part in the civilizations of these sea-coast lands. The incense trade brought it also into contact with Africa, Persia and India. South Arabian inscriptions—both Minaean

[1] Journal of the Anthropological Institute, Vol. XLVII, p. 219.
[2] *Ibid.*, p. 219. [3] *Ibid.*, pp. 219-220.

and Sabaean, dating from 800 B. C., have been found, which show the relations of Arabia with some of the above countries. To the Minaean inscriptions belong texts, dating from the "periods of the kings of Ma'an whose capitals were in the South Arabian Jauf, in the neighbourhood of San'a and Ma'rib, as well as others from Qataban and the Hadramut. The Sabaean inscriptions begin in the period of the so-called priest-kings, some 700—500 B. C., and continue for about a thousand years."[1] These latter inscriptions, refer to a kingdom with Ma'rib as its capital. References in the Old Testament seem to identify this kingdom with the route which the incense-trade took. Jeremiah (believed to have lived in about 640 B. C., VI, 20), Ezekiel (about 580 B. C., XXVII, 22) and Isaiah (about 500 B. C., LX, 6) refer to this incense trade of Arabia.

Reverence to fire held a prominent place in the Zoroastrian ritual of ancient Persia. So, naturally, Persia must have imported a good deal of incense from Arabia, both *vid* Mesopotamia, over which it ruled, to a greater or less extent, during a long period of its history, and by the sea route.

The routes for Mesopotamian influence.

Thus, among the various countries that came into contact with South Arabia on account of its incense trade, Mesopotamia was one. It had great influence upon South Arabia. Some scholars point to Mesopotamian references to Yemen, and say, that inter-relations existed between the South Arabians and the people of Mesopotamian cultures from the times of the earliest Semitic dynasty. Dr. Seligman points to three routes for this Mesopotamian influence—(1) indirect, through Syria and Palestine and (2) direct through the desert track of Nafud or Dahna, which, in those early times, not being so much desiccated as now, was to a certain extent passable. As pointed out by Mr. Ellesworth Huntingdon in his "Pulse of Asia," there are

[1] Journal of the Anthropological Institute, Vol. XLVII, p. 220.

many large tracts of Asia which were not desiccated in early times as now. (3) Dr. Seligman suggests an alternative third route for influence. Instead of the influence proceeding from the north to the south, in this case it was directly on the south and then from the south to the north along the incense route. He gives two outstanding examples of the Mesopotamian influence on Southern Arabia of the latter kind.

The first example is that of the conquest of Yemen in South Arabia by Noshirwân Adal (Noshirwân the Just, Chosroes I of the Roman writers) who, after the conquest, appointed a Zoroastrian governor over Yemen. The last of this Zoroastrian governor's successors was Badhan, who, on the death of Noshirwân's grandson, Khusru Parviz (Chosroes II in 628 A. D.), adopted Islamism, thus ending the Zoroastrian sovereignty over the country. The second example was that of the easy march of the Arabs from Southern Arabia to Mesopotamia, to fight with the Zoroastrian Persians, when the great Sassanian Empire under the last monarch Yazdazard was overthrown.

Probability of some influence.

Dr. Seligman then refers to earlier Mesopotamian influence which is "inferential rather than direct." I will not enter further into the question of influence as treated by the author, but simply say, that some influence of this kind is very probable. In my paper on "The Persian Origin of the Kurds and the Tajiks"[1] before this Society, I quoted Dr. Luschan on the subject of the Anthropology of Persia. He said "Notwithstanding some recent researches, our knowledge of the Anthropology of Persia is rather scanty. . . . . .There are two large ethnical groups in Persia. . . . . .The old type seems to be preserved in the Parsi, the descendants of Persians who emigrated to India after the battle of Nahauband (Nehâvand A. D. 640), of much purer form than among any true Persians. . . . . .We know nothing of the physical characteristics of the

[1] Journal, Vol. IX, pp. 493—99. (*Vide* my Anthropological Papers, Part II, pp. 40—46).

Achæmenides who called themselves Aryans of Aryan stock, and who brought an Aryan language to Persia; it is possible that they were fair and dolichocephalic, like the ancestors of the modern Kurds, but they were certainly few in number and it would therefore be astonishing if their physical characteristics should have persisted among a large section of the actual Persians."[1] What one can infer from this is, that there were few dolichocephalic among the ancient Persians and many brachycephalic.

Recently, I wrote to Mr. B. A. Gupta (Alipore, Calcutta) who has recently taken various anthropometrical measurements of some Indian communities, and inquired: "Which part of India is long-headed and which short or flat or broad-headed? What were the ancient Hindus and Parsees?" In his reply dated 22nd May 1919, he says: "Persians are however known as broad-headed people. The conclusion forced on us is that the original Indians were long-headed people: that Persia, Afghanistan, Baluchistan, Makran coast, Arabia and Egypt sent out broad-headed people who settled in the Punjab and along the western coast, and influenced the breed of the locals, but got themselves mixed by local admixtures which though minimised by endogamous marriages could not be avoided altogether." What we gather from this reply also is, that the ancient Persians were mostly brachycephalic or broad-headed. If they, in the course of time, had an influence on the physical characters of some of the people of distant India, there is a greater probability of their influencing the physical characters of the Arabs who were nearer home. To show the probability of such influence, one must examine at some length, the relations that existed between the ancient Persians and the Arabs. This brings me to the subject proper of my paper.

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1 Journal, Vol. IX, p. 497.

III.

THE RELATIONS BETWEEN THE ANCIENT PERSIANS AND THE ANCIENT ARABS.

Writers on the History of the Arabs, like Prof. Perceval,[1] Prof. Huart[2] and Mr. Gifford Palgrave,[3] have referred briefly to events of such contacts in later historical times, but they have not referred fully to some earlier events. I propose to present here on the authority of old Parsee books and works of some later Mahomedan authors, especially Firdousi, a brief account of all the events that brought about, now and then, a contact between the ancient Arabs and the ancient Persians. I do not claim for the whole of it the authority of a history of the relations subsisting between them. A part of it belongs to, what one may, from one point of view, choose to call, a pre-historic period; but, whatever it may be, it presents a view—a traditional view it may be called—of a very early contact.

Three periods of the history of the Arabs.

The history of the Arabs may be divided into three periods—(1) the pre-historic period, (2) the pre-Mahomedan period, *i. e.* the period before the advent of the Prophet, and (3) the period after the Arab conquest of Persia. It is the second period with which I have to deal. But, before speaking on it, I will briefly refer here to the first period on the authority of the Arab historian Maçoudi.

IV.

(1)—THE PRE-HISTORIC PERIOD.

The Assyrians and the ancient Arabs.

According to M. Cl. Huart,[4] the ancient Arabs generally adhered to their country up to about 3000 B. C. Later on, a few went out with their camels, which were required for caravans,

[1] Essai Sur L'Histoire Des Arabes, avant l'Islamisme, pendant l'époque de Mahomet et jusqu' à la réduction de toutes les tribus sous la loi Musulmane, par A. P. Caussin de Perceval (1847).

[2] Histoire des Arabes, par Cl. Huart 1912.

[3] Article on Arabia in the Encyclopædia Britannica, Vol. II.

[4] *Histoire des Arabes*, par. Cl. Huart (1912). Tome I, p. 44.

and which, at times, were required by Assyrian kings for the marches of their armies through some barren lands. During the third millenium before Christ, they founded here and there in their country some cities. In the eighth century before Christ, there came to be founded in Southern Arabia a powerful dominion, that of the Minæans or the people of Mâin, whose inscriptions have been recently found after the excavations of a part of their country by M. J. Holévy. It was in this century that the Arabs came into contact with the Assyrians. At that time, there flourished, in the south of the Arabian peninsula, some kingdoms like those of the kings of Mâin, of Quaban and Hydramaut. Then, there was also the kingdom of the Minæans. It is believed that the Hebrews have derived their word "Levites," a name for a class of priests, from *lewi*, a word found as used in the inscription of these Minæans. Thus the Hebrew tribe of the Levites is believed to have its origin in an Arab tribe. It is about this time, that the Assyrians speak of the Arabs as Aribi in their inscriptions, wherein their war with Egypt is referred to. At this time, the Arabs of the north had two kingdoms—those of the Mousri and Meloubha. The former name seems to have suggested the name Miçr, for Egypt. In the time of the Assyrian king Tiglat-Pileser III (745-727 B.C.), an Arab Shaikh Idibiel ruled over this kingdom of Mousram.

The Arab historian, Maçoudi, says that some Arabs derive their genealogy from Kahtan, and others, especially the poets of the tribe of Nizar (نزار) considering themselves above the Kahtanides of Yemen, invoke their relationship with Persia.[1]

The Tâzike or Arabs according to the Pahlavi Bundehesh.

The Pahlavi Bundehesh[2] seems to support this view of the relationship of some Arabs to the Persians. This book presents an old Iranian view of the genesis or the creation of the world.

[1] Maçoudi, traduit par B. de Meynard et P. de Courteille, Tome II, p. 142.

[2] Chap. I. *Vide* my Gujarati translation of the "Bundehesh."

Man was not a spontaneous creation, but he came down from some hoary antiquity—from a primitive form of being or existence, from which there originated at first the vegetable and animal kingdoms. Heaven, water, earth, vegetation, animals and men—this was the order of creation, one after another. The very first primitive being or human form of existence was one Gayomarâ, who was sexless. His first progeny (Mashi and Mashyâni) had sexes combined in one body. From this pair, there came forth seven pairs, whose average age was 100 years. From these were descended 15 races.[1] In all, at first, there proceeded one by one, 25 species. From one Fravâk, a descendant of the primitive human being, Gayomard, there descended two persons, one Tâz and another Hoshang. The first, Tâz, was the progenitor of the Tâzis or the Arabs. The second was the progenitor of the Iranians, and, as he was called Peshdad, the line of rulers that descended from him came to be known as the Peshdâdians. Thus, we see from this very old Iranian tradition, that the Arabs and the Persians, the Semites and the Aryans, had, at first, as it were, a common stem in Western Asia.

Maçoudi on the origin of the Arabs.

We have, in Maçoudi's History[2] several chapters on the Arabs, and, among them, some specially on the Arabs of Yemen. He says that there is a difference of views on the subject of the etymology of the name of Yemen. Some say, that it was called Yemen, because it was situated on the right (يمن *yamn*) of Kaabah. Similarly Syria, being situated on the left (شمال *shimâl*) was called Shâm. Hajaz was so called, because it formed a kind of barrier (حاجز hâjiz) between Yemen and Syria. Irak is so called from *Irâq* (عراق), *i. e.*, "a double stich in the bottom of a leather bottle", because it received the waters

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[1] The Pahlavi Bundehesh, Chap. XV. For some detailed outline of the Iranian Genesis according to the "Bundeheuh," *vide* my paper on "The Antiquity of Man" before this Society (Journal, Vol. X, pp. 577-92); *vide* my Anthropological Papers, Part II, pp. 229 *et seq.*

[2] *Ibid.*, Chap. XLI *et seq.* Vol. III, p. 139.

of the Euphrates, the Tigris and other rivers.[1] According to others, Yemen signified a happy country from *yamn* (يمن), *i.e.* felicity, just as Shâm (Syria) signified "unfortunate, unhappy" from *shim*, (شوم) *i. e.* an ill-omen. Others say, that, when the languages were confused on the construction of the tower of Babel, some took the direction to the right (*yamn*) of the course of the sun, *i. e.* toward Yemen and others to the left (*shimâl*), *i.e.* towards Shâm (Syria).

Opinions differ also on the subject of the origin of the Arabs of Yemen. Maçoudi, after referring to some opinions, gives as reliable, the following descending line of ancestors:—Noah, Sâm, Arfakhshad, Qainân, Sâlim, Shâlikh, Á'bir, Qahtân. Âbir had three sons—Fâtigh, Qahtân and Melkân. They became the progenitors of several tribes. Kahtan's direct descendants were as follows:—Ya'rob, Yashjob, Abd Shams, otherwise known as Sabâ who gave his name to the Sabeans.[2]

Sabâ (سبا) is taken to be the first king of Yemen. As said above, his original name was Abd-Shams (عبد شمس), but, it is said, that, as he reduced to slavery those whom he took prisoners in war, he was called Sabâ (from Arabic *saba* سبا) which means "buying wine for the purpose of selling it." In slavery, there are good many buying and selling transactions. He (or rather his dynasty) reigned for 484 years. He had Himyar (حمير) as his successor who reigned for 50 years. He was the first to put on a golden crown (تاج الذهب) on his head as a king.[3] His brother Kahlân succeeding him ruled for 300 years. Then, there was a change in the direct line of kings. After several kings, we come to the name of Tobâ who is spoken of by Maçoudi as the first Tobâa (تبع الاول). He was succeeded by a woman named Belqis (بلقيس). Some time after, the throne came back to Tobâa's

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[1] Irâq-i-Azam, *i. e.* Persian Irak, is the country about Media, the country of Kurdistan and the surrounding districts. The Irâq-i-Arab is Babylonia, Chaldea, etc.

[2] *Ibid.* p. 144, Chap. XLII.

[3] Chap. XLIII, Vol. III, p. 150.

family. One of them invaded the countries of Khorasan, Tibet, China and Sijistan. One person of this line, Tobâa, son of Hasan Abou Karib, fought with adjoining tribes, and he would have destroyed Kaabah were it not for some Jewish priests (الحبار ا لیهود) who had domiciled there and who dissuaded him. On his return to Yemen, he adopted the Jewish religion which then began to spread and to replace idolatry there.

Firdousi on the early religion of the Arabs.

Firdousi, while speaking of the commencement of Fire-worship, says that the ancient Arabs worshipped a stone arch.[1] From this, it appears that just as Cross existed as a symbol before Christ, so an arch (*mehráb*) existed as an object of worship before Mahomed. The new element, which seems to have been added since the Prophet's time, was, that the arch should be in the direction of the Kâbah, in the direction of the West. According to Maçoudi,[2] at one time, the Zoroastrian Fire-worship had entered into Arabia and was about to spread a good deal and to be paramount. But Khaled, son of Sinân, son of Ghais (غیث), son of Âbs, suppressed it and even extinguished the sacred fire that was burning.[3]

V.

2. THE HISTORICAL PERIOD BEFORE THE PROPHET. THE PESHDÂDIANS.

Coming to the historical period, I will treat my subject in the order of the different great dynasties that ruled over ancient Persia—the Peshdâdians, the Kaiyânians, the Achæmenians, the Pârthians and the Sâssânians. Of these different dynasties, the first two also may, perhaps, be taken by some as belonging to the pre-historic period. But, as they have been treated as historic dynasties by several old writers, we take them as such.

1 Mohl. I, p. 36. 2 B. De Meynard I, 131, Chap. VI.

3 *Vide* below, pp. 743-44, the second reference in the Dinkard to king Pát-Khusrub of Yemen.

نیارا ہمی بود آئین و کیش ∴ پرستیدن ایزدی بود پیش

بدانگہ بدی آتش خوب رنگ ∴ چو مرتازیان است محراب سنگ

I will draw a good deal from the Shâh-nâmeh of the poet-historian Firdousi. In this matter, one must not be carried away with the idea, that, because Firdousi was a poet, all his accounts must be the result of some poetic imagination. Of course, we must expect some poetic flourishes of imagination in a poet, and especially in an oriental poet. But we must bear in mind what we now begin to learn about Homer and his poems. Homer's Illiad was at one time taken to be mostly the result of poetic imagination, but the recent excavations at Crete and at the site of old Troy have made us pause and say, that there have been historical facts at the bottom of the poet's work. Similarly, we have the authority of the Avesta, of several Pahlavi books, of writers earlier than Firdousi like Maçoudi and Tabari, and of some Armenian and other writers, to say that, in the matter of history, Firdousi had some historical materials to dwell upon, and that he did not rest upon his imagination as a poet.

Firdousi's reference to some very early relations with the Arabs.

Firdousi's very first reference to Arabia suggests, that the art of writing went to Persia from outside. King Tchmuras is spoken of as learning some languages at the hands of some Divs, by which word we must understand some extraordinary foreigners. They taught, among other languages, the art of writing the Tâzi (Arabic) language.[1] In the early part of the Shâh-nâmeh, Firdousi speaks of the Arabs as the Tâzis and of their language as the Tâzi language.

The Peshâddian dynasty had a long break—according to Firdousi, that of 1000 years—owing to the invasion and occupation of Persia by one Zohâk Tâzi, i. e. Zohâk, the Arab. He is the Azi Dahâka of the Avesta. He was a great tyrant. Old Parsee

The conquest of Persia by Zohak Tâzi.

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[1] (J. A. Vuller's Text, Tomus Primus, p. 22.)

نبشتن بخسرو بیاموختند ∴ دلشرا بدانش بر افروختند

نبشتن یکی نامه نزدیک سی ∴ چه رومی چه تازی و چه پارسی

books always speak disparagingly of three foreign conquerors. They are Zohâk the Arab, Afrâsiâb the Turânian, and Alexander (Alexander) the Greek who is spoken of as *gazashtê*, *i. e.* accursed. Zohâk is said to have overrun Persia from the side of Bawri or Babylon. A blacksmith, named Kâveh, raised the standard of revolt. He induced Faridun, a prince of the old Peshdâdian family, to lead an army against the foreign ruler. Faridun did so and drove away the Arab ruler from Persia. A particular national banner of ancient Irân, which, on the down-fall of the Sassanian Empire, fell into the hands of the Arab conquerors, was known, upto the last, as the Kâviâni banner, from the fact, that the above Kâveh had at first formed it from the apron, which he put on while working as a blacksmith. This revolt and this fight between Zohâk and Faridun are also referred to in the Avesta [1] and in Pahlavi works like the Dinkard [2] and the Bundehesh.[3]

Arabs as sailors from very early times.

We know, that Arabs have been held to be good sailors from very early times. In the trade of the West with the East, the Arabs had a great hand. We have a reference to the Arabs being sailors in Firdousi's account of the reign of Faredun. When Faridun crossed the Tigris, it were the Arab sailors whom he asked to supply boats to him and his army.[4]

We know, that long before the fall of Nineveh (B. C. 606) at the hands of the Confederacy in which the Medes had a hand, Arabia had a good trade with India. At the time of the fall, the trade was extremely prosperous. The Arabs passed on, the commodities brought from India and landed, at South Arabia, by a caravan route to the west and to the north. But,

[1] Âbân Yasht, 29-31 ; Gosh Yasht, 13-14 ; Râm Yasht, 19, etc.

[2] Dinkard, Book VIII, chap. XIII, 9 ; S.B.E., XXXVII, p. 28.

[3] XII, 31 ; XXIX, 9 : S. B. E. Vol. V, pp. 40 and 119.

[4] (Mohl, I, p. 96.)

چو آمد بنزدیک اروند رود ∴ فرستاد زیشان رود با نان درود
بدان تازیان گفت پیروز شاه ∴ کمرکشتی بر افگن بم اکنون براه

when Rome rose in power, her merchants started direct trade *vid* Red Sea. This saved the landing of commodities in South Arabia and the conveyance by caravans. The Romans arranged, that commodities may be landed at Arsinoe (Cleopatris, Suez) and at other ports of Egypt on the Red Sea. The trade being thus diverted, Yemen or South Arabia, fell in power and influence. Their old caravan route of trade had brought about the erection of several cities, canals, *bunds* and water-works. All these fell into ruin. So, in the beginning of the Christian era, the Arabs of Yemen left their country, and in search of their bread and butter went northward.[1] Some, *viz.* the Azdites, founded on the river Euphrates the cities of Hira and Anbar and ruled over Damascus. Others went to the mountain countries of Ajâ and Salmâ, to the towns of Najd and Al Hajâz. Later on, these Arabs, who were thus driven to emigrate to the north from the south, got divided, some going under the jurisdiction of the Sassanides and others under that of the Roman Emperors. These divisions quarrelled among themselves and asked their respective masters—the Iranians and the Romans—to fight for them. Among the several causes of the wars between the Romans and the Persians, one was this, *viz.* the fight for the rights of the Arabs who were under their respective suzerainties. These wars weakened both Rome and Persia, and, to a great extent, facilitated the later advent of the Arabs into their countries. They were an important cause of the downfall of the Sassanian and Roman Empires.

It appears from the Shâh-nâmeh, that among the articles of the Arab trade, the rubies (*yakût*) of Yemen were well known for their brilliance.[2]

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[1] *Vide* Warner's Shâh-nâmeh, Vol. I, Introduction, p. 11 *et seq.*

[2] The cheeks of Tehminâ, when she appeared before Rustam, are compared to these rubies. (Mohl II, p. 78).

دو رخ چو عقیق یمانی برنگ ∴ دهان چو دل عاشقان گشته تنگ

In one place, sparkling wine is compared to the rubies or cornelia of Yemen. *Ibid.* II, p. 296.

می اندر قدح چون عقیق یمن ∴ پیش اندرون لاله و نسترن

Faredun's relationship with the King of Yemen in Arabia.

The next reference is important, as it shows some relationship between a ruling dynasty of Persia and a king of Yemen in Arabia. The Persian king referred to is the above mentioned Faredun, the Thraêtaona of the Avesta, the fifth monarch of the Peshdâdian dynasty, the very first dynasty mentioned by Firdousi as a historic dynasty. Faredun's three sons were married with three Arab princesses. Firdousi's account of this marriage is as follows:—Faredun sent a courtier named Jandel to travel and find out three girls for his three sons. He found in the dominions under the suzerainty of the king of Iran no king who can be worthy of the honour of being related in marriage to Faredun and who had three marriageable daughters. He then went to Yemen and found that the king thereof, named Sarv, had three marriageable daughters worthy of the sons of Faredun. He proposed the match and it was accepted, though with some hesitation, the first condition being, that Faredun should first send his three sons to the court of the Arab king of Yemen. Jandel carried the message to Faredun who consented and sent his sons to the royal court of Yemen. He told his sons that the king of Yemen would test their intelligence and so they should be on a sharp look-out. He informed them, that the three daughters were equal in stature, and so, they must keep a proper watch as to which is the eldest and which the youngest. He added that when the girls would approach them, the youngest would walk first, then the second, and then the eldest, and that the eldest will sit by the side of the youngest prince and the youngest by the side of the eldest. The sons were thus asked not to be taken in. When they went to Yemen, the above trick which Faredun expected, was played, but the sons saw through it and each made the choice according to seniority of age. The king then tried some means to see how they overcame the effects of it. He produced by some artifice extraordinary cold at the place where they slept, but by the favour of God they were saved from its effects. The result of all these trials was, that the Arab king was pleased with them and accepted them as princes

worthy to be the consorts of his three daughters. The princes married and returned to Iran. Faredun, before receiving them into the royal palace, wished to try their bravery. He assumed the form of a large serpent and first went before the eldest son (Selam) who got frightened and ran away from him. The same was the case with the second prince (Tur) who, though he first showed some courage, gave way and ran. But the youngest (Erach) stood fast. Faredun thereupon saw that the youngest was the bravest and wisest. Thereafter, he divided his dominions and in that division, gave to Erach, the youngest, Iran proper, which was the best of all his countries. He gave to Selam, the country of Roum and Khâvar (the West), and to Tur, the country of Turkistan. According to some manuscripts of the Shah-nameh, in the division which Faredun made of the dominions over which he had suzerainty, Arabia was associated with Iran and was allotted to his third son Erach.[1]

Pahlavi books which support Firdousi.

We have references to this episode of relationship in several Pahlavi books much anterior to that of Firdousi. They are the following :—

(1) The Pahlavi Vendidâd, (2) The Dinkard, (3) The Shatroihâ-i-Airân, and (4) The Mâdigân-i-Binâ-i-Farvardin Yûm Khordâd.

1. The Pahlavi Vendidad.

In the Pahlavi Vendidad (Chap. XX),[2] Zarathushtra asks Ahura Mazda as to who was the first man, who, besides himself being one who took care of his body, and who, besides being wise, happy, fortunate, glorious, strong and just withal, was also one (a physician), who, taking care of the bodies of others, kept back or drove away sickness and death, who preserved bones and kept them in their proper condition and who kept

1 Warner's Shah-nameh, I, p. 189.

2 Spiegal's Text, p. 221 ; Dastur Hoshang's Text, p. 644 ; Dastur Jamaspji's Gujarati Text, p. 136, Translation, p. 174.

back the heart of fever from mankind? The reply of Ahura Mazda was, that such a good, wise and fortunate person was one Thrita. A number of complaints are mentioned from which he cured mankind. This Thrita is elsewhere identified with Thraêtaona, the Faredun of the Shâh-nâmeh. Some of the disease-driving amulets of the later Pazend times, contain, for this reason, the name of Faredun. Now, in the midst of the above question in the Avesta Vendidad, the Pahlavi translator and commentator, to illustrate what is meant by the qualifications of "baharhum-andân," the Pahlavi rendering of Yâtumatâm, adds that he must be as wealthy or as powerful as one Pât-srub (tobânikân chegun Pât-srub).[1] According to the Vendidad then this Pât-srub was, as Darmesteter says the Crœsus of his time (Études Iraniennes, II., p. 216.)

This Pât-sarûb of the Pahlavi Vendidad is the Sarv of Firdousi, the first word Pât being dropped. We will see from what follows that the full name seems to be Pat-khusrob. Then, the intermediate &hu was dropped, and then, the first part Pât also was dropped. So the Pahlavi names, Pat-khusrob and Pât-srub are the same as Sarb or Sarv of Firdousi.

2. The Dinkard.

There are two references in the Pahlavi Dinkard to the above event.[2] (a) In the eighth book of the Dinkard, in the account of the contents of the lost books of the Avesta, we find the contents of the Chitrudâd, which, if we followed the order of the number of the words of the Ahunaver prayer-formula, was the 12th book, and if we followed the order of the Revayets, was the 14th. There, it is

1 Here, the Pahlavi rendering of Yatumatâm is very suggestive. Avesta yâtu is Pers. jadu (جادو), i. e., magic. The Pahlavi rendering suggests that it is the powerful (tobânikân) who are, as it were, considered to be magicians. As the proverb says, "Knowledge is Power." A man may merely use his power—physical, mental or spiritual—and that may be an ordinary thing with him, but with the less fortunate, the ignorant, the illiterate, it may be something extraordinary, supernatural, magical.

2 S. B. E., XXXVII, Book VIII, Chap. XIII, 9; Dastur Darab's Dinkard, Vol. XV, Chap. XII, 9.

said, that the lost Avesta book contained an account of the ancient kings. The kings are mentioned here with short references to them and to their accounts. Among these, there is the mention of Faredun, and it is said, that the lost book contained an account of the division of the dominions of Khaniraç by Faredun among his three sons and of the marriage (patvastan) of these three sons with the daughters of Pât-srub, the king of the Tâziks and a relative (by descent) of Tâz. The king Pât-srub of the above book of the Dinkard is the king Sarv of Firdousi.

(*b*) This Arab king Pât-srub or Sarv is referred to in another part of the Dinkard[1]. We read there of the Iranian glory or splendour[2] passing from one worthy of Irân to another. It began, or came into existence, with Gayômard, who may either be taken as the prototype of the human race or as the first ruler of Iran. It then passed to his progeny the Mashya and Mashyâni, then to Sâmak (Siyâmak of Firdousi), then to Vâêgered and Hoshang, then to Takhmurupa (Tehmurasp), then to Yima Khshaêta (Jamshed), then to Faredun and to his son Erach in the life-time of his father, and then to several other worthies. It then came to one Pât-khosroh (𐭯𐭠𐭲𐭪𐭮𐭮𐭥𐭫), the son of Airyêfshva, son of Tâz, the king of the Tâziks (Arabs). This Pat-khosrob got this Iranian glory on account of his mindfulness[3] or friendship[4] (𐭠𐭧𐭩𐭭𐭲𐭩𐭪) for Ashavahishta (Ardibehesht) Ameshâspand, *i. e.*, for his reverence to fire, similar to that paid by the early Mazdayaçnañs, the pre-Zoroastrians.

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[1] Bk. VII, Chap. I, 34, S. B. E., Vol. XLVII, p. 12. Dastur Darab's Dinkard, Vol. XIII, Text, p. 13, Introductory Chapter.

[2] Pahl. vakhsh. Av. Hvareno or Khareno (Zamyâd Yasht. Yt. XIX).

[3] If you read the word with Dr. West, as *aydîgih*.

[4] If you read it with Dastur Darab as *ashîgih*, I would like to take it as a form of *yashîgih*, *i. e.*, worship, invocation. What is intended to be said is, that for his worship of, or reverence for, Fire, on which Ashavahista presided, he got the glory.

It is further stated here, that this Tâzik or Arab was molested by some of his tribesmen for his inclination towards fire-worship as against the ancient fish-worship of his tribe.[1] He cast away the custom of fish-worship *mâhi-kalp*, *lit.* fish-body into the adjoining river (rud) and came over to the practice of Zoroastrian worship (val yazashna-i-Zartuhasht mat).[2] Thus, we see, that some Arabs had from very early times, taken up the old Mazdean form of worship and held fire in reverence.

That this Pat-khosrob is the same as the Pât-srub of the above first passage of the Dinkard appears from the language. In the 7th book, he is spoken of as the son of Airyêfshva, the son of Tâz, the king of the Tâziks (Arabs). (Pat-khosrob-i Airyêfshava-i-Taz-i-Tazikân malaka). In the 8th book, he is spoken of as Pât-Sarûb, the king of the Tâziks and the relative (in descent) of Tâz (Pât-sarub-i Tazikan malaka va Tâz patvand). From the Pahlavi Bundehesh (Chap. XXXI, 6) we know of one Tâz, whose son was Virafshang. This Virafshang, the son of the Tâz of the Bundehesh, is the above Airyêfshava, the son of the Tâz of the Dinkard. Dr. West finds some chronological difficulty in the identification. He says: "How his daughters could have been married to the three sons of Faredun, as said in the Chitradâd Nask is a chronological difficulty." But, I think, the difficulty should vanish, if we take it, that, as was the case of the ancestors of king Faredun, who, according to the Bundehesh, had a long line of eight kings, all known as the Aspiyâns (Âthwayâns, Abtins), with their personal names added to patronymic names, so, here also, the Pat-khosrûb may be a patronymic name, and the Pat-khosrûb whose three daughters

1 *Vide* above, p. 736 the statement of Maçoudi. This confirms what is said by him, that Fire-worship once prevailed in Arabia.

2 As the time of Patkhusro was far anterior to that of Zoroaster, one may very properly take the reference to Zoroaster as an anachronism. But the writer seems to mean that he took to the Iranian way of paying reverence to fire which was prevalent among the Mazdayaçnâns or Pre-Zoroastrians—the way which led to the final reform of Zoroaster. According to Firdousi, it was Hoshang, the founder of the Peshdâdian dynasty of Persia, who had first introduced Fire-worship among the Iranians.

married the three sons of Faredun, may be a descendant of a first Pât-khosrub, the son of Airyefshava, the Virafshanga of the Bundeheeh, the son of Tâz.

3. Shatroiha-i Airân.

The Pahlavi treatise of Shatroiha-i Airân (*i. e.*, the Cities of Irân), written in about the ninth century A. D., shows some closer relationship between the Arabs and the Persians. It enumerates the cities of the vast country known to the ancients as Irân and gives us the names of the kings, heroes and others who founded them. In it, the writer speaks of twenty-four cities as belonging to the land of Shâm (Syria), Yemen (Arabia Felix), Frica (Africa), Kufhâ (Cufa), Makhâ (Mecca) and Madinak (Medinha). He then adds that some of them were ruled over by Malikân Malikâ, *i. e.*, the Shâhânshâh or the Emperor of Persia, and some by Kaisar, *i.e.*, the Roman Emperor (aêtô malikân malikâ aêtô Kaisar).[1] This passage shows that Arabia, or at least a part of it, was under the sway of the Persian Empire and so had come under the direct influence of Persia. We read in the book as follows of a place called Simlân and of a desert (dasht) called the Dasht-i Tâzik, *i. e.*, the Desert of Arabia: "Faredun of Âbtin founded the city of Simlân,.....and brought the land of Simlân back into the possession of Irân-Shatra (Iranian Dominions) and he gave Dasht-i Tazik with possession and property to Bât-Khosrû, the king of the Arabs, for forming relation with himself."[2] What we learn from this passage is this: Faredun, the Persian King, had conquered Simlân, a part of Arabia. He had also conquered therewith the desert country of the Dasht-i. Tâzik, *i. e.*, the Arabian Desert. Perhaps, this latter place is the desert known and marked in the modern maps as "the Desert of Arabia." Faredun conquered it and presented it to Bât-Khosru or Pât-srub or Srub as a marriage gift or present on the occasion of the marriage of his three sons with the three daughters of the latter.

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[1] *Vide* my translation of the Aiyâdgar-i Zarirân, Shatroihâ-i Airân va Afdiyava Sahigiya-i Sistân, pp. 87-89

[2] *Vide Ibid.*, pp. 108-11.

In the Madigân-i Binâ-i Farvardin Yûm-i Khurdâd, we read :

4. Mâdigân-i Binâ-i Farvardin Yum-i Khordad.

" In the month Farvardin and day Khordad, Faredun made the division of the world (i. e., his dominions). He gave Arum (i. e., Asia Minor, the country latterly comprised under the later Roman Empire of the East) to Salam, Turkastân to Tuch (Tur) and the country of Iran to Erach. And he chose the three daughters of Bokht-Khosro, the king of the Arabs (Taziks), and gave them as wives to his sons. Salm and Tuj went to (the way of) disobeying their father and killed Eraj who was their own brother."[1] The day Khordad and the month Farvardin, i. e., the 6th day of the first month is known as the Khordâd Sâl. It is considered to be a very great and auspicious day and is even now observed by the Parsees as a great holiday. The Pahlavi treatise enumerates the great events which took place in old Irân on that auspicious day. In that enumeration, it includes the event of the marriage of the three sons of the Persian king with the three daughters of the Arab king of Yemen as having occurred on the Khordâd Sâl day.

The signification of the word Tâzik.

In the above Pahlavi passages, the word used for the Arabs is Tâjik or Tâzik. That word requires some explanation. The Arabs were called Tâziks by the Pahlavi writers, because, as said above, they were believed to have come down from one Tâz, who was the fourth in descent from Gayômard, the primitive man or the primitive king. Now, it appears, that latterly, it were not all the Arabs that were known as Tâziks, but only those early Arabs or their descendants who followed the same belief as that of the Mazdayaçnâns in earlier times and of the Zoroastrians in later times. We saw in one of the above passages of the Dinkard, that at first, they had different forms of worship, one of which was like that of the ancient

1 For the text, vide The Pahlavi Texts of Dastur Jamaspji, p. 103. Vide the paper of Dastur Kaikhosru Jamaspji in the K. R. Cama Memorial Volume, edited by me, pp. 124-25.

Egyptian animal-worship, in which fish played a prominent part. Latterly, one or two tribes, headed by the above king Pât-khosrub or Khosrub or Surb, took to the form of the worship of the ancient Iranians, the Mazdayaçnâns and became fire-worshippers. Hence, it was, that there arose some hostility between those tribes and some other tribes who followed the old way. It is these Arabs who were associated with the Mazdayaçnân Irânians that were specially known as Tâziks. The Tâziks, who now-a-days form a special group, one of the two principal ethnical groups of Persia, are the descendants of these persianized or zoroastrianized Arabs. Dr. Luschen speaks of them as "the descendants of the old Persians." Dr. Bellew says, that in Afghanistan, even now, the Tâziks are known as the Parsiwan. This very name points to their relationship with the ancient Persians. Dr. Bellew thus speaks of the Tâziks at some length :—"They are the representatives of the ancient Persian inhabitants of the country, as the Afghans are of its ancient Indian inhabitants. It would appear that as the Afghans (whose true home and seat are in the Kandahar and Arghandâb valleys) mixed and intermarried with the Indian people whom they conquered, and gave their name to the mixed race, so the Arabs, who did the same with the Persian people whom they conquered, left their name as the national designation of their mixed posterity,—that is the name by which they were called by the Persians.....The term Tajik, it is said, is derived from the ancient Persian name for the Arab. The ancient Persian writers distinguishing their hereditary enemies on the north and south respectively by the terms Turk and Tâz or Tâj. And hence it is that the term Tâz applied to the Arab only in Persia : and everything connected with him or proceeding from him, was called by the Persians Tâzi or Tâzik, which are the same as Tâji or Tâjik. In course of time, it seems these terms became restricted to designate things of Arab origin in Persia in contradistinction to the pure and native article. Thus an Arab settling in the country, and not intermarrying with its people, retained his proper

national title through successive generations. But the Arab intermarrying with the people of the country lost his proper nationality, and in the succeeding generations, was called Tâjik by the Persians. An imported Arab horse or dog, etc., was not called Tazi but Arabi. Their offspring, however, from a Persian mare or bitch, received the name of Tazi, and were no longer called Arabi". [1]

We saw above, that some Tâziks or Arabs, following the lead of Pât-Khôerab, followed the Mazdayaçnân religion. In one of the later Parsi prayers (the Nirang-i Sarosh Yasht), among the Zoroastrian people, on whom blessings are invoked, the Taziks also are included, but they are specially spoken of there as Taziân-i basta-kustiân, *i. e.*, the Tazis who put on the Zoroastrian sacred thread. Their association even in a Zoroastrian prayer shows, that some of the Arabs had come into much closer contact with the ancient Persians. So, there is no wonder if their physical characteristics were thereby influenced to some extent.

Minocheher and the Arabs.

According to the Arab historian Tabari, Yemen was at one time under the sovereignty of Minocheher, a descendant of Faridun, whom he makes a contemporary of Moses. He says :—" There were some kings of Persia to whom the Arabs were under submission and who had, under their obedience, the kings of Syria and those of Yemen.....But never had the Arabs and the inhabitants of the Magreb (*i. e.*, the West or Africa) entirely submitted to any of the kings of Persia except to Minocheher." [2] There ruled in Yemen during Minocheher's time, a famous king, named Raîseh [3] or Arâish (آرائش), [4] who

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[1] The Races of Afghanistan, being a brief account of the principal nations inhabiting that country (1880), by Surgeon-Major H. W. Bellew, pp. 109-10.

[2] I have translated from Tabari, par Zotenberg, Vol. I, p. 275.

[3] *Ibid.*, p. 289. [4] Naval Kishore's Text, p. 119, l. 7.

had gone even to Hindustan. He fought there and brought riches to Yemen. He had also entered into Mesopotamia and had gone up to Azarbaizân which was then under the hand of the Turcs. He took the country from them. Tabari says that, when there, this king of Yemen inscribed there on a large rock his and his father's name.[1] According to another Persian text of Tabari, the inscription took also a note of his doings there.[2] Even this king, who had conquered far and wide, had submitted to Minocheher.

VII.

THE KAYÂNIANS.

King Kâus and the Arabs.

It appears from the Shâh-nâmeh, that the Arabs of Yemen were under the rule of the Iranians in the time of King Kâus. They rose in rebellion but were suppressed.[3] Kâus was at the time in Nimrouz (Seistân). He heard, that even the people of Misr (Egypt) and Berber[4] had revolted. He left Seistân and went to Mekran

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[1] Tabari par Zotenberg, I, p. 289.

[2] Naval Kesbore's Text, p. 119, l. 11.

در سنگی بزرگ نام خود و آمدن و بازگشتن و مقدار سپاه و ظفر یا
گه اورا بوده کنده و بر آن سنگ نوشت تا امروز همی خوانند و
بزرگی او میدانند

i. e. he cut into and inscribed on a large stone his own name and (an account of) his coming and returning and of the strength of his army and of the victories that he had gained, so that people even now read and know his greatness.

[3] چو شد کار گیتی بدین راستی ∴ پدید آمد از تازیان کاستی
(Mohl II, p. 6).

[4] This Berber is, as said by Darmesteter, the Berbera on the Somali coast opposite Aden. (*Vide* his article on "Expéditions de Kai Kaoç, dans le Hamâvarân et le Berbaristan" in his "Études Iraniennes" Tome II, pp. 221-24). This Berber is the Barbarica regio of Pliny, the Pun of the Egyptian hieroglyphics and the Putiya of the Inscription of Darius at Naksh-i Rustam (Tolman's Pers. Inscriptions p. 79) (*Vide* Études Iraniennes II, p. 223).

(on the south of Baluchistan), got a fleet of ships prepared and led his army by sea.[1] The Arabs who rose against him were principally the Arabs of Hamâvarân. The Hamâvarân of Firdousi is the Himyâr of the Arabs which is another name of Yemen. Of the three above powers that rose against him, the Arabs of Hamâvarân at first yielded, and, according to one of the terms of peace, Kâus married Soudâbeh, a daughter of the Arab king. The Arab king had yielded under compulsion, and therefore he neither liked the peace nor the marriage. So, one day, calling Kâus to a feast, he treacherously imprisoned him and a number of his generals and officers. The Iranian army thus losing their king and commanders, re-embarked on their ships and barges (کشتی و زورق) and returned to Iran.

News of the defeat of Kâus reached Rustam at Seistân and he led an army against the Arabs. Even some Indians formed a part of his army. Rustam was at first afraid, lest the Arab king may, in revenge for the invasion, kill king Kâus in prison. But, in reply to a secret message, Kâus sent him a word of encouragement, saying "Do not care for me; the world has not been created for me."[2] Then Rustam gave battle to the armies of all the abovenamed three kings. The Berber army was the first to be defeated. The king of Hamâvarân asked for peace, which was granted on condition that Kâus may be released at once.

The Turks or Turkomans of Afrasiâb and the Arabs.

It seems, that at the time, when the Persians were fighting with the Arabs of Hamâvarân, there were other Arabs in the adjoining regions who were still under the suzerainty of Persia. When Afrasiâb, the ruler of Turkestân, heard, that the Persians under Kâus were occupied with the Arabs of Hamâvarân or Yemen, and that the Persian king

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1 بي انداز٥ کشتي وزورق بساخت ∴ بر آشفت وبر آب لشکربتاخت
(*Ibid*, p. 8.)

2 بدين داد پاسخ که ميندیش ازين ∴ نه گسترد٥ از بهرمن شد زمين
Shl. II p. 28.

himself had been imprisoned, he invaded and overran the country of those Arabs who owed allegiance to Persia and invaded the country of Persia itself.[1] He first attacked the Arabs who rose against him out of allegiance to their Persian masters and who stood loyally by their side though the Persians were fighting as enemies against their confréres, the Arabs of Yemen. He then invaded India.

Rustam, after defeating the abovementioned three kings of the triple alliance—Egypt, Barbary and Hamâvarân or Yemen—turned his attention to Afrâsiâb. The Arabs, whom Afrâsiâb had attacked and defeated, now wrote to Kâus, offering their help to Rustam in his war against Afrâsiâb. They wrote, that when Afrâsiâb invaded the territories of the Shâh of Persia, they stood up to defend them, but were defeated, but now, when the Shâh wanted to avenge the misdeed of Afrâsiâb, they were ready to help and fight.[2]

Maçoudi and Tabari also refer to the invasion of Hamâvarân or Yemen by Kâus. According to Maçoudi, the Arab king's name was Shamr son of Yara'sh (شمر بن يرعش Text of Barbier de Meynard, Vol II, p. 119). He speaks of Queen Soudabeh as Sâada (سعدى).

Tabri says, that at the time of this invasion, Dsoul-Adsar, son of Abraha, was ruling at Yemen. The king, though suffering from paralysis, himself went to war, to defend his country. He headed an army of the Himyarites, the Qahtanides and other Arabs, and defeating Kâus, took him

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1

بز آشفت افراسیاب آن زمان ∴ بر آویخت با لشکر تازیان
بجنگ اندرون بود لشکر سر ماه ∴ بدادند سر را ز بهر کلاه
شکست آمد از ترک بر تازیان ∴ زجستن فزونی بر آمد زیان

2

کم ما شاهرا سر بسر چاکریم ∴ جهان جز بفرمان او نسپریم
بهی تخت تو خواست افراسیاب ∴ چنین به مبیناد هرگز بخواب
بهم تاصداران شمشیر زن ∴ برین کینگاه بر شدیم انجمن

Mohl. II, 34).

prisoner. Later on, Rustam brought an army from Seistân, defeated the king of Yemen and released Kâus.[1]

The Arabs in the reign of Kai Khosru.

It appears that some Arab tribes continued under the suzerainty of the Persians when Kai Khosru succeeded King Kâus. When Kai Khosru carried on war with Afrâsiâb to avenge the death of his father at Afrâsiâb's hand, he collected armies from different parts of his territories, and among them, from India, Asia Minor and the country of the Arabs.[2] In the account for the preparations for the second war with Afrâsiâb, wherein Pirân died in the early encounters, we find Sahah, the king of Yemen, fighting for Kai Khosru.[3]

The Arabs in the Time of Gushtâsp.

The later rulers of Yemen have been called Tobba, (طبع) as they all traced their descent from one Tobba who had the surname of Dsoul Adsar.[4] Though they are spoken of specially as rulers over Yemen, their rule extended much to the north upto the frontiers of Mesopotamia. Tobba is said to have carried an expedition against China. He first went to Cábul and stayed at the northern frontiers of Hindustân. Then, he went to China *viâ* Turkestan and the frontiers of Tibet. On his way to China he left an army of 12,000 Arabs in Tibet, so that, in case he was defeated, they may protect his rear. He won a victory over the Chinese and on his way back, did not return by the same route. So, his 12,000 troops remained in Tibet, and, at present, there are many Tbetans who have descended from the Arabs. This Arab king lived in the time of Gushtâsp.

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[1] Tabari par Zotenberg, I, p. 465. Naval Kesbore's Text (p. 102) does not give the name of the king of Yemen.

[2] بفرمود کز روم و از ہندوان .. سواران جنگی یلان و گوان
دلیران گردنکش از تازیان .. بسیچیدۂ جنگ شیر ژیان
(Mohl III, p. 420).

[3] چو صحباح فرزانہ شاہ یمن .. دگر شیر دل ایرچ پیل تن
(Mohl IV, p. 16).

[4] Tabari par Zotenberg, I, p. 505. Naval Kesbore's Text (p. 211 l. 12) gives the surname as Zou'l Minar (ذوالمنار)

whose grandson Bahman is said to have founded Hirat. The place was so called, because, once invading Irâq in the time of Gushtâsp *viâ* Koufah, he came to the place, where the desert stopped his advance. The name means a stoppage. Tabari says that Tobba's expedition to China was the result of a false exaggeration of the beauty, etc., of China, by one of India's untrustworthy ambassadors. At that time, thee prevailed, according to Tabari, friendly relations between the king of Yemen and the king of India, who once sent to Yemen a special embassy with presents. The king of Yemen was delighted with the rich presents from India, and inquired, if all of them were the products of the country. The Indian ambassador, fearing lest the truthful answer in the affirmative may tempt the Arab king to India, put him on the wrong track and said that some of them come from China which was a very beautiful country.

The above account of Tabari shows that the Arabs of Yemen had come into some contact, however short, with various people—the Persians, the Indians and the Chinese. Again, Tabari's account of the permanent stay of about 12,000 Arabs in Tibet, suggests to students of Ethnology and Ethnography some thoughts as to the various ways in which populations are affected by passing armies. For example, the origins of some tribes of Afghanistan are traced to the armies of Alexander the Great and of the Persian monarch who preceded him.

VIII

THE ACHÆMENIAN PERIOD.

Darius the Great's trilingual inscriptions, presenting a reflex of the ethnical view.

Coming to the Achæmenian times, we find that Darius Hystaspes, the Great Achæmenian Emperor, had his cuneiform inscriptions in three different languages—the Persian, Babylonian and Scythian. As said by Mr. Warner, his idea of using these three languages was, as it

were, a reflex of the ethnical view about the people over whom he ruled and by whom he was surrounded. His Persia was the extensive expanse of the country, occupied at one time or another, by the Persians proper, the Babylonians and the Scythians. These three people represented the three great races,—the Aryans, the Semites and the Turanians. So, Darius, in inscribing his work on the rocks, in three different languages spoken by the three great races, "followed a true philological instinct"[1] and had, as it were, an ethnical view. His own Aryan race, very properly spoken of also as the Indo-European race, at one time spoke a common language in the remote past. It then divided, one offshoot spreading in Europe and the other in Asia.

Arabia in Darius's inscription.

We know from Darius's Behistun Inscription,[2] that Arabia, spoken of as Arabaya, formed a part of his dominions. From the words *tyaiy dara yaḥya* (*i.e.* which are by the sea), used in the inscription, after the names of Arabia and Egypt (Mudraya, later Misr), we find, that the conquest of Arabia by Darius was from the direction of the sea and not from the land. We will see later on, that in the Sassanian times also, the conquest of king Noshirwân was by the sea route. We thus see, that ancient Persia, the Airyana-vaeja of the Avesta, after the separation of its people from the Aryas of the Aryavrut, was not only surrounded by Semetic and Turanian races, but also contained people of these races. Of these two, the Semetic people mostly lived on its west, in countries like Arabia and Babylonia, and the Turanian on the north. Thus, Persia had come into contact from very ancient times with the Arabs, not only in their own country of Arabia, but also in Mesopotamia and the adjoining countries ruled over by Persia. But, as seen above, old Parsee books and Firdousi, Maçoudi, and Tabari have taken us to times even earlier than that of Darius the Great.

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[1] The Shâhnâmeh, Vol. I, Introduction.

[2] I. S. Tolman's Guide to the Old Persian Inscriptions, pp. 55 and 114.

In the time of Dârâb, the father of Dârâ, the Arabs under Shâib who was descended from Katib, declared war against Persia.[1] Dârâb opposed them, and in a battle, which lasted for four days, the Arabs were defeated and their chief Shâib was killed.[2]

Darab and the Arabs.

Firdousi says, that when Alexander the Great, after defeating Persia, marched towards India the help of whose king Dârâ had sought, and fought with Four (Porus), he had the Arabs of Syria, Hedjaz and Yemen serving in his army.[3]

Alexander the Great and the Arabs.

IX.

THE PARTHIANS.

Coming to the times of the Parthians, we learn from Maçoudi,[4] that during the times of the Muluk-ut-tawâif (ملوک الطوایف) of Persia, *i.e.* during the periods of the Parthian rule of Persia, when the country was divided into petty kingdoms, Arabia was under Persian sway. The kings of Hirah (حیرة) at the time were of the family of Jozimeh (جذیمہ). This Persian rule over Arabia continued in the time of Ardeshir Babegân and Shâpur. During the Parthian period, the Arabs occasionally invaded the Persian territories of Irâq. One of such invasions was in the time of Jauzar bin Sabour (جوذر بن سابور). This Jauzar is the same as the Parthian ruler Godarz (گودرز). According to Perceval, they took (advantages of the internal quarrels of the Parthian kings and invaded Irâq under their prince Khaufar. They were[5] helped by the Armeens. At times, the Arab princes of Heirah

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[1] چنان بود کہ از تازیان صد ہزار ∴ نبردہ سواران نیزہ گذار
برفتند و سالار ایشان شعیب ∴ یکی نامدار از نژاد قدیب
Mohl. V, p. 50.

[2] چہارم عرب روی برگاشتند ∴ بشب دست پیکار بگذاشتند
شعیب اندر آن زرمگاہ کشتہ شد ∴ عرب را ہمہ روز بر گشتہ شد

[3] Mohl. Small Ed. V., p. 118.

[4] Maçoudi par Barbier de Meynard, Vol. III, p. 151.

[5] Essai sur l' Histoire des Arabes, Vol. II p. 8.

fought under Parthian banners against the Emperors of Rome.[1] According to Tabari (II, 2), they were long in possession of Yemâma in central Arabia.

X.

THE SASSANIANS.

Shapur Ardeshir and the City of Hairat according to the Pahlavi Shatroiha-i-Airan.

A good deal of the history of the relations between the ancient Persians and the Arabs in the Sassanian times has been woven, as it were, round the name of the Arab city Hiirat spoken of as Hairat (هـ ل ع) in the Pahlavi Shatroihâ-i-Airân. There we read: "Shapuhar of Ardashir founded the city of Hairat. He appointed Mitrozâd who was the lord-marcher of Hairat (to rule) over the district of the Tâziks."[2] This Hairat of the Pahlavi book is the Hirat (حيرة) of Aboulfeda.[3] According to Ouseley, "Heirah enjoys a pure air and is one farsang distant from Cufa."[4] As said by Kinneir, its foundation has been attributed to Alexander the Great, from whose name it was for some time known as Alexandria—one of the many Alexandrias he had founded. Then "it became the residence of a dynasty of Arabian princes, who fought under the Parthian banners against the Emperors of Rome. It is also known in history under the general appellation of Almondari after the name of Almondar (the Almondarus of Procopius) distinguished in the wars of Noshirwân and Justinian."[5] According to Perceval,[6] its foundation, has

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1 Kinneir's Persian Empire, p. 282.

2 Shatrôistân-i Hairat Shapuhar i Artashirân kard avash Mitrôzâd i Hairat marzpân var-i Tazikî baeâ gumârd.
(*Vide* my Aiyâdgar-i-zaristân. Shatroiha-i-Airan, p. 75).

3 Text of Reinaud et Slane, p. 299.

4 Ousley's Oriental Geography, p. 66.

5 Kinneir's Persian Empires, p. 282.

6 Essai sur l' Histoire des Arabes, par A. P. Caussin de Perceval, Vol. II, pp 1-8.

been attributed by some to Nebuchadnazzar, who founded it with his Arab war-prisoners. According to Maçoudi,[1] Tobáa Abu Karib, who invaded the country of Iraq during the reign of the Parthian king Jauzar bin Sabour (Gudrez گودرز), added to the Arab population of the city, as he had made it the head-quarter of the wounded and the sick of his army. From all the above accounts, we see that the foundation of this great Arab centre has been attributed to various great men of the past, and that, latterly, it was Shapour of Ardeshir who re-founded it or made it more prosperous. The above Pahlavi book says, that Shapour appointed one Mitrozâd as its governor. I think, that this name Mitrozâd is the older form of Maharak (Naush) Zâd (مهرک نوش زاد) of the Shâh-nâmeh, whose daughter, Shapour, the son of Ardeshir (Ardeshir Babigân), had married.

Shapur II (A.D. 309-379) and the Arabs.

Shapur II, the grandson of Hormazd, the son of Narsi, was a posthumous child of his father. On the death of Hormazd (Hormisdas, II, 302-309), his son Âzar Narsi succeeded him, but was deposed within a year. Âzar Narsi was succeeded by his brother Hormazd, who was imprisoned. The third son of Hormazd, who was blinded, had a son born to him after his death. This posthumous child was Shapur (Shapur II). In fact, he was born a king and his whole life was a ruling life. The Arabs, taking advantage of his minority, committed several raids, but Shapur, whose reign was a glorious reign for Persia, when he grew up, punished them sufficiently well.

It is believed that some of the real events in relation to the Arabs, which had occurred in the reign of some early Sassanian rulers, have been transferred by Firdousi to his reign, and some romantic tales have been added. However, as the story given by Firdousi and others goes, there had arisen an Arab principality in Mesopotamia at some distance from the western banks of the Tigris in the later days of the Parthian

1 Maçoudi, traduit par Barbier de Maynard, III, p. 226.

kings. Hatra or Al Hadr was its capital. Its ruins are said to be still standing about 40 miles south of Mosul and 200 miles north of Bagdad. Tâir (طایر) was the Arab ruler of the principality in the time of Shapur. He carried on raids during Shapur's minority, and, at one time, even carried off a Persian princess, said to be the aunt of Shapur and married her. Malikah (ملکہ) was the name of the daughter that was born to them. When Shapur came to the age of 26, he marched against Tâir who is spoken of as the king of the Ghassanians (غسانیان). Tâir was defeated and he fled. The Arabs shut themselves up in a fort in Yemen where they were besieged. The above mentioned Malikah, one day, seeing Shapur from the fort wall, fell in love with him and secretly sent a message, saying, that if Shapur promised to marry her she would open the fort gate to his army. Shapur consented, the gate was opened, and the fort taken. Shapur married her. One night, she complained of a little pain on a part of her body, and Shapur found in the morning, that it was the soft leaf of a flower that erased her soft skin and gave her pain. He was surprised at the great delicacy of her skin, and asked her, as to what food she was fed upon by her father, which produced so soft a skin. She described the delicacies she was brought upon. Shapur thought to himself : " If she, in spite of all the tender care of her father for her health and nourishment, proved traitress to him, she may very likely prove the same to me." Beguiled by such a thought, he put her to death. Firdousi says that Shapur was called Shapur Zu'l Aktâf (i. e., Master of Shoulders), because he, as a sort of punishment, dislocated the shoulders of the Arabs from their spine.[1]

Behraingour and the Arabs.

Yazdagard, the son of Shapur III, was a bad king. So, when a boy who was named Behram (Behramgour) was born to him, the ministers thought it advisable that the prince, their future monarch, may be brought up under different associations elsewhere far, away

[1] عرابی ذ ولا کفاف کردش لقب ∴ چو از مهره بکشاد کفت عرب

from those of the king. They therefore advised the king to bring up the child in a foreign clime. From among the different friendly or feudatory kings, Manzar, the king of the Arabs, was chosen as the ward of the prince, who was then four years old. Another writer gives the following version: The children of Yazdagard did not live long, but died soon after birth. So, he was advised to send his prince Behram to a dry salubrious climate. As Arabia had such a climate, the young prince was sent there. Firdousi refers in more than one place to the brilliancy of Canopus in Arabia due to its dry climate. In the accounts of the love of Roudabah for Zal, [1] of that of Soudâbeh [2] for her step-son Shiavakhs, and of Bejan [3] and Manijeh, where the star Canopus is referred to, it is spoken of as the Canopus of Yemen, because of its appearing very brilliant in the dry weather of Yemen.

Behram grew up in Arabia as a bold young prince and then desired to see his father. Manzar therefore sent him to the royal court in the company of his son Noamân. Behram soon got displeased with the treatment he received from his father and returned to the court of the Arab king, Manzar. On the death of Yazdazard, the grandees of the court gave the throne to one Khusru who had no claim to it by descent, and set aside Behram, fearing lest he also may turn out as bad as his father. Thereupon, Behram, with the help of an Arab army, supplied by Manzar, marched against Persia. The Arab army consisted of Arabs known as Shaibans (شیبان) or Sabeans and Kabtiâns (قبطیان). The Arab king, Manzar, on behalf of Behram and the Persian grandees, settled the question of succession amicably, and Behram was given the throne. Behram rewarded liberally

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1 زسر تا با پایش گلست و سمن ∴ بسرو سهی بر سهیل یمن
Mohl I, p. 266.

2 نشستم چو تابان سهیل یمن ∴ سر زلف و جعدش شکن برشکن
Ibid., II, p. 203.

3 برخسارگان چو سهیل یمن ∴ بنفشه گرفته دو برگ سمن
Ibid., III, p. 310.

the Arab king and his son Noaman, who then returned to their country.

Noshirwan.

According to Maçoudi,[1] after the rule of the successors of Saba, and of the early Tobâas, there followed a line of several kings, many of whom went through various vicissitudes of fortune. Then, there came to the throne one Zou Nowâs (ذونواس), who persecuted, tormented and burnt the Christians living in his country. Nejâshi (نجاشي), a Christian king of Abyssinia (الحبشه Al Habsheh), thereupon invaded Yemen *viâ* Nâsi and Zaïlla (ناصع والزيلع) which were his sea-ports. On being defeated, he committed suicide by drowning himself, and then, the Abyssinian general Aryât (ارياط) ruled over Yemen for 20 years. But he was killed by Abrahat Alashran who then ascended the throne. The Abyssinian king, on hearing this, got enraged and swore by the name of Christ, that (*a*) he would knock the forehead of the usurper, (*b*) spill his blood, and (*c*) tread under his feet the land of Yemen. Abrahat, knowing this, got afraid. So, to avoid and win over his rage, he got his front hair cut and placed them in an ivory box, collected his own blood in a vase, and filled a sack with the soil of Yemen. He sent these to the Abyssinian king and apologized for his conduct. He wrote to the king, that to free him from his oath of revenge which he had taken, he had sent the above three things mentioned by him in his oath, so that, he may have the hair of his head cut off, spill his blood and tread over the soil of Yemen. By this artifice, he appeased the wrath of the Abyssinian king. At this time, there reigned in Persia, Kobâd, the father of Noshirwân (Chosroes I).

In the 40th year of the reign of Noshirwân, Abrahah invaded the country of Mecca. Abou Righal of the tribe of Takif, who guided him, died on the way between Tâyif and Mecca. He was buried there. It is said that, later on, pilgrims passing by his tomb often threw stones at it, to show their disgust at his

[1] Maçoudi par B. de Meynard III, pp. 157 et seq.

conduct of being a party in the invasion of Kabáa. The tomb of one Ibádi also got a similar treatment. The Abyssinians continued in Yemen for a number of years with Abrahah and his heirs. Abrahah was succeeded by his son Yaksoum, who, in turn, was succeeded by his brother Masrouk whose mother was of the family of Zi Yezan (ذي يزن). A son of this Zi Yezan named Saif (سيف), once went to the court of the Roman Kaisar to ask his help against the Abyssinians who had occupied Yemen and who were under Masrouk. The Roman Emperor refused it on the ground, that Saif and his Arabs being Jews and the Abyssinian king a Christian, he could not, as a Christian, help a Jew against a Christian. Thereupon, Saif went to Noshirwân, the king of Persia and implored help on the ground of a kind of relationship, *viz.*, the relationship of white skin, meaning that the Arabs were white-coloured like the Persians, while the Abyssinians were black-coloured. Noshirwân promised him help, but his wars with the Romans and other people prevented him from fulfilling the promise. Then, some time after, Saif's son, Ma'di Karib, went to the court of Noshirwân and renewed his father's appeal for help. Noshirwân lent him an army, made up from criminal prisoners in his country and led by Wahráz (وهراز) the general of Dailam, saying, that if the army was defeated and killed it would not matter much. His troops got into boats from a port called Obolah, which stood on the site of modern Basrah. The transports came to the coast of Hadraumaut to a place named Masoub. After the disembarkment of the troops, Wahráz set fire to the transports in order to let the soldiers understand that they must try to win; otherwise, if defeated, there were no means of escape. Maçoudi quotes an Arab poem on this subject, wherein the poet speaks of the Iranian soldiers as the men of Sasan (رجال ساسان).

The two armies—one of Masrouk with about 100,000 Abyssinian soldiers and others and another of Saif with Persian troops under Wahráz—met on a battle-field. Masrouk, the king of

Yemen was first mounted on an elephant. When the two armies met, he got down from the elephant and mounted a horse. Then he got down from the horse and mounted a camel. Then, he again dismounted from the camel and mounted an ass. He did all these to show his contempt for the Persian army, whom, on account of their having come in boats from the sea-side, he took to be mere sailors. He meant to say and to show, that they were not worthy of a fight from the back of an elephant, a horse or a camel but were worthless, only worthy of a fight from the back of an ass. Wahrâz took all this for a good omen and said to his men, that all that showed that he will gradually fall from a higher state to a lower state. In the end, Masrouk's army of Yemen including the Abyssinians was defeated and Masrouk himself was killed.

One of the conditions which Noshirwân imposed upon Ma'di Karib for helping him was, that the Persians were free to marry Arab women of Yemen, but that the Arabs should not marry Persian women. Ma'di Karib also agreed to give a tribute to Persia. Wahrâz placed a crown on the head of Ma'di Karib as the king of Yemen. Wahrâz left in Yemen a garrison of Persian troops. The Abyssinian rule, *i. e.* the rule of the Abyssinians with Abrahah and his successors as rulers, lasted for 72 years. This happened in the 45th year of the reign of Noshirwân. This attempt of the Persians to free the Yemen Arabs—the Himarites, the descendants of Himir (حمير)—from the tyranny of the Abyssinian rulers, has been sung by Arab poets. Maçoudi quotes some Arabic verses, wherein the Persian soldiers, who fought against the Abyssinians (الحبشان) have been spoken of as heroes of the race of Sassan (نسل ساسان). In the above battle, Wahrâz had, knocked down, with a well-shot arrow, a superb red ruby which Masrouk had put on, on his forehead. This feat of archery is referred to in the above poem. An Arab poet, named Abou Âbâdah al Bahtari (ابو عبادة البحتری), has, a long time after this event, referred to this Persian victory, in a poem which he addressed to a Parsee nobleman of Persia. He addresses him and asks him to remember the above noble deed

of Noshirwân. It seems from this poem, that Aden (عدن) together with Sana'â (صنعا) took part against the Persians in this war.[1]

This victory established Ma'di Karib as king over all the Arabs and even over the Abyssinians who lived there in great numbers. Some time after, the Abyssinians treacherously killed Ma'di Karib. Thereupon, the officer whom Wahrâz had left in Yemen at the head of the Persian garrison, hastened with his troops to the town and driving away the Abyssinians occupied it and informed Wahrâz who was then at Madâyan (مدائن Ctesiphon) with Noshirwân, of the event. Wahráz, with the permission of his royal master, at once started with 4,000 cavalry *viâ* the land route, to re-establish order in Yemen. The order given to this band of cavalry was to kill all the Abyssinians, and also all those whose woolly or crispy hair[2] showed them to have a mixture of black negro (الحبش) blood. Wahrâz came, conquered and ruled over Yemen in the name of Noshirwân. He died there and his son Noushjân (نوشجان) succeeded him. Then, on Noushjan's death another governor named Sabhân (سبحان) came from Persia. His successors who, one after another, governed there, were Khurzâd (خورزاد), a son of the above Sabhân whose name is not given, Marzbân, who was a member of the royal family, Khur Khosro (خرخسرو) who was born in Yemen, and Bâdân, son of Sassan (بادان بن ساسان).

The above account shows, that, (*a*) at first there ruled in Yemen the Kahtanides, *i. e.*, the descendants of an Arab progenitor Kahtan, and (*b*) then, for about 80 years, the Christian Abyssinians, and then (*c*) the Zoroastrian Persians. The Persian rule continued till the time of Prophet Mahomed, of whom it is said, that he took pride for having been born during the time of the rule of Noshirwân Adal (Noshirwân the Just).

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[1] Maçoudi par Barbier, de Meynard III, pp. 167-68.

[2] In the Pahlavi translation of the 9th chapter of the yaçna (S. 10), a commentator Mahvindat is quoted as saying that the Arabs had a particular way (dâtâ) of keeping the curls (giswar) of hair. (Spiegel's Pahl. yaçna p. 72. Dr. Davar's Pahl. version of yaçna IX, p. 19.)

It appears from Firdousi, that Noushirwân had, besides the Arabs in the further south, closer relations with the Arabs of the north. It seems that there, some Arab tribes lived under the suzerainty of the Romans and some under that of the Persians. These two tribes or sections fought among themselves, and then, appealing to their respective sovereigns for help created causes of quarrel between the Romans and the Persians. The chief of the Arabs under the Persian sway was Manzar, the Almondar of the Romans. The chief of the other tribe, who lived under the Roman sway and was known as the Gassans, was Arethas. On the south of Palmyra, there existed a large grazing-ground in the midst of a desert. The Arabs under Manzar claimed it as belonging to their tribe who grazed their cattle there from old times. The Roman Arabs claimed it as their own.[1] When Noshirwân during one of his circuits in his dominions was at Madâyan[2] (مدائن), the modern Ctesiphon, Manzar saw him and complained about the Arabs under the Roman rule. This led to a war with the Romans. Thus, the Arabs were one of the causes of the wars between the Persians and the Romans. As said above, these wars weakened the Persians and the Romans. The Arabs on the other hand, fighting on both the sides, learned the art of war from both the countries and gained in strength and intelligence, which, when they got united, under the temporal and spiritual leadership of the Prophet, stood them in good stead. It was at about this time that the old Arab poetry began to be somewhat influenced by outside countries, among which one was Persia.

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1 For an account of the war between the Roman Emperor Justinian and the Persian Emperor Noshirwân, *vide* Gibbon's "Decline and Fall of the Roman Empire," Chap. XLII. Edition of 1844, Vol. III.

2 Mâdâyan pl. of Madineh, (مدينه) i.e., a city. As the city was situated on both sides of the river, it was known by the plural form, meaning the city made up of two cities on both sides of the river. According to the Pahlavi Shatroihâ-i Airân, it was called Ctesiphon because it was founded by one Tus of Sifkân. Thus, the name appears to be an abbreviated form of Tus-i Sifkân. (*Vide* my translation of the Pahlavi text.)

Influence of Rome and Persia upon Arab poetry.

Arabian poetry, though the product of the soil of Arabia, and though connected with the indigenous early civilization of Yemen, was affected by some outside influence at the time when the clans of Yemen dispersed, and when, later on, they formed two kingdoms in the North—the kingdom of Ghassan which fell under the sway of the Kaisar (Cæsar) of Byzantine Rome and the kingdom of Hira, which fell under the sway of Keer (Chosroes) of Persia. Lady Blunt, while speaking on the subject, says: "It was through the medium of the two rival Courts of the north that the poets of Arabia got indirectly their knowledge of the world outside .. .. Faint echoes of the resplendent imperial names are to be heard in the Arabian poetry, but they are echoes only, coming from afar and received at second hand."[1]

Hormaz, the son of Noshirwân.

According to Firdousi, in the time of Hormazd, the son of Noshirwân, about ten years after his accession to the throne, an Arab army commanded by Abbas and Amr, invaded that portion of Mesopotamia which was ruled over by the Persians and from which annual tributes were gathered. This Arab army is said to have come from the deserts of Arabia with lances and to have devastated a good part of the fertile dominions on the banks of the Euphrates, which were under Persian rule. According to Maçoudi, it was the Arabs of the tribes of Kahtan[2] and Madd in Yemen who invaded the Persian territories. As his country was invaded by the Turks also from another direction, Hormazd had to make peace with the Arabs.

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1 "The Seven golden Odes of Pagan Arabia," known also as the Moallakat, by Lady Anne Blunt. Introduction, p. x.

2 According to Maçoudi (II, 243-44), some traced the origin of the Yunânis, i.e., the Greeks, from one Yunân, the brother of Kahtân, who founded the tribe of Kahtân. Yunân had some differences with his brother, so he left Yemen and proceeded with his family and followers to the West to the country of Greece (called Yunân after his name). His Arabic language, lost by degrees its purity, and, then, its existence in the new country. Another tradition says, that Alexander the Great also was

Khosru Parviz.

When Khosru Parviz was hard pressed at the hands of Behram Chobin, he wanted to ask the help of the Arabs,[1] but his father Hormazd prevented him from doing so. The reasons which Hormazd gave for his refusal were these: They had not sufficient means both of men and money. Again, Khosru had not taken much interest in the welfare of the Arabs, in return of which he could ask their help. So there was no chance of any substantial help from the Arabs. It would be better to ask the help of the Romans. However, later on, during the Persian king's flight, Kais, son of Harith, helped him and gave him food and the help of a guide.

XI.

THE PERIOD AFTER THE ARAB CONQUEST OF PERSIA.

As pointed out by Prof. Darmesteter, when Alexander conquered Persia, the conquest was more material than intellectual. Greece instead of influencing Persia, was influenced by it. He says: Alexander "a persisé la Grèce, il n'a pas hellénisé la Perse."[2] In the case of the conquest of Persia by the Arabs also, the case was to some extent similar. Persia was conquered materially, but not intellectually. The Iranians, instead of being arabianised, iranianized the Arabs to some extent. The Arabs took a good deal from the science, art and literature of Persia. To illustrate the great influence of ancient Persia upon Arabia, we may refer to the influence of the Arabs upon the West in the early times of their rise and to the later influence of Mahomedanism. Though Mahomedanism has spread over a larger area of the world now than before, its influence is not

descended from the above Kahtân. Some Arabs, who occupied one of the cities under the rule of the Romans, left the city and founded a new colony of those who had come from Yemen. It is from these Arabs of Yemen that Zoul-Kernein or Alexander is taken to have descended.

[1] گر ایدونکه فرمان دهد شهریار ∴ سواران تازی برم بسیار

[2] Coup d'œil sur l'Histoire de la Perse, par James Darmesteter (1885) p. 21.

so great now as it was then. At one time, the Arab Universities in Spain were seats of learning to which the then learned world turned for cultureand higher education. The reason was, that besides possessing the zeal, ardour and industry of a new rising people, they had, as it were, the accumulated experience of their contact with the civilizations of the Romans and the Persians. With their downfall, the two latter empires lost exerting any influence on the outside countries. Again, on the downfall of the Sassanian empire, the Arabs made a permanent stay in their country and began acquiring fresh experience and knowledge of their accumulated learning of centuries. This long contact with the Iranians, both before and after the conquest, gave them a good deal of culture. A recent writer, referring to the later decline of Arab influence in Central Asia, says :—" This contemporary religious fanaticism, however, does not play the cultural rôle which it did when Mahometanism was introduced into this region in the 10th and 11th centuries, as a rival to the earlier Christianity influences of Buddhism and the well-developed local animistic religion. At that time, under the influence of Iranian culture, Mahometanism meant also the development of science and art, literature and architecture. The present theologians of Turkestan have banished from their religion every thing which is not in accordance with strict devotion and asceticism. In a way, they play the rôle of Calvanists in the Mahometan world." [1]

Though the new religion of Mahomed overthrew the religion of Zoroaster, that new religion itself was pervaded by a good deal of Zoroastrianism. Prof. Darmesteter thus speaks on the subject : " However, if one sees it closely, he sees that the national element has disappeared more from the surface than from the bottom, and that Persia, in accepting the stranger (i.e. the new religion) has transformed it more than being itself transformed, that she has adapted its life and its new faith to the

[1] The Turks of Central Asia in History and at the present day, by M. H.Czaplicka, p. 28.

hereditary customs and traditions and it is not without reason that for the mass of the Mussulman people, Persia is any thing but Islam. In reality, the Islam of Persia is not Islam. It is the old religion of Persia, encircled with Musulman formulæ." [1] The question of the influence of the Iranian religion on Islam is a large question and we need not enter into it here. [2]

ON THE WORSHIP OF THE DEITY SATYA-NĀRĀYAṆA IN NORTHERN INDIA.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 27th July 1919.*)

Nowhere is the worship of the deity Satyanārāyana more popular than in Northern India. The reason of this popularity is the belief of the Hindus that, by ceremonially worshipping this deity, virtue and merit can be acquired by the exercise of a little labour, at the expenditure of a small sum of money and within the shortest period of time.

The objects for which this worship is performed are—(*a*) the alleviation and removal of misery, grief and other sources of trouble ; (*b*) the increase of material prosperity ; (*c*) the bringing of good luck ; (*d*) the birth of children ; and (*e*) the ensuring of success and victory in all undertakings and everywhere. (*f*) It is further believed that the celebrant of this worship will have all his heart's desires fulfilled and obtain happiness in this world and, after his death, attain to salvation.

The mode of worshipping the deity Satyanārāyana is as follows :—

(1) A person, with faith and devotion and accompanied by his relatives and friends and by Brāhmaṇas, should

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1 Translated from the French of "Coup d'œil sur l'Histoire de la Perse," p. 36.

2 *Vide* Iranian Influence on Moslem Literature, translated from the Russian of M. Inostranzev by Mr. G. K. Nariman. *Vide* also Contributions to the History of Islamic Civilization, translated from the German of Von Kremer by Mr. Khodabux.

worship the deity Satyanārāyaṇa in the evening of any day.

(2) He should, with piety, make an offering of a trayful of —(*a*) plantains, (*b*) clarified butter or *ghi*, (*c*) milk, (*d*) wheaten flour or powdered rice, and (*e*) sweetmeats or molasses. These should be mixed together and, then, offered up to this deity.

(3) The quantity of each of the aforementioned food-offering should be 1¼ *seer* in weight.

(4) Then the celebrant of the worship and his friends should listen to the recital of the legend relating to the ceremonial worship of this deity, and, then, make a present of money to the Brāhmaṇas.

(5) Then the celebrant, his relatives and friends should partake of the consecrated food-offering.

(6) Then, in the night, they should amuse themselves with dancing, singing and the like.

(7) Thereafter, chanting the name of Satyanārāyaṇa, they should go back to their respective homes.

The legend, which is referred to in sub-para (4) *supra*, sets forth the omnipotence of the deity Satyanārāyaṇa who is stated therein to be an incarnation of Vishṇu, the Preserver. It further describes how several persons, who refused or neglected to worship this deity, or, having worshipped him, neglected to partake of the food-offering consecrated to him, or refused to accept the food-offering proffered to them by the celebrant of the worship, were, by the curse of this deity, subjected to great trials and tribulations, and how, by worshipping his deity-ship with due rites and ceremonies, they were freed from their tribulations by this deity's favour and blessing. I am giving in Appendix A of this article, the Hindi version of this legend which is current in Bihar and other parts of Upper India, and am publishing, in Appendix B hereof, the English translation thereof, which is, so far as my knowledge goes, now being given out to the world for the first time.

This Hindi version of the legend consists of the four undermentioned legends of minor importance :—

(1) The legend of the poor Brāhmana named Satānanda of Benares who performed the ceremonial worship of the deity Satyanārāyana, and was thereby freed from his poverty.

(2) The legend of the poor wood-cutter who, with the sale-proceeds of his wood, worshipped the said deity, and thereby acquired wealth, and had sons born to him.

(3) The legend about the merchant, his wife Līlāvatī and daughter Kalāvatī, and his son-in-law. It describes how, by the merchant's neglecting to worship the said deity and, by telling a falsehood to his deityship, and how, by his daughter's neglecting to partake of the food-offering consecrated to this deity, the whole family was subjected to great tribulations from which they were ultimately freed by worshipping him with due rites and ceremonies, and by partaking of the consecrated food-offering.

(4) The legend of Rājā Tungadhvaja whose one hundred sons died and who lost all his wealth by reason of his having refused to accept the food-offering consecrated to the said deity. It further describes how, by worshipping his deityship with due rites and ceremonies, all his sons came to life again, and he got back all his wealth.

The worship of the deity Satyanārāyaṇa has been very popular in Bengal from the remotest times, as will be evident from the fact that, for the purpose of proclaiming to the laity the omnipotence and glory of this god, a good many of the older Bengali poets composed various poems, several of which have now been rescued from the limbo of oblivion and recently published. Of these, the names of Bhāratchandra, Dvija

Rāmeśvara Bhattāchāryya, Fakirrāma Dās, Lālā Jayanārāyaṇa Sen, Dvija Kāśīnāth, Dvija Viśveśvara, Dvija Rāmbhadra, Bikal Chatta, Śaṅkarāchāryya, Dvija Jayadeva, Dīnahīna Dās, Dvija Rāmakrishṇa, Dvija Rāmānanda, Dvija Paṇḍitrama, Fakirchānd, Dvija Raghunāth, Janārddana Bhattāchāryya, Dvija Dīnarāma and Śrīkaviballabha may be mentioned. As a specimen of the old Bengali legend about this deity, I am giving, in Appendix C of this article, the text, in Devanāgarī characters, of an old Bengali poem by Dvija Dīnarāma, and, in Appendix D hereof, the English translation of the same which is, I believe, being published for the first time. It is the copy of an old poem and is dated in the year 1179 of the Maghi Era which corresponds to *circ.* 1817 A.D. So the original work must have been much older.

In this old Bengali metrical version of the legend, the deity Satyanārāyaṇa is clearly stated to be an incarnation of Nārāyaṇa or Vishṇu, the Preserver of the Hindu Trinity. (*Vide* lines 17 to 29 thereof.) It also sets forth the minor legend about the poor Brāhmaṇa (lines 43 to 72), the story of the wood-cutter (line 73), and the account of the trials and tribulations of the merchant and his son-in-law (lines 74 to 96). But, strangely enough, the legend of Rājā Tuṅgadhvaja is not included therein.

As regards the evolution of the worship of the deity Satyanārāyaṇa, the following arguments[1] have been put forward in support of the theory that the Hindus have adopted the Musalmān saint Satya Pīr and rehabilitated him in the guise of their own deity Satyanārāyaṇa :—

(*a*) That, during the reign of the Caliph Al Muqtadir, there lived at Bagdad a Persian Sufi named Mansur Hāllāj who publicly taught that every man was God

[1] *Vide* the "Introduction" to Munshi Abdul Karim's edition of Śrī' kaviballabha's *Satyanārāyaṇer Puthi* (published by the *Baṅgīya-Sāhitya-Parishat* of Calcutta in 1322 B. S.).

—a teaching which was antagonistic to the doctrines of Islam. He further used to say with respect to his own self: "*Ânal Haq*" or "*I am Truth*". But, according to the doctrines of the Mahomedan religion, God alone can be the Only Truth. It is stated that, on account of this heretical teaching, he was ordered to be executed. Accordingly he was hacked to pieces which were then thrown into the river. Even after this, these mangled fragments of his corpse continued to exclaim: "*Ânal Haq*". Thereafter these pieces were collected and burnt to ashes. But, notwithstanding this, these ashes also continued to cry out: "*Ânal Haq*".

(*b*) That it is just possible that Mansur Hâllâj's dictum "*Ânal Haq*", in course of time, spread to many lands where Mansur Hâllâj came to be designated as "*Truth*" or "*Satya*".

(*c*) That, after the lapse of some time, Mansur Hâllâj, under the cognomen of "*Truth*", or "*Satya*", became transformed into the *Satya Pîr* of the Indian Musalmâns, and the *Satyanârâyaṇa* of the Hindus.

(*d*) That the Hindu deity Satyanârâyaṇa is identical with the Musalmân saint Satya Pîr.

(*e*) That this borrowing by the Hindus of the Musalmân saint must have taken place just after the advent of the Musalmâns into India.

(*f*) That the name of the deity Satyanârâyaṇa is not to be found among the names of the gods mentioned in the Hindu *Sastras*.

(*g*) That, though the name of the deity Satyanârâyaṇa is mentioned in the *Revâkhaṇḍa* of the *Skanda Purâṇa*, his worship must have been inaugurated in India shortly before the compilation of the *Purâṇas*.

(*h*) That the name of the deity Satyanārāyaṇa is not mentioned in the writings of the Vaishṇava poets, and that this omission proves that the worship of this deity came into vogue after the time of the *floruit* of the Vaishṇava poets, that is to say, during the reign of the Emperor Akbar.

(*i*) That the old Bengali poets have not, in their own writings about this deity, adopted the legend as given in the *Skanda Purāṇa*, but have given, according to their own choice, quite different accounts mentioning therein the deity under different names.

(*j*) That the food-offerings presented by the Hindus to their deity Satyanārāyaṇa are identical with those offered by the Musalmāns to their saint Satya Pīr.

I shall now try to show that, though the foregoing arguments are ingenious, they are untenable for the following reasons :—

(A). The arguments in sub-paras (*a*), (*b*) and (*c*) are based upon pure guess-work. There is not a tittle of evidence of any historical value to prove them. In the history of the Hindu religion, there is not recorded any instance of a saint or holy man of a foreign land having been adopted by the Hindus and installed as deities in their own Pantheon. It is quite absurd to state that the Hindus have adopted the Persian sufi Mansur Hāllāj, living in the far-off Mahomedan city of Bagdad, and transformed him into their own deity Satyanārāyaṇa. Though the Hindus of Upper India, at the present day, take part in the Moharram festival of the Indian Musalmāns, and join with their Mahomedan compatriots in the demonstration of grief, they have not adopted Hasan and Husain as their deities and installed them in their own Pantheon. In the same way, though the Hindus living in the neighbourhood of the Sundarbans and in the surrounding districts venerate the Musalmān pīrs or saints named Ghāzi

Sāhib and his brother Kalu to such an extent that, whenever any one of them desires to enter any jungle, he first bows himself down to the ground with his hands folded before his face, and says: "In the name of Ghāzi Sāhib." After the performance of this little rite, he enters the jungle under the belief that Ghāzi Sāhib will preserve him from all dangers.[1] But, notwithstanding this, the Hindus of south-eastern Bengal have not adopted Ghāzi Sāhib as their deity and given him a niche in their Pantheon.

(B). For reasons that will be adduced by me *infra* with reference to the arguments in sub-paras (*f*) and (*g*), I also consider the arguments in sub-paras (*d*) and (*e*) to be untenable.

(C). The arguments in sub-paras (*h*), (*i*) and (*j*) also fall to the ground by reason of what I am about to state. The Vaishṇava poets have not mentioned, in their writings, the names of all the gods and goddesses in the Hindu Pantheon. This omission, therefore, does not necessarily prove that those deities, whose names have been omitted by the said poets, must have been introduced into the hierarchy of the Hindu gods and goddesses after the *floruit* of the aforementioned writers. Then again, the non-adoption by the older Bengali poets of the legend of the deity Satyanārāyaṇa, as given in the *Skanda Purāṇa*, neither proves the Mahomedan origin of this deity, nor does it establish the fact that the said legend is an interpolation made into the aforementioned *Purāṇa* subsequently to the time of these poets. The identity of the food-offerings presented by the Hindus to Satyanārāyaṇa and those given by the Musalmāns to their saint Satya Pīr, is a mere accidental coincidence and cannot be relied on as a convincing proof of the supposed Mahomedan origin of this deity.

(D). The authenticity and the antiquity of the 18 *Purāṇas*, which include the *Skanda Purāṇa*, are well-established facts

[1] *Vide* the article on "Exorcism of Wild Animals in the Sundarbans" in the *J. A. S.B.*, Vol. LXXII (N. S.), Part III, (for 1903). pp. 48–49.

and have not been called into question by Orientalists up till now. This being so, the fact of the legend of the deity Satyanārāyaṇa having been set forth in the *Revākhaṇḍa* of the *Skanda Purāṇa*, proves the undoubtable Hindu origin and the antiquity of the widespread worship of the deity Satyanārāyaṇa. The arguments in sub-paras (*f*) and (*g*), therefore, fall to the ground.

(E). It is well known that the Musalmāns of Bengal have a saint named Satya Pīr whom they venerate as a holy personage possessed of extraordinary thaumaturgic power. While the Hindus of Bengal worship Satyanārāyaṇa as an incarnation of Vishṇu. So far as Bengal is concerned, the two cults, namely, that of the saint and the worship of the deity, appear to have existed side by side. [In this connection, I must state one noteworthy fact, namely, that, so far as my knowledge goes, the saint of the name of Satya Pīr is neither known to the Musalmāns and the Hindus of Bihar and Upper India, nor do the Hindus of the last-mentioned provinces look upon the deity Satyanārāyaṇa as being the replica of a Mahomedan saint.] It cannot be the fact that, one fine morning, the Hindus of Bengal woke up and, being convinced of the divine power of the saintly Satya Pīr, forthwith adopted him as their deity and installed him in their own Pantheon. It is just plausible enough that, on account of the similarity between the first part of the Musalmān saint's name, and that of the Hindu deity's cognomen, and also by reason of the great amity that existed between the Hindus and the Mahomedans of Bengal in the olden times, a confusion of ideas arose in the minds of the Hindus, which led them to think that Satya Pīr and Satyanārāyaṇa might be one and the same divine being. In course of time, this indefinite thought became confirmed into the positive belief that they *are* identical beings. As the result of this, the Hindu laity of Bengal and, for the matter of that, some of the older Bengali poets began to look upon Satya Pīr as a replica of Satyanārāyaṇa, and composed poems in honour of

the said saint. A glimpse of this process whereby the above-mentioned deification of Satya Pīr as a Hindu god came about, may be caught from the following passage of Śaṅkarāchāryya's *Satyapirer Pāñchāli* :—

১. फकिर बलेन द्विज याह निजपुर ।
২. आमारे पूजिले तव दुःख याबे दूर ॥
৩. द्विज बले निज पूजि शिला नारायण ।
৪. ताहा भिन्न ना करिब यवन आचरण ॥
৫. फकिर कहेन हासि शुन द्विजवर ।
৬. पुराणे कोराने किछु नहे मतान्तर ॥
৭. येह राम सेइ से रहिम एक हय ।
৮. त्रिभुवने नाहि दुइ जानिबा निश्चय ॥
৯. बलिते बलिते कया चक्रिलेर नाथ ।
১০. शङ्ख चक्र गदा पद्म हइला चारि हाथ ॥

Translation.

1. The *faqir* said : "O Brāhmaṇa ! go home."

2. "If you worship me, your trouble will disappear."

3. The Brāhmaṇa replied : "I daily worship the *Śālagrāma* stone (which is looked upon as a symbol of Nārāyaṇa or Vishṇu)."

4. "I shall not adore a Yavana (or Musalman *faqir*) by excluding Nārāyaṇa (whose incarnation is Satyanārāyaṇa)."

5 & 6. The *faqir* smiled and rejoined : "O the best of Brāhmaṇas ! hear me. The doctrines of the *Purāṇas* and the *Korān* are not different."

7 & 8. "Rāma and Rahim (Āllāh or God) are one and the same. You should know for certain that, in the three worlds, there are no two different beings."

9 & 10. While saying this, the Lord of the Universe appeared with the conch, discus, club and lotus in his four hands.

In the above passage, Satya Pīr, in the guise of the *faqir*, calls upon the Brāhmaṇa to worship him. But the latter clearly gives him to understand that he will continue to worship Nārāyaṇa or, for the matter of that, Satyanārāyaṇa and will not adore a Musalmān saint. This shows that the cult of the Musalmān saint Satya Pīr, and the Hindu worship of Satya-nārāyaṇa existed side by side.

APPENDIX A.

The Hindi Version of the Legend about the Deity Satyanārāyaṇa

प्रथम अध्याय।

एक समय समस्तप्राणियोंके हित चाहनेवाले मुनिलोग परमरमणीय नैमिषारण्य वन में मनको प्रसन्न करनेवाली सभा करते भये ॥१॥ उसी समय प्रति तेजस्वी व्यासजी के शिष्य सूतजी शिष्यगणोंके साथमें लिये हरिका नाम स्मरण करते हुए प्राते भये ॥ २ ॥ समस्त शौनकादिऋषि शास्त्रके पारागमनकरनेवाले श्रीसूतजीको प्राते देखकर खड़े होगये ॥ ३ ॥ सबधर्मको जाननेवालों में श्रेष्ठ सूतजी और परमवैष्णव शौनकादि ऋषि परस्पर शीप्रताते पृथ्वी में दण्डवत् नमस्कार करते भये ॥ ४ ॥ शौनकादिक मुनियोंके दियेहुये आसनपर सम्पूर्ण शिष्यों सहित प्रतियुद्धिमान सूतजी बैठते भये ॥ ५ ॥ बैठे हुये सूतजीसे शौनकादिक मुनियोंने नमस्कार करके हाथ जोड कहा कि ॥ ६ ॥ हे महाबुद्धिन् ! हे सर्वज्ञ ! हे सूतजी ! इस कलिकालमें मनुष्यों को हरिभक्ति किस उपायसे हो सो हे भगवत् ! कहिये ? ॥ ७ ॥ क्योंकि कालका-लमे सर्वप्राणी पाप करनेमें तत्पर और वेदविद्या विहीन होगये हैं, उनका कल्याण किसप्रकार होगा ? ॥ ८ ॥ इस कलियुगमें मनुष्य प्राणोंको धारणकिये थोड़ी प्रायुके निर्धन अनेक पीड़ासे युक्त होवेगें ॥ ९ ॥ प्रायः पुण्य प्रति परिश्रमसे होता है इससे कलियुगमें कोई मनुष्य पुण्य न करेगा ॥ १० ॥ और पुण्य नष्ट होनेसे पापप्रवृत्ति हो जायगा तब तुच्छ मनवाले सब मनुष्य अपने वंश सहित नष्ट हो जावेंगें ॥ ११ ॥ हे सूतजी ! जिस तरह थोड़े परिश्रम थोड़े धन और थोड़ेही समय में पुण्य प्राप्त होवे ऐसा कोई उपाय हमलोगोंसे वर्णन कीजिये ? ॥ १२ ॥ जिसके उपदेशसे मनुष्य पुण्य वो पाप करता है उसके पुण्य पापका वही भागी होता है यह शास्त्रका निर्णय है ॥ १३ ॥ पुण्यका उपदेश करनेवाला और दयावान कपटरहित निष्पाप होकर निर्विरोध यह चार तरहके मनुष्य नारायण समान है ॥ १४ ॥ संसारमें ज्ञानी होकर जो दूसरेको

ज्ञान नहीं देता उससे ज्ञानरूपी परमेश्वर प्रसन्न नहीं होते ॥ १५ ॥ जो पुरुष ज्ञानरूपी ज्ञानसे दूसरेको सन्तोष करतें हैं उन्हें मनुष्यरूप धारणकिये नारायणही जानो ॥१६॥ सो हे महामते ! ऐसा कौन व्रत है कि जिसके करनेसे मनवांछित फल प्राप्त हो सो हमारी सुननेकी इच्छा है मुझसे कहिए ॥ १७ ॥ हे मुनिश्रेष्ठ ! आप वेदवेदाङ्गके ज्ञाता हैं आपसे दूसरा कोई वक्ता मुझे दिखाता नहीं क्योंकि आप श्रीवेदव्यासजीके शिष्य हैं ॥ १८ ॥ सूतजी बोले हे मुनिश्रेष्ठ ! तुम धन्य हो तुमही वैष्णवोंमें अग्रगण्य हो कारण कि सब प्राणियोंको आप सदैव हित चाहते हैं ॥ १९ ॥ हे शौनक ! सुनो आपसे उस उत्तम व्रत कहूंगा कि जिस व्रतको नारदने लक्ष्मीपति भगवान्‌से पूछा था और जिस प्रकार भगवान्‌ने नारद से कहा सो हे ब्राह्मणोंगो ! सावधान होकर सुनो ॥ २० ॥

द्वितीय अध्याय ।

एक समय नारदजी समस्त प्राणियोंके हितकी इच्छा करके पृथ्वीमंडलमें घूमतेहुये मृत्युलोकमें आये ॥ १ ॥ तो वहां वह देखा कि सब प्राणी अनेक पीडाओंसे युक्त और अनेक योनिमें उत्पन्न होकर पापकर्मसे दुःख पा रहे हैं ॥ २ ॥ यह देखकर विचार किया कि इन सब लोगोंका दुःख किस उपायसे नाश होवे ऐसा मनमें विचारकर विष्णुलोकको गये ॥ ३ ॥ वह शुक्ल वर्ण जिनके चार भुजा हैं और जिन्होंने शंख और चक्र को धारण किया है और माला से सुशोभित जो देवेश नारायण हैं उनको देखकर स्तुति करने लगे ॥ ४ । ५ ॥ नारदजी बोले कि हे महाराज ! वचन और मनसे न कहने न धारण करने योग्य अनन्त शक्ति-युक्त निर्गुणात्मा और सगुणात्मा भी आपही हैं ॥ ६ ॥ हे महाराज ! आप सब प्राणियोंके उत्पन्नकारक और भक्तों के दुःखके नाशक हैं; यह स्तुति सुनकर विष्णु भगवान बोले ॥ ७ ॥ हे नारद ! किस अर्थसे आयेहो ? तुम्हारे मनमें क्या है ? सो हमसे कहो, जो पूछोगे सो हम कहेंगे ॥ ८ ॥ नारदजी बोले हे नाथ ! मृत्यु-लोकमें समस्त पुरुष अनेक योनिमें उत्पन्न होकर निज पापकर्मसे क्लेशित हो रहा हैं ॥ ९ ॥ हे महाराज ! जिस छोटे उपायसे उनका क्लेश दूर हो सोई उपाय मैं सुनना चाहता हूं ॥ १० ॥ भगवान बोले कि समस्त जनोंपर कृपाकरके तुमने बहुत अच्छा पूछा कि जिसके करनेसे मनुष्य मोहसे छूट जाय ऐसा उपाय मैं कहता हूं सुनो ॥ ११ ॥ हे नारदजी ! जो व्रत तीनों लोकमें अतिदुर्लभ है सोई आज आपके कहनेसे प्रकाशित करता हूं ॥ १२ ॥ वह सत्यनारायणका व्रत है जिसको विधिपूर्वक करनेसे इस लोकमें सुख और अन्तमें मोक्ष मिलता है ॥१३॥

तब नारदजी यह सुनकर बोले कि इस व्रतका क्या फल है और पूर्वमें किसने किया है किस समय यह व्रत करना चाहिये सो आप विस्तार पूर्वक कहिये ॥ १४ ॥ भगवानने कहा कि इसके करनेसे दुःख शोकादिका नाश, धनधान्य की वृद्धि, सौभाग्य और सन्ततिकी प्राप्ति और सर्वत्र विजय होता है ॥ १५ ॥ इस व्रतमें मनुष्य भक्ति श्रद्धायुक्त किसी दिन सायंकाल सत्यनारायणका पूजन करे ॥ १६ । और भाई बन्धु ब्राह्मणोंके साथ धर्मयुक्त सवाई समेत उत्तम नैवेद्य भोग लगावे ॥ १७ ॥ केलाकाफल, घी, दूध, गेहूंका चूर्ण लेवे, गेहूंका चूर्ण न हो तो चावलका चूर्ण, खांड अथवा गुड़ मिलावे ॥ १८ ॥ सवा करके (सवा पाव सवा सेर) के हिसाबसे एक में मिलाकर भक्तिसे सत्यनारायणको नैवेद्य लगावे, बांधवोंके साथ कथा सुनकर ब्राह्मणोंको दक्षिणा देवे ॥ १९ ॥ श्रीसत्यनारायणके प्रसादको अपने भाई बन्धुओंके साथ खाकर रात्रिमें नृत्य गीतादि करे ॥ २० ॥ तदनन्तर सब श्रीतागण सत्यनारायणको स्मरण करते अपने २ घर जायं इसप्रकार व्रत करने से मनवांछित फल मिलता है ॥ २१ ॥ कलिकाल में विशेष कर पृथ्वीपर इससे दूसरा कोई उपाय नहीं है हे नारद ! जिन्होंने इस व्रतको पहिले किया है सो कथा सुनो ॥ २२ ॥ काशीपुरी में निर्धन शतानन्द नामक एक ब्राह्मण क्षुधा पिपाससे दुःखित नित्यही पृथ्वीमें भिक्षा मांगनेके हेतु घूमता था ॥ २३ ॥ तब ब्राह्मण-प्रेमी भगवान्नारायणने दुःखित ब्राह्मणको देखकर बूढ़े ब्राह्मणका रूप धर अति आदरसे पूछा ॥ २४ ॥ कि हे विप्र ! किस हेतु पृथ्वीमें आप नित्यही घूमा करते हैं हमारी सुननेकी इच्छा है यदि आपकी इच्छा हो तो कहिये ॥ २५ ॥ ब्राह्मण बोले—मैं अत्यन्त दरिद्र ब्राह्मण हूं, भिक्षाके हेतु भूमीपर घूमता हूं, कुछ आप उपाय जानते हों तो हमपर कृपा करके कहिये ॥ २६ ॥ वृद्ध ब्राह्मण बोले कि हे द्विजश्रेष्ठ ! मनोरथके पूर्ण करनेवाले श्रीसत्यनारायणके उत्तमोत्तम व्रतको करो । २७ ॥ जिसके करनेसे मनुष्य सब दुःखोंसे छूट जाते हैं, वृद्धब्राह्मणरूपी श्री-सत्यनारायणदेव यह व्रतका विधान भी ब्राह्मणको बताया ॥ २८ ॥ आप अंतर्धान होगए तब शतानन्द ब्राह्मणने मनमें यह निश्चय किया कि मैं कलही श्रीसत्यनारा-यणका व्रत करूंगा ॥ २९ ॥ शतानन्द ब्राह्मणको इस चिन्तामें रात को नींद न आई, फिर सवेरे उठकर यह निश्चय किया कि आज श्रीसत्यनारायणके व्रतको अवश्य करूंगा ॥ ३० ॥ यह संकल्प कर भिक्षा मांगने गया तो उस दिन द्रव्य भी बहुत पाया ॥ ३१ ॥ उसी द्रव्यसे अपने भाइयोंके साथ सत्यनारायण व्रत किया और उसके प्रभावसे सब दुःखोंसे छूटकर सर्व सम्पत्तिसे संयुक्त होगया और तबही

से वह ब्राह्मण हर महीने व्रत करने लगा ॥ ३३ ॥ भगवानने कहा कि शतानन्द-द्वारा कहे श्रीसत्यनारायणका पूजन है इसको जानकर ॥ ३४ ॥ जौन मनुष्य करता हैं वह सब पापोंसे छूटकर दुर्लभ मोक्ष पाता है ॥ ३५ ॥ जिस समय पृथ्वीमें इस व्रतको मनुष्य करेंगे उनका दुःख अवश्य नाश हो जायगा ॥ ३६ ॥

तृतीय अध्याय।

सूतजी बोले हे शौनक ! विष्णुने इसतरह नारदसे कहा सो तुमसे मैंने कहा और दूसरी बात जो पूछो सो कहूं ॥ १ ॥ शौनकजी बोले हे सूतजी ! उस ब्राह्मणके बाद अन्य किसने इस व्रतको किया सो सुननेकी इच्छा है ॥ २ ॥ सूतजी बोले हे मुनिलोग ! सुनिये जिसने यह व्रत पुनःकिया एक समय वह ब्राह्मण निज धनानुसार ॥ ३ ॥ निज बान्धवों के साथ व्रत करनेको उद्यत हुआ की उसी समय एक लकड़िहारा वहां आया ॥ ४ ॥ भूख प्याससे पीड़ित काष्ठके भारको बाहर रखकर ब्राह्मणके घर जा व्रत करते ब्राह्मणको देखा ॥ ५ ॥ और हाथ जोड़ नम्रता से प्रणाम कर बोला कि आप यह क्या कर रहे हैं ? इसके करनेसे क्या फल होता है ? सो विस्तार पूर्वक कहिये ॥ ६ ॥ ब्राह्मण बोले कि यह सब मनोरथको देनेवाला दुःखशोकों को नाशकरनेवाला विजयप्रद श्रीसत्यनारायणका व्रत है ॥ ७ ॥ जिसके प्रसादसे हमको यह धन धान्यादिक प्राप्त हुये हैं। यह वचन सुन लकड़िहारा प्रसन्न हुआ ॥ ८ ॥ और जलको पानकर प्रसादको खा भगवान सत्यनारायणको ध्यान करते उसी नगरमें चलागया ॥ ९ ॥ आज लकड़ी बेचनेमें जो प्राप्त होगा उसीसे सत्यदेवके उत्तम व्रतको मैं अवश्य करूंगा ॥ १० ॥ ऐसा मनमें विचारकर लकड़ी माथे पर रखा जहां धनी लोग बसते थे वहां गया ॥ ११ ॥ उस दिन लकड़ीहारेको दूना धन प्राप्त हुआ तबतो अत्यन्त प्रसन्न हो सुन्दर पके केलाके फल ॥ १२ ॥ शक्कर घी दूध और गेहुंका चूर्ण सबको सवाई समेत लेकर घरको आया ॥ १३ ॥ तब अपने भाई बन्धुओंको बुलाकर विधिसे सत्यनारायणका व्रत करता भया। उस व्रतके प्रभावसे वह लकड़ीहारा धनपुत्रसंयुक्त हो गया ॥ १४ ॥ इस लोकमें सुख पाकर अंतमें सत्यदेवजीके लोकमें गया; हे मुनिलोग ! अब मैं और कथा कहता हुं उसको सुनिये ॥ १५ ॥

चतुर्थ अध्याय।

सूतजी बोले कि बलियोंमें श्रेष्ठ एक उल्कामुख जितेन्द्रिय राजा था जो सदैव देवमंदिरमें जाया करता था ॥ १ वह राजा ब्राह्मणोंको नित्यही धन देकर सन्तुष्ट किया करताथा जिसे कमल के सदृश मुखवाली प्रमुखा स्त्री थी ॥ २ ॥ जो सत्कि

साथ भद्रशीला नदीके तट सत्यदेव के व्रतको करता था उस समय वहां साधु [बनियां] आता भया ॥ ३ ॥ वाणिज्यके वास्ते बहुत धनसे परिपूर्ण नावको नदीके तीरपर लगाकर आप तटपर उतरगया ॥ ४ ॥ तब वहां राजाको व्रत करता देखकर नम्रतासे पूछने लगा ॥ ५ ॥ साधु बोले कि हे राजा ! भक्ति पूर्वक आप यह क्या करते हैं सो हमसे कहिये हमारी सुनने की इच्छा है ॥ ६ ॥ राजा बोले कि हे साधु ! यह अति तेजस्वी विष्णुका पूजन है । जो अपने बांधवों के साथ पुत्रादिक प्राप्ति की इच्छा करके किया जाता है ॥ ७ ॥ तब साधु (बनियां) नमस्कार करके बोला हे राजन् ! इस व्रतको मुझसे कहिये मैं भी करूंगा ॥ ८ ॥ कारण कि मुझे भी सन्तान नहीं है इस व्रतसे अवश्य होगा यह कह व्रतकी विधि जानकर निजगृहमें आये । स्त्रीसें सन्तानप्रद व्रतके कहते भये ॥ ९ ॥ और यह संकल्प किया कि जब मुझे सन्तान होगी तब मैं अवश्य सत्यनारायणका व्रत करूंगा ॥ १० ॥ फिर थोड़ेही समयमें उनकी लीलावती स्त्री आनन्दचित्त गर्भवती होकर ॥ ११ ॥ दशवे मासमें अति निर्मल एक कन्या उत्पन्न करती भई जो दिन दिन वृद्धिको प्राप्त हुई जैसे शुक्ल पक्षमें चन्द्रमाकी ज्योति बढ़ती है॥१२॥तब साधु बनियां अपनी स्त्रीके साथ कन्या का जातकर्म करके कलावती नाम रखता भया ॥ १३ ॥ लीलावती अपने स्वामीसे मधुर बचनसे बोली कि पहिले का संकल्प किया व्रत आप क्यों नहीं करते हैं ? ॥ १४ ॥ साधु बोले हे प्रिये ! इसके विवाहमें मैं व्रत अवश्य करूंगा इस प्रकार स्त्रीको समझाकर साधु चले जाते भये ॥ १५ ॥ इधर कलावती पिताके घर नित्य बढ़ने लगी ॥ १६ ॥ तब धर्मज्ञ साधु बनियां सखियोंके साथ खेलती हुई लड़कीको समर्थ देखकर दूतोंको बुलाकर भेजा ॥ १७ ॥ कि विवाह निमित्त कन्याके योग्य वर विचारकर लेआवो । साधुकी आज्ञा पा दूत कांचन नामक नगरमें गये ॥ १८ ॥ उस नगरसे एक वणिकपुत्रको लाकर साधुके पास आया तब साधु सुन्दर गुण युक्त लड़केको देख ॥ १९ ॥ ज्ञाति भाइयोंके साथ प्रसन्न चित्त कन्याको बुलाकर विधि विधानसे वणिकपुत्रके साथ विवाह कर दिया ॥ २० ॥ और भाग्यवश। विवाह समय भी उस व्रतको साधु भूल गया इससे सत्यनारायणजी क्रोधित हुये ॥ २१ ॥ तब कुछ दिनबाद निजकर्ममें अति चतुर साहूकार साधु व्यापार की इच्छासे अपने दामादको लेकर ॥ २२ ॥ समुद्रके निकट रत्नसार नामक नगरमें जाकर व्यापार करने लगा ॥ २३ ॥ इतनेही समयमें सत्यनारायण स्वामीने साधु बनियांको भ्रष्टप्रतिज्ञा देखकर श्राप दिया कि ॥ २४ ॥ तेरे ऊपर बड़ा भारी कठिन दुःख पड़ेगा ॥ २५ ॥ उसी दिन चोरोंने राजाके धनको चुरा अपने पीछे देखते साधुकेही दिशाको गये ॥ २६ ॥ दौड़ते हुए राजाके दूतोंको

थाते देखकर मनमें डरके धनको वहांही रखकर आप छिपगये ॥ २७ ॥ राजाके दूत साधुके निकट आ राजाके धनको देखा तो साधुको बांधकर ॥ २८ ॥ आनन्द चित्त होकर राजाके निकट लेजाकर बोले कि हे राजन् ! दो चोर लाये हैं इनको आज्ञा दीजिये ॥ २९ ॥ राजा साधुको देखकर अविचारसे आज्ञा दिया और दूतोंने खूब मजबूत बांधकर दोनों बनियों को बन्दीखानेमें बन्द कर दिया ॥ ३० ॥

पंचम अध्याय ।

सूतजी बोले कि सत्यदेवजीकी मायासे चन्द्रकेतुराजाने उन दोनों बनियोंका कुछ भी वचन ना सुना और सब धन उनका ले लिया ॥ १ ॥ श्रीसत्यनारायणके आपसे साधु और दामाद के घर पर स्त्री बड़ी दुःखी हो गई चोरोंने घरका धनभी चुरा लिया ॥ २ ॥ आधिव्याधिसे पीड़ित भूखी प्यासी अन्नकी चिंतायुक्त घर २ घूमने लगी ॥ ३ ॥ और कलावती कन्या भी निखही घूमने लगी । एक दिन रातके समयमें कलावती कन्या ब्राह्मणके घरपर गई ॥ ४ ॥ वहां जा श्रीसत्य नारायणके व्रतको देख कथाको सुन निज मनोरथको मांग ॥ ५ ॥ प्रसादको खा कुछ रात गये अपने घरपर आई । तब लीलावती कन्याको बहुत धिक्कारने लगी ॥ ६ ॥ कि हे पुत्री ! इतनी रात तक तु कहां रही तेरे मनमें क्या है । तब कलावती कन्या मातासे सत्य वचन बोली ॥ ७ ॥ कि हे माता ! मनोरथको परिपूर्ण करने-वाले श्रीसत्यनारायण व्रतको मैंने ब्राह्मणके घरमें देखा है तब लीलावती कन्याका वचन सुनकर श्रीसत्यनारायणके व्रतको करनेके लिये उद्यत हुई ॥ ८ ॥ पतिव्रता साधुकी स्त्री अपनी कन्यासहित बंधुबांधवोंके साथ सत्यनारायणके व्रतको करती भई ॥ ९ ॥ और श्रीसत्यदेवजीसे यह दिव्य वर मांगा कि हे सत्यदेव ! हमारे पति और दामाद जल्दीसे अपने घर आवें ॥ १० ॥ मेरे पति और दामादके अपराधको आप क्षमा करने योग्य हैं सो क्षमा कीजिए, तब श्रीसत्यनारायण स्वामीजी सन्तुष्ट होते भए ॥ ११ ॥ और चंद्रकेतु राजाको स्वप्न दिखाया कि राजन् ! कल सवेरेही दोनों सज्जन बनियों को छोड़ देना ॥ १२ ॥ और उनका जो धन आपने लिया है सो भी देदेना नहीं तो तेरा राज्य धन पुत्रके सहित नष्ट करदेवेंगे ॥ १३ ॥ यह राजासे कहकर श्रीसत्यनारायणजी प्रभु अंतर्ध्यान होगये, और प्रातःकाल राजाने निज जनोंके साथ ॥ १४ ॥ सभा के मध्य बैठकर मंत्रीजनोंसे अपना स्वप्न कहा कि बंधेहुए बनियोंको शीघ्र छोड़दो ॥ १५ ॥ राजाका यह वचन सुन दूत लोग दोनों बनियोंको बन्दीखानेसे छुड़ाकर राजाके निकट लाय विनययुक्त बोले ॥ १६ ॥ कि हे महाराज ! इन दोनों बनियोंको बंधनसे छुड़ाकर लाए हैं अब आपकी क्या आज्ञा है; उन दोनोंने महाराज चन्द्रकेतुको नमस्कार करके ॥ १७ ॥ पूर्व वृत्ता-

नको स्मरण करते हुए राजा चंद्रकेतुसे कुछ न कहा; वणिकपुत्रोंको देखकर राजा आदरसे बोले ॥ १८ ॥ भाग्यवश तुमको बड़ा दुःख मिला अब भय मत मानो राजा इस प्रकार कहकर हाथ और पैरोंकी हथकड़ी शृंखला आदि कटवाई क्षौरकर्मादि कराए ॥ १९ ॥ वस्त्र और आभूषण देकर दोनों बनियोंको अत्यन्त सन्तुष्ट किया ॥ २० ॥ और पहिले जितना धन लिया था उसका दूना दिया और कहा कि आप अपने घर जावें ॥ २१ ॥ तब साधुने राजाको प्रणाम करके कहा आपके प्रसादसे जाता हूं ॥ २२ ॥

पञ्चम अध्याय ।

सूतजी बोले कि साधु बनिया मंगलाचार पूर्वक देवताका पूजन करके ब्राह्मणोंको धन दे निज नगरको यात्रा किया ॥ १ ॥ कुछ दूर जाने पर श्रीसत्यनारायणजीने बनियेके मनकी बार्ता जाननेके हेतु पूछा कि तेरे नावमें क्या है ॥ २ ॥ तब धनोन्मत्त महाजन साधुबनियां हंसकर बोला कि हे दंडिन् ! क्यों पूछते हो ? आपको क्या रुपया लेने की इच्छा है ॥ ३ ॥ मेरे नावमें तो लतापत्रादिक हैं। तब दंडी ऐसे निष्ठुर वचनोंको सुन बोले कि तेरा बचन सत्य होवे ॥ ४ । ऐसा कहकर आप समुद्रके पास जा बैठ गये ॥ ५ ॥ दण्डीके चलेजाने पर नित्य क्रिया करके नावको उठी हुई देख आश्चर्यको प्राप्त हुआ ॥ ६ ॥ ज्योंही नावमें लतादिक देखी त्योंही मूर्छाको प्राप्तहो भूमि पर गिरपड़े और सचेतहो दोनों जने अति चिंता करने लगे ॥ ७ ॥ तब साधुका दामाद बोला कि वृथा शोक किस लिये करतेहो दण्डीने आप दिया है ॥ ८ ॥ वही सब कुछ करसकते हैं इसमें संशय नहीं है इस वास्ते चलो उन्हींके शरण चलें मनोरथ उन्हींसे सिद्ध होगा ॥ ९ ॥ साधु दामादका यह बचन सुन दण्डीके पास गया और दण्डीको देखकर प्रणामकरके भक्तिसे आदरयुक्त बचन बोला ॥ १० ॥ जो मैंने आपके सामने कहा सो अपराध क्षमा कीजिए यह कहकर बारम्बार नमस्कार करके शोकाकुल होता भया ॥ ११ ॥ तब दण्डी उसे रोते देखकर बोले कि हे साधो मत रो मेरे बचनको सुन तू मेरी पूजासे सदा मुंह फेरे रहता है ॥ १२ ॥ और मेरेही इच्छासे हे दुर्बुद्धि ! तुझे बारम्बार दुःख मिला; भगवान्का यह बचन सुन कर साधु स्तुति करने लगे ॥ १३ ॥ साधु बोले कि हे स्वामी ! आपकी मायासे ब्रह्मादिक देवता भी मोहित होकर आपके बड़े अद्भुत गुण और रूपको नहीं जानते ॥१४॥आपकी मायासे मोहित मूढ़ मैं आपको कैसे जानूं; हमपर प्रसन्न होइये यथा विभव विस्तारसे मैं आपका पूजन करूंगा ॥ १५ ॥ मुझे पहिलेका सा धन दीजिये मैं आपकी शरणागत

हूं; भक्तियुक्त यह वचन सुन जनार्दन भगवान सन्तुष्ट हुये ॥ १६ ॥ और मनवांछित वर देकर वहीं अंतर्द्धान हो गये; तब साधु नाव पर चढ़ धनसे पूर्ण देख ॥ १७ ॥ सत्यदेवकी कृपासे मेरा मनोरथ पूर्ण भया यह अपने जनोंसे कहकर यथाविधि पूजन करके ॥ १८ ॥ सत्यदेवके प्रसादसे बड़ा हर्षित हुआ और नायको बलसे चलाने योग्य करके निजदेशको चलदिया ॥ १९ ॥ जब साधु अपने नगरके निकट आया तब दामादसे कहने लगा कि मेरी रत्नपुरी देखो ऐसा कह धनकी रक्षाकरनेवाले दूतों को वहां भेजा ॥ २० ॥ वे दूत नगरमें जाय साधुकी स्त्रीको देख हाथ जोड़ प्रणामकर वांछित वचन बोले कि ॥ २१ ॥ श्रीमके निकट दामाद सहित साहूकार बहुतसे इष्टमित्र और धनयुक्त आगये ॥ २२ ॥ दूतके मुखसे ऐसे वचन सुनकर साधुकी स्त्री बड़ी हर्षित हो सत्यदेवकी पूजाकर कन्यासे कहने लगी कि ॥ २३ ॥ मैं जाती हूं तुमभी शीघ्र व्रत समाप्त करके आना; जबकी इस प्रकार माताके वचनको सुनकर व्रतको समाप्त करके आई ॥ २४ ॥ प्रसादको त्याग पतिको देखने चली गई; तब सत्यदेवजीने क्रोधित होकर उसके पतिको अंतर्द्धान कर दिया ॥ २५ ॥ धनके साथही जलमें डुबा दिया; तब कलावतीकन्या अपने पतिको न देख ॥ २६ ॥ बड़े शोकसे रोती भूमिमें गिर पड़ी; तब साधुने कन्याको अति दुःखित देखकर ॥ २७ ॥ डरे हुये मनसे कहा कि यह क्या आश्चर्य हुआ और नाव चलानेवाले भी सब चिन्ता करने लगे ॥ २८ ॥ तब लीलावती भी कन्याको देख अति विह्वल होकर रोने और अपने पतिसे कहने लगी कि ॥ २९ ॥ इस क्षण नावके साथ ये कैसे अन्तर्धान हो गये न जाने किस देवताके अनादरसे नौका जलमें नहीं देख पड़ती ॥ ३० ॥ श्रीसत्यदेवके माहात्म्य को कौन जान सकता है यह कहकर अपने जनोंके साथ रोती रोती ॥ ३१ ॥ कन्याको गोदमें लेकर रोने लगी और कलावती भी स्वामी को न देखनेसे अति दुःखित होकर ॥ ३२ ॥ पतिकी पादुका ले सती होनेकी इच्छा करने लगी; कन्याका यह हाल देख धर्मज्ञ साधुबनियां स्त्री के साथ ॥ ३३ ॥ अत्यन्त शोकसे युक्त चिन्तवन करने लगा कि श्रीसत्यदेवकी मायासे मैं बारम्बार मारा गया हूं ॥ ३४ ॥ यथा विस्तारसे श्रीसत्यनारायणका पूजन करूंगा सर्व प्रकार सबको बुलाकर कहने लगा ॥ ३५ ॥ और पृथ्वी पर गिरकर साष्टांग दंडवत् किया; इसपर दीनोंके पालनकरनेवाले सत्यदेवजी सन्तुष्ट हुए ॥ ३६ ॥ भक्तवत्सल सत्यदेवजी की कृपा से आकाशवाणी हुई कि तुम्हारी कन्या प्रसादको त्याग पतिको देखने चली आई है ॥ ३७ ॥ इस कारण इसका पति अदृश्य हो गया है, घर जा प्रसादको खाकर यदि फिर आवे ॥ ३८ ॥ तो अपने पतिको निःसन्देह पावेगी;

कन्याने आकाश मंडलसे ऐसे बचन सुन ॥ ३९ ॥ शीघ्रही घर जाकर प्रसादको खाया और फिर आकर अपने पतिको देखा ॥ ४० ॥ तब कलावती संतुष्ट हो पतिसे कहने लगी कि अब आप घर चलिये देरी क्यों करते हैं ॥ ४१ ॥ कन्याका बचन सुन साधु दामाद सहित संतुष्ट होकर धन और बंधुवोंके साथ अपने घरको गया ॥ ४२ ॥ घर जाकर सत्यदेवकी पूजाको हर महीने संक्रांतिमें विधिपूर्वक करने लगा, इस लोकमें सुख पाकर अन्तमें सत्यदेवके लोकमें गया ॥ ४३ ॥ सूतजी कहने लगे कि हे मुनिश्रेष्ठ ! आपसे और भी कथा अब हम कहते हैं ॥ ४४ ॥

सप्तम अध्याय।

श्रीसूतजी बोले कि प्रजाके पालनेमें तत्पर एक तुंगध्वज नामक राजा था जिसने सत्यदेवके प्रसादको त्यागनेसे अति दुःख पाया ॥ १ ॥ एक दिन वह बनमें जा मृगादि अनेक पशुवोंको मारकर पीछे आनकर बटके तले श्रीसत्यदेवके पूजनको देखा ॥ २ ॥ जिसको गोपलोग बन्धुबान्धवयुक्त संतुष्टचित्त करते थे; अहंकारसे राजा वहां न गया और न सत्यदेवजीको प्रणामही किया ॥ ३ ॥ तब वे गोप राजाको प्रसाद देने लगे; राजाने प्रसादभी नहीं लिया; तब वहीं लोक प्रसाद रखकर चले आए; राजाने प्रसादको अनादर किया ॥ ४ ॥ इसतरह प्रसादको त्याग करनेसे अति दुःख पाया; उस राजाके सबसौ पुत्र थे सो सब मरगये, जो धन-धान्य था वह भी नष्ट हो गया ॥ ५ ॥ तब राजा अपने मनमें विचारा कि सत्यदेवने मेरा धन नष्ट कर दिया है इस लिये जहां सत्यदेवकी पूजा होती थी वहीं जाऊंगा ॥ ६ ॥ यही विचार करके वहां जाकर बहीरोंके साथ ॥ ७ ॥ भक्ति श्रद्धायुक्त विधिसे सत्यदेवके पूजनको किया, तब सत्यदेवके प्रसादसे धन-पुत्रादिसे युक्त भया ॥ ८ ॥ और इस लोकमें सुख पाकर अन्तमें सत्यलोकको गया; जो प्राणी अति दुर्लभ इस सत्यदेवके व्रतको करता है ॥ ९ ॥ और भक्ति-युक्त होकर पवित्र फल देनेवाली कथा सुनता है उसको सत्यदेवके प्रसादसे धनधान्यादिक प्राप्त होते हैं ॥ १० ॥ दरिद्र होय तो धन पावे, बंदमें बंधा होय तो छूट जाय, भय होने तो भयसे छूटे इसमें कुछभी संशय नहीं है ॥ ११ ॥ इस पुनीत व्रत करनेसे यहांपर सुख पाकर अंतसमय सत्यदेवके लोकमें जाता है; सूतजी कहते हैं कि हे विप्र ! मैंने इस तरह सत्यनारायण व्रतको आप लोगोंसे कहा ॥ १२ ॥ जिसके करनेसे मनुष्य सब दुःखोंसे छूट जाते हैं; विशेष कर सत्यदेवकी पूजा कलिकालमें फल देनेवाली है ॥ १३ ॥ कुछ कालमें कोई सत्यपरमेश्वर, कोई सत्यनारायण, कोई सत्यदेव, इन्हींको कहेंगे ॥ १४ ॥

विष्णु सत्यरूपी सनातन, कलियुगमें अनेकरूप धारण करके सबके वांछित फल देनेवाले होंगे ॥ १४ ॥ हे मुनिश्रेष्ठ ! जो प्राणी इसको पढ़ता है अथवा सुनता है उसके सब पाप सत्यदेवके प्रसादसे नष्ट हो जाते हैं इसमें कुछभी संशय नहीं है ॥ १६ ॥

APPENDIX B.

The English Translation of the Preceding Hindi Version.

First Chapter.

Once upon a time the sages, who were desirous of doing good to all the living creatures, held an assembly in the very beautiful forest named Naimishāraṇya (for the purpose of) cheering up (their own) minds. At that time, Sūtajī, the disciple of Vyāsajī, who was possessed of great spiritual power, being accompained by (his own) disciples and chanting (*lit.*, remembering) the name of Hari, arrived (there). Seeing the advent of Śrīsūtajī who was able to teach (his disciples all) the *Śāstras*, all the sages including Śaunaka stood up. Sūtajī, who was the superior among those conversant with all the religions and Śaunaka and the other sages who were the most devoted worshippers of Vishṇu, very soon bowed down (their heads) to the earth and made obeisances to each other. The very intelligent (sage) Sūtajī, accompained by all his disciples, seated themselves upon the seat offered by Śaunaka and the other sages. After Sūtajī had seated himself, all the sages (headed by) Śaunaka, after making obeisance (to the former and folding their hands together, said : "O great sage ! O omniscient) ! O Sūtajī ! O Bhagabān ! please tell (us) the way by which men, in this Kaliyuga, can attain to faith in and devotion to Hari ; because, in this Kaliyuga, all living beings are addicted to the commission of sins and have lost all knowledge of the Vedas. (O ! tell us) how their welfare will be brought about. In this Kaliyuga ,men, being endowed with lives, will become short-lived, impoverished, and liable to (be attacked by) many diseases. Virtue and merit are acquired with great

labour; by reason of this, no man, in the Kaliyuga, will perform acts of merit and virtue. And (if) acts of merit and virtue are not performed, (men's) addiction to the commission of sins will increase; and then all weak-minded men, together with their progeny, will be immersed in sin (*lit.*, will be lost). O Sūtajī! please describe to us the way by which, with small labour, a small sum of money, and in the least period of time, virtue and merit can be attained. It is stated in the *Śāstras* that the person, according to whose instructions men perform acts of virtue and vice, himself becomes a sharer in their virtues and vices. The undermentioned four kinds of men, namely, the person who instructs (other men to perform) acts of virtue and merit, the person who is of kind disposition, the man who is devoid of (all designs to commit) fraud and sin, and one who is not on inimical terms (with others) are equal to Nārāyaṇa. God, who is the Personification of Knowledge, does not become pleased with that man who, being (himself) endowed with knowledge in this world, does not communicate (*lit.*, give) knowledge to others. Know that the person, who satisfies other men (by communicating to them) jewel-like knowledge, is Nārāyaṇa himself in the shape of man. As I am desirous of hearing (an account of) any such *vrata* or ceremonial worship by performing which (the performer) may get his heart's desires (fulfilled), O liberal-minded (*lit.*, great-minded) sage! please describe (the same) to me. O superior among sages! you are conversant with the Vedas and the Vedāṅgas. I do not know (*lit.*, see) any other (person) who can describe (the same to me), as you are the disciple of Śrī Vedavyāsajī. Sūtajī said: "O superior among the sages! you are blessed; you are the first among the devotees of Viṣṇu, because you always desire the welfare of all living beings. O Śaunaka! hear (what I say). O sages! hear with attention (the account which) I shall give (you) of that best of *vratas* or ceremonial worships about which Nārada had enquired from Bhagabān, the husband of Lakshmī, and which had been described by his deityship to him."

SECOND CHAPTER.

"At one time, being actuated by a desire to do good to all living beings, Nāradjī travelled all over the world and, (at last), arrived in the world of the mortals. There he saw that all the living beings were afflicted with many diseases and, being born of various progenitors, were suffering from the miseries (brought on by the commission) of sinful acts. Seeing this, he made up his mind (to find out the means whereby) the miseries of all these (suffering) men could be (best) alleviated, (and therefore), went to Vishṇu's world. Seeing Him who was white in complexion, who had four hands, who held the conch and the discus (in his hands), (who was) adorned with garlands, and who was Nārāyaṇa—the god of gods he (Nārada) began to supplicate his deityship. Nārada said: 'O king of the gods! thou art endowed with the infinite power which can neither be described in words nor realised (*lit.*, held) by the mind' (and that thou art) also the Infinite Soul devoid of attributes and (at the same time), the Infinite Soul endowed with attributes. O king of the gods! thou art the Creator of all living beings, and the alleviator (*lit.*, destroyer) of the miseries of (all thy) devotees. Hearing this supplication, the god Vishṇu said: 'O Nārada! do tell me for what object have you come and what (thoughts) are in your mind. I shall tell you whatever you will ask of me.' Nāradjī said: 'O lord! all men in the world of the mortals, having been born of various progenitors, are suffering from miseries (brought on) by their own sinful acts. O king of the gods! I desire to hear (an account) of the easiest (*lit.*, smallest) means whereby their miseries may be done away with (*lit.*, expelled).' Bhagbān said: '(O Nārada)! out of (your) compassion for all beings, you have done well by enquiring (from me about the means) by adopting which men will be freed from their illusions (*māyā*). Hear me, I shall tell you about the (said) means. O Nārada! to-day, at your request, I shall make known to you the *vrata* or ceremonial worship which is the most esteemed (*lit.*, rare) in the three worlds. That *vrata* is the ceremonial worship of (the deity) Satyanārāyaṇa, by

performing which with (all) due rites (the performer) will get happiness in this world and, in the end, will attain to salvation.' Then Nārada, hearing this, said: 'Please give me a detailed account of the results of (performing) this ceremonial worship, of the person who previously performed it, and of the time when it ought to be performed.' (The deity) Bhagbān replied: 'The performance of this ceremonial worship does away with (*lit.*, destroys) misery, grief and the like, increases material prosperity (*lit.*, wealth and paddy), brings good luck and children, and ensures victory everywhere. (The essential rites of) this *vrata* are that a person, with faith and devotion, should worship (the deity) Satyanārāyaṇa in the evening of any day and, accompanied by his relatives (*lit.*, brothers), friends and Brāhmaṇas and, with piety, make an offering of a trayful of the best eatables, (namely), plantain-fruits, clarified butter, milk, flour of wheat, (in case wheaten flour be not available, rice ground into powder), and sweetmeats of molasses (of all of which quantities should be taken) by the *ser*-weight, mixed together and offered up, with devotion, to Satyanārāyaṇa. (Then the celebrant), accompanied by his friends, should listen to the legend (connected with the ceremonial worship of Satyanārāyaṇa) and make a present of money to the Brāhmaṇas. Then he and his relatives and friends should partake of the consecrated food-offering and, in the night, amuse themselves with dancing, singing and the like. Thereafter all the hearers, reciting (*lit.*, remembering) the name of Satyanārāyaṇa, should go back to their respective homes. By performing this worship, (the celebrant's) heart's desires are fulfilled. Especially in the Kaliyuga, there is no other means (available) in the earth (of obtaining the aforementioned objects). O Nārada! please hear the account (which I am going to narrate presently) of the person who, first of all, performed this ceremonial worship.'

'In the city of Kāśī (Benares), a poor Brāhmana named Satānanda, suffering from the pangs of hunger and thirst,

every day used to roam over the whole countryside (*lit.*, the earth) for the purpose of begging alms. Then the deity Nārāyaṇa, who loved all Brāhmaṇas, seeing the poor Brāhmaṇa and, assuming the guise of an old Brāhmaṇa, very caressingly enquired of the latter (the poor Brāhmaṇa): 'O Brāhmaṇa! I wish to learn for what purpose you daily roam over the countryside (*lit.*, the earth). If you feel inclined (to communicate this information to me), please tell me.' The Brāhmaṇa replied: 'I am a very poor Brāhmaṇa and roam over the countryside for begging alms. If you know of any means (of alleviating my poverty), please, out of kindness for me, tell me the same.' The old Brāhmaṇa rejoined: 'O best of Brāhmaṇas! perform the ceremonial worship of (the deity) Satyanārāyaṇa —the fulfiller of (all) desires, which is the best of *vratas* and by performing which men are freed from all miseries and sufferings.' The deity Satyanārāyaṇa, in the guise of the old Brāhmaṇa, also informed (the poor) Brāhmaṇa of the way (of performing this ceremonial worship) and (then) vanished.

"Thereafter the Brāhmaṇa (named) Satānanda resolved in his mind to perform, on the very next day, the ceremonial worship of Śrī Satyanārāyaṇa (and), by reason of this anxiety, could not sleep in the night. Again, rising in the morning (from his bed), he determined to perform the ceremonial worship of Śri Satyanārāyaṇa that very day. Having made this resolve, he went out to beg for alms and obtained, (by way of alms), a large quantity of things that day. Accompanied by his kinsmen (*lit.*, brothers), he, by offering up the things (he had obtained by way of alms), worshipped (the deity) Satyanārāyaṇa and, under the influence of that worship, was freed from all (his) miseries and acquired all (manner of) properties. And, since that time, that Brāhmaṇa used to perform (this) ceremonial worship every month.

"(In this way), the god Bhagbān announced through Satānanda that whoever (*lit.*, whatever human being), knowing the prevalence of the custom of worshipping Satyanārāyaṇa,

will perform it, will be absolved from all (his) sins and will attain to salvation which is very difficult to obtain. Whenever any man upon the earth will perform this ceremonial worship (all) his miseries and sufferings will surely be done away with (*lit.*, be destroyed)."

THIRD CHAPTER.

Sūtajī said: "O Śaunaka! In this way, Vishṇu spoke to Nārada; and I have communicated to you (his deityship's words). And I shall tell you whatever else you may enquire of me." Śaunakajī said: "O Sūtajī! I wish to hear (an account) of the next person who, after the (aforementioned) Brāhmaṇa, performed this ceremonial worship." Sūtajī replied: "O sage! please listen to (the account which I shall narrate presently of the person) who next performed this ceremonial worship."

"Once upon a time, the aforementioned Brāhmaṇa accompanied by his friends, made preparations for performing (this) worship according to his own pecuniary means. At that time, a wood-cutter arrived there. (He was) suffering from the pangs of hunger and thirst and, placing (his) load of wood outside, entered the house of the Brāhmaṇa and found the latter engaged in performing the worship. And, folding his hands together and humbly making obeisance (to the Brāhmaṇa), he said: '(O Brāhmaṇa!) please tell (me), with details, as to what this is that you are performing, and what the results are of performing it.' The Brāhmaṇa replied: 'This is the ceremonial worship of (the deity) Satyanārāyaṇa who is the fulfiller (*lit.*, giver) of all heart's desires, the assuager *lit.*, destroyer) of all miseries and sorrows and the giver of victories. On account of his deityship's favour (to me), I have obtained (all) this wealth, paddy and the like.' Hearing these words, the wood-cutter became (greatly) pleased and, having drunk water and partaken of the consecrated food-offerings and mentally praying to the deity Bhagbān, went to that very city. Having resolved in his mind that, with whatever (money) he would obtain that day from the sale of the wood, he would

certainly perform the excellent ceremonial worship of the deity Satyanārāyaṇa, he placed (the load of) wood upon (his) head and went to the quarter where the wealthy people resided. That day, the wood-cutter gained double profits (*lit.*, money). Thereupon, being greatly pleased, he purchased (*lit.*, took) fine ripe plantains, sugar, clarified butter, milk, and flour with *sawā'i* and returned home. Then, inviting his relatives and friends, (he) performed the ceremonial worship of (the deity) Satyanārāyaṇa with due rites. Under the influence of that worship, the wood-cutter acquired wealth and had sons born to him. Having enjoyed (*lit.*, got) happiness in this world, (he), in the end, went to the world of the deity Satyanārāyaṇa. O sages! now please hear another narrative (which) I shall relate (presently)."

Fourth Chapter.

Sūtajī said :—"There was a king (named) Ulkāmukha who was the superior among the powerful (kings), had control over the passions, and used to go always to the temple of the deities. That king used to satisfy (all) Brāhmaṇas by giving them money every day. He had a wife (named) Pramugdhā whose face was like the lotus. (On one occasion), he, with his wife, was performing, on the bank of the river Bhadraśīlā, the ceremonial worship of the deity Satyanārāyaṇa. At that time, a merchant arrived there. Having moored, upon the river-bank, (his) boat which was full of various goods (*lit.*, wealth intended) for trading with, he alighted upon the bank. Then, seeing the king performing the worship there, he humbly made enquiries (of the former). The merchant said: 'O king! please tell me what this is that you are performing with (so much) devotion. I wish to hear it.' The king replied: 'O merchant! this is the worship of the very powerful (deity) Vishṇu, which (a person) desirous of having sons and the like, has to perform, accompanied by his friends.' Then, making obeisance to the Rājā, the merchant rejoined: 'O Rājā! please tell me (an account of) this ceremonial worship. I shall

also perform it, because I also have no sons. (By performing) this worship, sons will surely be born to me.'

"Having said this and learnt the way of performing the worship, the merchant returned home and informed (his) wife of this ceremonial worship (the performance of) which confers sons (on the celebrant thereof). And he made the resolve that, when a child would be born to him, he would certainly perform the worship of Satyanārāyaṇa. Then after a short time, his wife named Līlāvatī, who was of a jovial disposition, became *enceinte* and, in the tenth month (of her pregnancy), gave birth to a very beautiful (*lit.*, stainless) daughter who, day by day, grew up, just as, during the waxing period, the moon's effulgent light increases (gradually). Then the merchant and his wife performed the name-giving ceremony of their daughter and gave her the name of Kalāvatī.

Līlāvatī very caressingly (*lit.*, with sweet words) said to her husband: '(My dear!) why are you not performing the ceremonial worship which you promised to do before?' The merchant replied: 'O darling! I shall surely perform the worship on the occasion of (our daughter's) marriage.' Having put off (*lit.*, explained matters to his) wife with these words (*lit.*, in this way), he went away.

In the meantime, Kalāvatī, in her father's house, daily grew up (to youth). Then (one day), the merchant who was well up in parental duties (*lit.*, religion), happening to see his daughter playing with her female friends, found that she had grown up into a young lady, summoned messengers and sent them to (search for and) bring a suitable bridegroom to whom (his) daughter could be married.

"Getting the merchant's order the messenger went to the city named Kāñchana, (and), taking (with him) a merchant's son from that city, returned to the merchant (his master). Then the merchant, being delighted at the sight of the handsome and accomplished young man, and accompanied by (his

own) caste-fellows sent for (his) daughter and married her, with due rites and ceremonies, to the merchant's son. And, as ill-luck would have it, at the time of the marriage also, the merchant forgot (to perform) that ceremonial worship. At this, (the deity) Satyanārāyaṇa became angry.

"Then after a short time, the overcrafty merchant, being desirous of carrying on trade, and taking (with him) his son-in-law went to a city named Ratnasāra (which was situated) near the sea-coast and began to trade. During this interval, the lord Satyanārāyaṇa, finding that the merchant had failed to carry out his promise (to perform the ceremonial worship), pronounced upon him a curse to the effect that a great tribulation would befall him. On that very day, some thieves stole the Rājā's wealth and, seeing themselves pursued (by the Rājā's guards), went in the direction of the merchant. Seeing that the Rājā's guards (*lit.*, messengers) were running after them, they became terrified in their minds, and, throwing the booty over there, hid themselves. Coming near the merchant, the Rājā's guards found (there) the stolen wealth belonging to the Rājā."

"Thereupon (they) were overjoyed and, binding the merchant (and his son-in-law), took them to the Rājā and said: 'May it please Your Majesty, we have brought two thieves. Please pass order (of punishment) upon them.' Seeing the (two) merchants, the Rājā, without the formality of a trial, passed order (of punishment) upon them. Thereupon the (Rājā's) guards, binding the two merchants very tightly, confined them in the prison-house."

Fifth Chapter.

Sūtajī said that under the influence of (the deity) Satyanārāyaṇa, the Rājā (whose name was) Chandraketu did not hear, in the least, the defence (*lit.*, words) of those two merchants, and confiscated (*lit.*, took all their wealth). By the curse of Śrī Satyanārāyaṇa, the wives of the merchant and of his son-in-law, (who were left) in their homes, became very much

poverty-stricken. The thieves stole even (whatever) wealth (there was) in (their) houses. They (*i. e.*, these two ladies) were striken with diseases, (and), suffering (from the pangs of) hunger and thirst, (and), filled with anxiety about (earning their) livelihood (lit., rice), went from house to house (in quest of alms). And (the merchant's) daughter Kalāvatī also went about daily (in quest of alms).

One day, (the merchant's) daughter Kalāvatī went, in the night, to the house of the Brāhmaṇa. Having gone there, and seen (the performance of) the ceremonial worship of Śrī-Satyanārāyaṇa, she heard (the recital of) the legend (connected with the worship), prayed (for the fulfilment of) her heart's desires; and having partaken of the consecrated food-offering, she returned home when the night was a little advanced. Thereupon Lilāvatī very much rebuked (*lit.*, cried shame upon) her daughter, saying: 'O (my) daughter! Where wert thou till this late hour of the night? What is in thy mind?' Then the daughter Kalāvatī told the truth to (her) mother, saying: 'O (my) mother! I have seen, in the Brāhmaṇa's house, (the performance of) the ceremonial worship of (the deity) Śrī Satyanārāyaṇa who fulfills (all) heart's desires.'

Hearing (her) daughter's words, Lilāvatī, thereafter, made preparations to perform the ceremonial worship of Śrī Satyanārāyaṇa. The merchant's wife, who was faithful to her husband, being accompanied by her daughter and friends, performed the worship of Śrī Satyanārāyaṇa, and begged of his deityship the excellent boon that her husband and son-in-law might return home soon and that their faults might be condoned by him. Thereupon the lord Satyanārāyaṇa became satisfied and, appearing in a dream to the Rājā (named) Chandraketu, directed the latter to release the two innocent (*lit.*, gentlemanly) merchants on the very next morning, and also to return them their wealth which he had confiscated, failing which his kingdom, wealth and sons would all be destroyed. Saying this to the Rājā, the lord Śrī Satyanārāyaṇa vanished.

And, in the morning, the Rājā, accompained by his courtiers (*lit.*, men), sat in the midst of the assembly and, speaking to his ministers about his dream, directed (them) to release the (two) imprisoned merchants immediately. Hearing these words of the Rājā, the guards (*lit.*, messengers) released the two merchants from the prison-house, brought them before him and humbly addressed him (as follows): 'O Mahārājā! we have released these two merchants from imprisonment and brought them (here). Now be good enough to communicate (to us) your command (about them). These two (merchants, however,) made obeisance to Mahārājā Chandraketu and, recollecting the events (*lit.*, account) that had lately happened to them, spoke nothing to him. Seeing the two merchants (*lit.* merchant's sons), the Rājā caressingly said: 'By a strange irony of fate, you have suffered great misery. Now, do not be afraid.' Consoling (them) in this way, the Rājā had the handcuffs on their hands and the fetters on their legs removed (*lit.*, cut), and got them shaved (clean). Then giving (them) clothes and ornaments and twice as much wealth as he had lately confiscated (from them), he pleased the two merchants very much and told them to go home. Then, making obeisance to the Rājā, the merchants said: '(O Rājā!) by your kindness we are going (home).'

Sixth Chapter.

Sūtajī said that, after worshiping the deity (Satyanārāyana) with (all) sacred rites, and bestowing wealth upon the Brāhmaṇas, the merchant started for his own city. After he had gone a little distance, Śrī Satyanārāyaṇajī, with a view to know the ideas that were in the merchant's mind, enquired of the latter as to what there was in his boat. Then the purse-proud merchant laughingly replied: "O *daṇḍin*! why are you asking this? Do you wish to rob me of (*lit.*, take) my money? There are in my boat (only) creepers, leaves and the like." Thereupon the *daṇḍī* (a kind of ascetic), hearing such rude (*lit.*, cruel) words, said: "May your words prove true." Say-

ing this, he went to the sea-side and sat (there). After the *daṇḍi* had gone away, (the merchant), having performed his daily duties, became wonder-struck on seeing (his) boat laden to a great height with creepers and the like (*lit.*, raised). As soon as he saw the creepers and the like in the boat, he swooned away and fell upon the ground. After regaining his consciousness, the two merchants began to think seriously (about the cause of the disaster). Then the merchant's son-in-law said: ("O sir!) why are you grieving so much? The *daṇḍi* has cursed you. There is no doubt that he alone can do everything. Therefore, let us go and place (ourselves) under his protection. It is he alone who can fulfil (our) heart's desires."

Hearing these words of (his) son-in-law, the merchant went to the *daṇḍi* and, after seeing and making obeisance to him, addressed him (as follows) with devotion and respect (*lit.*, caress): "(O sir!) pardon me for what I have said in your presence." Saying this, he repeatedly made obeisance to him and was overwhelmed with regret (for what he had done). Then seeing him weeping, the *daṇḍi* said: "(O merchant!) don't weep. Hear my words. You always refrain from (*lit.*, turn your face against) worshipping me. O fool! it is at my wish that you have repeatedly suffered from misery." Hearing these words of the deity (in the form of the *daṇḍi*), the merchant began to supplicate him as follows: "O lord! it is under your influence that even Brahmā and the other deities, being filled with bewilderment, are unable to comprehend your great and wonderful attributes and beauty. How is it possible, then, for me, fool that I am and bewildered (as I am) by your influence, to comprehend you? Do be compassionate towards me. I shall worship you with such rites as may be commensurate with my wealth. Do be good enough to bestow on me the same wealth as I had before. I have thrown myself under your protection." Hearing these words of devotion, his deityship Janārdana was gratified, and having conferred on him the prayed-for boons, vanished at that very moment.

Then the merchant (*sādhu*) went on board (his) boat and, seeing it filled with merchandise (*lit.*, wealth), told his men: "By the mercy of (the deity) Satyadeva, my heart's desire has been fulfilled." Then, worshiping (the said deity) with due rites and ceremonies, and being highly delighted at the favour (shown him by the deity) Satyadeva, he carefully made the boat fit for navigation and (then) set sail for his own country. When he arrived near his own city, he told (his) son-in-law: "Look at my city (named) Ratnapurī." Saying this, he despatched the guards (*lit.*, messengers), who had guarded (his) wealth, to this city (*lit.*, thither). Going to the city, these messengers found the merchant's wife and, doing obeisance to her with (their) hands folded, addressed the (following) words (which they had been ordered to communicate) to her: "(O lady!) the merchant, accompanied by his son-in-law and many well-wishing friends, and laden with merchandise (*lit.*, wealth), has arrived near (this) city (*lit.*, village)."

Hearing these words from the mouths of the messengers, the merchant's wife was highly pleased, (and), after worshiping Satyadeva, told her daughter: "I am going (to the place where my husband has arrived). Finish (your) worship (and) soon come (thither)." Hearing these words of (her) mother, (the merchant's) daughter finished the worship and, leaving the *pūjā*-offerings, went to see her own husband. At this (act of disrespect), Satyadeva became angry and spirited away her husband, (and), at the same time, sunk the merchandise underneath the waters. Then the daughter (named) Kalāvatī, not finding her husband, wept very sorrowfully, (and) fell down upon the ground. Then the merchant, seeing (his) daughter very much sorrow-stricken, said to himself with fear: "What a strange event is this?" And all the boatmen also were astonished, (*lit.*, became anxious). Then Līlāvatī also, seeing (her) daughter (sorrow-stricken), became greatly agitated in mind, wept and told her husband: "How has he, at this moment, vanished with the boat? (I) do not know,

by neglecting (the worship of) which deity, the boat is not visible above the water. Who can know the omnipotence (*lit.*, greatness) of (the deity) Satyadeva?" Saying this, she, accompanied by her retainers (*lit.*, men), placed (her) daughter upon (her own) lap, and began to weep. And Kalāvatī also, being very much sorrow-stricken at not seeing (her) husband, took (her) husband's shoes and expressed a desire to immolate herself upon the funeral pyre of her husband. Seeing this state of (their) daughter, the religiously-disposed merchant and his wife very sorrowfully began to think within themselves: "By the miraculous power of (the deity) Satyadeva, I have been repeatedly thrown into tribulations. I shall worship Satyanārāyaṇa with due rites and ceremonies." (He then) sent for all (his friends and men), informed them of this (his resolve), and prostrating himself upon the ground, did obeisance (to his, deity-ship) with all his eight limbs. At this, (the deity) Satyadeva, who protects the poor and the distressed, became satisfied.

By the mercy of Satyadeva who is deeply attached to all his faithful devotees, a voice from the sky said: "Your daughter left the *pūjā*-offering and came away to see (her) husband. For this reason, her husband has vanished. (Should she) go home, partake of the *pūjā*-offering, and return (to this place), she would doubtless get back her husband". Hearing these words from the sky, (the merchant's) daughter soon went home, partook of the *pūjā*-offering, returned (to that place), and found her husband. Then Kalāvatī became delighted, and told (her) father: "O father! now go home. Why are you delaying?" Hearing (his) daughter's words, the merchant became pleased and, accompanied by (his) son-in-law and friends, (and), taking with him (his) merchandise, went home. After reaching home, (he) began to perform, on the last day of every month, the worship of (the deity) Satyadeva with due rites and ceremonies. (By performing this worship he) obtained happiness in this world, and, after his death, went to the world of (the deity) Satyadeva.

(Then again), Sūtajī said: "O the best of sages! I shall now narrate to you another legend."

Seventh Chapter.

Sūtajī said:—"There was a Rājā named Tuṅgadhvaja who was very attentive to the welfare of (his) subjects, (and) who, by leaving the *pūjā*-offering of (the deity) Satyadeva, fell into a great tribulation. One day, he went to the forest, killed a good many deer and other animals, then brought them beneath a banyan-tree, and saw the worship of (the deity) Satyadeva whom the cowherds, accompanied by their kinsmen and friends, were propitiating. Out of pride, the Rājā neither went to the place (of worship), nor did he make any obeisance to (the deity) Satyadeva. Then these cowherds offered the *pūjā*-offering to the Rājā who did not take it. Then, placing the *pūjā*-offering there, they went away. But the Rājā did not take up the offering. By thus leaving the *pūjā*-offering, he fell into a great tribulation. He had one hundred sons, all of whom died. All his wealth was lost; (and all his) stores of grain were destroyed. Thereupon the Rājā thought within himself and came to the conclusion that (the deity) Satyadeva had destroyed (all) his wealth, and therefore resolved to go to that place where the worship of his deityship had taken place. Having made this resolution, (he) went there, (and), accompanied by the cowherds, performed the worship of Satyadeva with feelings of faith and devotion, and with due rites and ceremonies. Thereupon, by the favour of Satyadeva, his sons came to life again; and he got back his wealth. And he obtained happiness in this world, and, after his death, went to the world of Satyadeva."

"That man is worthy of great respect (*lit.*, difficult of attainment) who performs this ceremonial worship of Satyadeva. And he, who, with feelings of devotion, listens to the sacred legend (of the deity Satyadeva) which confers (on the hearer thereof) merit, obtains, by this deity's favour, wealth, grains, and all manner of blessings. There cannot be the least

doubt that, if the hearer (of the sacred legend) be poor, he will obtain wealth; that, if he be in imprisonment, he will be released therefrom; that, if he is in dread (of anything), his source of fear will be removed. By performing this merit-conferring ceremonial worship, (the performer) obtains happiness in this world, (and), after his death, goes to the world of Satyadeva."

Sūtajī (further) said :—" O Brahmaṇa ! I have thus narrated to you (the legend about) the ceremonial worship of (the deity) Satyanārāyaṇa, by performing which men are relieved of all (their) troubles and sorrows. The worship of Satyadeva especially bestows merit (on the worshipper) in (this) Kaliyuga. In a short time, some people will call this (deity) Satyaparameśvara, some Satyanārāyaṇa, (and) some Satyadeva. Vishṇu is eternal and incarnate in the form of Satyadeva (lit., Satya or Truth), and, assuming various (other) forms in the Kaliyuga, will fulfil the heart's desires of all (men). O the best of sages ! all the sins of those men, who either read or hear this (legend) are absolved by the favour of (the deity) Satyadeva. There is not the least doubt about it."

APPENDIX C.

An old Bengali Metrical Version of the Legend about the Deity Satyanārāyaṇa.

नारायण-देवेर पांचाली ।

१. बन्दोम सत्यनारायण, दया कर अनुक्षण,
२. मति रहुक तुया पद तले ।
३. निवेदिए काय मन, रहे जेन अनुक्षण,
४. मधुकर जेन कमले ॥
५. संसारेर सार तुमि, कि बोलिते पारि आमि,
६. तुमि चारि वेदेर आधार ।
७. तोमा सेवि प्रजापति, सृष्टि करे निति निति,
८. त्रिभुवने जार अधिकार ॥
९. सेविया तोमार तरे, स्वर्गे इन्द्रे राज्य करे,

१०. धर्मखण्डले दण्डधर ।
११. युगे युगे तोमा सेवे, ताहारे अधिष्ठान हवे,
१२. त्रिभुवने बोले पुरन्दर ॥
१३. तुमि प्रभु दयामए, अवतार कथ हए,
१४. आगम निगम अवतार ।
१५. तुमि जारे कर दया, धन्य हवजे सेइ काया,
१६. सेइ पुण्य संसार भितर ॥
१७. मीनरूप परिहरि, कूर्म्म रूप धरि,
१८. नरसिंह रूपे हिरण्य विदार ।
१९. वामनरूप धरि, बलिके छलना करि,
२०. द्वारिरूपे राखिला जे द्वार ॥
२१. रामरूपे अवतारे, परशुराम बोलि जारे,
२२. अयोध्याते ताहार पश्चात ।
२३. रावण बधेर हेतु, बन्धन करिला सेतु,
२४. रावणरे करिला निपात ॥
२५. रोहिणी उदरे राम, हैला प्रभु बलराम,
२६. विराजित ए महीमण्डले ।
२७. निज लीला वृन्दावने, लीला निज स्थाने स्थाने,
२८. बैद्धरूप हइला पश्चाते ॥
२९. संख्या नाहि अवतार, हइला प्रभु बारे बार,
३०. दैत्य मारि करिला निर्मंव ।
३१. विप्रे तोमाके डाके, कातर हइया थाके (ताके?)
३२. शीघ्रगति गेला महाशय ॥
३३. वसन हरण काले, द्रौपदी डाकिल आले,
३४. रक्षा कर प्रभु गदाधर ।
३५. शुनिया कातर बाणी, सेइक्षणे चक्रपाणि,
३६. वसन हइल विश्वम्भर (विश्वाम्भर?) ॥
३७. पञ्च भाई जतुगृहे, सेखाने राखिला ताके,
३८. के बुझिते पारे तुया माया ।
३९. तोमार महिमा जथ, ताहा वा कहिबु कथ,
४०. अनाथशरण नारायण । २०

४१. तोमा भावे सह जन, एकान्त भाविया मन,
४२. नाम लैले पाप विमोचन ॥
४३. त्रिलोचन नाम द्विज, थाछि ज्ञाम (?) चवनी माझ,
४४. ताके प्रभु हइल सदए ।
४५. धरिया फकिर भेस, द्विजेरे दिला उपदेश
४६. काञ्चन नगर महाशए ॥
४७. द्विजके दया हैया, निजमूर्त्ति प्रकाशिया,
४८. ब्रह्मलोके कहिलेन डाकिया ।
४९. शुनि द्विजे एइ कथा सत्वरे तुलिल माथा,
५०. समाकत (समागत ?) फकिर देखिया ॥
५१. द्विजे बोले तुमि केवा, परिचय मोरे दिवा,
५२. वचन भावे लागे भए ।
५३. जे हओ से हओ तुमि, करपुटे कहि आमि,
५४. कृपा करि देखो परिचए ॥
५५. तबे प्रभु दया करि, चतुरभुज रूप धरि,
५६. निज मूर्ति करिला प्रकाश ।
५७. कि कहिबो रूपेर घटा, कोटि चन्द्र जिनि छटा,
५८. ए घोर तिमिर कर नाश ॥
५९. एक हस्ते शङ्ख साजे, चक्रभुजे करे माझे,
६०. गदापद्म शोभे दुइ भुते ।
६१. नाना आभरण गाए, देखि लोक मूर्च्छा जाए,
६२. ब्राह्मणेर समुखे विराजे ॥
६३. रूप देखि द्विजवरे, मूर्च्छा हैल कलेवरे,
६४. मोहित हइल भूमितले ।
६५. सेइ रूप परिहरि, फकिरेर रूप धरि,
६६. द्विजवर लइलेक कोले ॥
६७. तबे द्विज स्थिर हैल, नानास्तुति भक्ति कैल,
६८. भूमि गते नोमाइया माथा ।
६९. प्रभु हैया निज भेस, द्विजके दिल उपदेश,
७०. पूजा हेतु कहिला वारता ॥
७१. पूजा दिया द्विजवर, सम्पद भरिल घर,

७२. निल्य (नृत्य ?) गीत करे निरन्तर ।
७३. काठियारा पूजा दिल, पूजा दिया स्वर्गे गेल,
७४. पश्चाते पूजिल सदागर ॥
७५. पूजा मानि नाहि दिल, बाणिज्य करिते गेल,
७६. राजघरे पड़िल विपाके ।
७७. पूजिल साधुर जाया, बन्दि स्थाने कैला दया,
७८. नानास्थाने राखिला ताहारे ॥
७९. फकिरेर भेस पथे, छलना करिला ताते,
८०. षड़शैवे दिला परिचय । ४०
८१. साधु परित्राण पाइया, शीघ्र तरणि भैया,
८२. घरे गेला साधुर तनय ।
८३. शुभवार्त्ता पाइया घरे, माए झिए पूजा करे,
८४. कन्या हेतु हइल विपाक ।
८५. जामाता डुबिल देखी, कान्दे साधु हैया दुःखी,
८६. जामाता बोलिया डाक ॥
८७. ताके दया कैला घाटे, डिङ्गा डुबा पुन उठे,
८८. हरषित हैल सदागर ।
८९. परवासी (?) जत जन, सब आनन्दित मन,
९०. पजार दैर्य्य (द्रव्य) करिला विधान ।
९१. घरे निया मधुकर, पूजा दिला सदागर,
९२. सोया प्रमाणे दैर्य्य, आनि ।
९३. पुरोहित द्विजवरे, आनिया त सभारे,
९४. सबे मिलि करिला जे छिर्ष्टी ॥
९५. ब्राह्मणेर भेस हइया, निज मूर्ति देखा दिया,
९६. दुःख घुचाइलेन नारायण ।
९७. भक्त-बश सदाए प्रभु, अन्यमत नाहि कभु
९८. एइ कथा पुराण प्रमाण ॥
९९. भावि सत्य नारायण, द्विज दीनरामे भणे,
१००. भाषा-व्यास-गिरिर पाञ्चाली ।
१०१. प्रभुर चरणे मन, रहुक अनुक्षण,
१०२. निवेदिलु करि पुटाञ्जलि ॥ ४१

१०३. "इति नाराअनदेवर पाच्चालि समाप्त । श्रीनरोत्तम
१०४. केरानिर स्वाअक्षर तान तनअ श्रीरामचन्द्र बाबुर
१०५ स्वकिअ बहि । इति सन ११७१ मघि तारीख १६
१०६. माघ रोज बुदबार ॥" [1]

APPENDIX D.

The English Translation of the Preceding Bengali Metrical Version.

Legend Describing the Ceremonial Worship of the Deity Narayana.

1. I salute (the deity) Satyanārāyaṇa. (O god!) show compassion to me always,

2. (So that my) mind may remain fixed (in the contemplation) of thy feet,

3. (So that I) may devote (to the worship of thee, my) body and mind which may always remain (dedicated to thy service),

4. Just as a bee remains (constantly seated) upon a lotus.

5. Thou art the (only) Real Being in this world. How can I descant upon thy virtues?

6. Thou art the subject-matter of the four Vedas.

7 & 8. The Prajāpati (Brahmā), who rules over the three worlds and creates (all living beings and inanimate matter), has also to serve you.

9 & 10. Indra rules over the heaven and wields the authority of a sovereign over the hierarchy of the gods (*lit.*, the circle of the immortals).

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1 The text, in Bengali script, of this poem has been published in the *Bangiya-Sāhitya-Parishat-Patrikā*, Vol. XII, (for 1312 B.S.), pages 189–192.

11 & 12. He has to serve you in every cycle, (and, thereby,) derives his authority (from you), and is, (therefore,) called Purandara (or Indra).

13. (O lord !) thou art very compassionate (to all beings); (thou art reborn in the form of) various incarnations (*avatāras*).

14. Thou art the *avatāra* (or incarnation mentioned in all) the *Śāstras* (embodied in) the Vedas, the Tantras and other works.

15. The person, on whom thou showest compassion, is thrice blessed,

16. (And is regarded as) very pious and meritorious in this (wide) world.

17. Leaving off the Fish-incarnation, thou re-incarnatedst thyself in the form of a Tortoise.

18. In the incarnation of the Man-lion (*Narasiṃha*), thou slewst (the demon-king) Hiraṇyakāśyapu by disembowelling (him).

19. Assuming the form of a Dwarf, thou deceivedst (the king) Bali,

20. Whom (thou compelledst to) mount guard at the gates (of thy palace).

21. (Thou wast) incarnated in the form of Rāma whom we call Paraśurāma.

22. Subsequently to that, (thou wast reborn in the incarnation of Rāma) at Ayodhyā.

23. For the purpose of slaying Rāvaṇa (the demon-king of Laṅkā), thou builtst a bridge (by means of which thou crossedst over to Laṅkā).

24. (And) slew Rāvaṇa.

25 & 26. Your deityship was born as Balarāma from the womb of Rohiṇī (wife of Vasudeva) to adorn this world.

27. (And) held various kinds of revels and sports at various places in Brindāban.

28. Thereafter thou wast reborn as Vaidya (or Buddha).

29. The incarnations assumed by your deityship at various times are innumerable.

30. O lord! by slaying the demons, thou hast expelled fear (from the minds of the people of this world).

31 & 32. (When) the Brāhmaṇa, being greatly afflicted, invoked thee, your deityship immediately went (to his assistance).

33 & 34. (When), at the time of her disrobing, Draupadī invoked thee, crying out: "O lord Gadādhara! save me."

35 & 36. Hearing her cries of distress, O lord Chakrapāṇi (or Vishṇu)! thou madest her robe unending (*lit*, as wide as the whole universe).

37. Thou preservedst (from all harm) the five (Pāṇḍava) brothers (when they were in apprehension of being burnt to death in the conflagration of) the palace built of lac.

38. (O lord!) who can understand thy ways?

39. How can I descant upon thy wide-spreading glory?

40. (O lord) Nārāyaṇa! thou art the asylum of the poor and the distressed.

41. (He is thrice blessed who) contemplates about thee with his whole heart and soul.

42. Whosoever takes thy name is absolved from all his sins.

43. There was a Brāhmana named Trilochana who lived in this world.

44. The lord (Nārāyaṇa) took compassion on him.

45 & 46. Assuming the garb of a *fakir*, the lord (Nārāyaṇa) gave instructions to (this) Brāhmaṇa at Kāñchannagara.

47 & 48. Taking compassion on (this) Brāhmaṇa and re-assuming his own shape, (the lord Nārāyaṇa) summoned him to the celestial regions (*lit.*, Brahmaloka) and spoke to him (some words).

49 & 50. Hearing these words, the Brāhmaṇa forthwith raised his head and saw the *fakir* present before him.

51. The Brāhmaṇa says: "O! tell me who thou art."

52. He went on speaking with fear and trembling (as follows):—

53 & 54. "I ask thee with folded hands. Do be kind enough to tell me who thou art."

55 & 56. Then the lord (Nārāyaṇa), taking pity on him, assumed his own shape as Chaturbhuja or the Four-armed and manifested himself to him.

57 & 58. "O! how is it possible for me to describe the effulgence of his glory which surpassed that of one *kror* of moons and illuminated the inky darkness (of this world)."

59 & 60. "(His deityship) had a conch in one of his hands, and a discus in another hand in the middle; (while) a club and a lotus adorned his other two hands."

61 & 62. "His deityship, adorned with various ornaments on his person, seeing the splendour of which people faint away, stood in all his glory before the Brāhmaṇa."

63 & 64. This Brāhmaṇa, seeing the effulgence of his beauty, fainted away and fell down senseless upon the ground.

65 & 66. (Then the lord Nārāyaṇa) left off his own beautiful shape and, assuming the garb of a *fakir*, took up the Brāhmaṇa and placed him on his lap.

67 & 68. Thereupon the Brāhmaṇa became calm and quiet and, bowing his head to the ground, offered up (to the deity Nārāyaṇa) many prayers with (great) devotion.

69 & 70. (Thereafter) the lord (Nārāyaṇa) re-assumed his own shape and gave the Brāhmaṇa (the needful) instructions as to the (proper) mode of worshipping (him).

71. (Thereafter) the Brāhmaṇa worshipped (the lord Nārāyaṇa); and became greatly prosperous (*lit.*, filled his house with prosperity).

72. (And) there were dancing and singing (in his house) without intermission.

73. Then the wood-cutter worshipped (Nārāyaṇa) and went to heaven.

74. Thereafter the merchant (vowed to) worship (the lord Nārāyaṇa).

75 & 76. Though he vowed to worship (the deity Nārāyaṇa), the merchant did not do it and went to carry on his commercial enterprises (elsewhere) where he fell into a trouble and was, (therefore) hauled up before the king.

77. But the merchant's wife worshipped (the deity Nārāyaṇa, whereupon the king) took pity on the merchant and released him from imprisonment.

78. (Thus the deity Nārāyaṇa) preserved (the merchant from all harm) in various places.

79 & 80. (While the merchant was returning to his country, his deityship), assuming the garb of a *fakir*, appeared before him and, subsequently, manifested himself (in his true form) to the former.

81 & 82. The merchant (*lit.*, the honest man), being thus saved (from his tribulation), immediately set sail in a boat and returned home.

83. Hearing the glad tidings (of the merchant's safe return), his wife and daughter worshipped (the deity Nārāyaṇa).

84. (But, notwithstanding the performance of this worship), the merchant fell into (another) tribulation on account of his daughter.

85 & 86. Seeing his son-in-law drowned, the merchant (*lit.*, the honest man) became stricken with grief and wept, crying out: "O my son-in-law! (where art thou gone?)"

87. (The deity Nārāyaṇa) took compassion on him (while the latter was weeping at the death of his son-in-law), at the ferry, (and caused) the sunken boat to rise (to the surface of the waters).

88. (Whereupon) the merchant became greatly delighted;

89 & 90. (And) all his neighbours (also) became greatly pleased in their minds (and) advised (the merchant to worship the deity Nārāyaṇa) with all the offerings of worship.

91 & 92. Taking the *madhukara*[1] home and bringing hundreds of articles (of *pājā*—offerings), the merchant worshipped (the deity Nārāyaṇa).

93 & 94. (He) brought the Brāhmaṇa-priest and all (his neighbours; and) all assembling together (performed the worship) with offerings of sweetmeats (*chhirani*).

95 & 96. (Thereupon the deity) Nārāyaṇa, assuming the garb of a Brāhmaṇa, removed the sorrows (of the merchant).

97 & 98. It is stated in the Purāṇas that the lord (Nārāyaṇa) is always compassionate to his devotees and never behaves otherwise (to them).

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[1] I am unable to make out the meaning of the word *madhukara* (मधुकर). Perhaps it is the name of the boat.

99 & 100. Contemplating about (the deity) Satya-nārāyaṇa, the Brāhmaṇa Dīnarāma is composing this legendary poem about the *Bhāshā-vyāsa-giri*.,[1]

101 & 102. (And) says with folded hands: "May (my) mind remain constantly (fixed in the contemplation of) the lord (Nārāyaṇa's) feet.

Here ends the legend describing the ceremonial worship of the deity Nārāyaṇa. (It is) signed by Śrī Narottama Kerāni, whose son, Śrī Rāmachandra Bābu, is the owner of this book. Dated Wednesday the 16th Māgha of the Maghi year 1179.

ON SOME ARCHAIC FOLK-SONGS FROM THE DISTRICT OF CHITTAGONG IN EASTERN BENGAL.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 27th August 1919.*)

In continuation of my previous papers on the folk-songs from the districts of Barisāl and Pābnā in Eastern Bengal I publish below the texts,[2] in Devanāgarī script, and the translations into English, of eleven archaic folk-songs which were brought to light a few years ago in the district of Chittagong in Eastern Bengal. These songs are about seventy-five years old, for, the manuscript, wherein they have been found recorded, bears the date of the year 1207 of the Maghī Era which corresponds *circ.* A.D. 1846. The gentleman, who has collected these

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1 I have not been able to make out the meaning of the expression *Bhāshā-vyāsa-giri* (भाषा-व्यास गिरी).

2 The texts, in Bengali script, of these eleven folk-songs have been published at pages 237–240 of Vol. XXII (for 1322 B. S.) of the *Banyiya-Sāhitya-Parishat-Patrikā* (The Journal of the Academy of Bengali Literature of Calcutta).

songs, says that from the style of the handwriting, the shape of the letters, the appearance of the paper on which the manuscript is written, and other evidence, these folk-songs appear to be much older than seventy-five years.

These folk-songs have for their theme that pathetic incident of the Rāmāyaṇa, namely, the exiling into the forest of Sītā by her husband Rāmā, the King of Ayodhyā. It will not, I believe, be out of place to narrate here briefly the circumstances under which this touching event came to pass. After his return from exile, Rāmā was installed as king upon the throne of Ayodhyā and lived in great happiness with his beloved wife Sītā. After they had lived their lives happily in this way for some time, Sītā, who was then five months *enceinte*, requested her husband Rāmā, one day, to grant her a boon. She said that, as she had not, at that time, liking for any kind of food except the sacrificial cakes which the wives of the *Rishis* in the forest prepared and offered to the gods, she desired very much to pay them a visit once more, in order that she might be enabled to partake of those longed-for delicacies. Rāmā told her that he would consider the matter, and, then, let her know his decision.

When Rāmā was, one day, seated upon his throne in the council hall, one of his ministers addressed him as follows: "O king! your subjects have become poverty-stricken by reason of your having committed the sin of having taken back your wife Sītā after she had lived for ten months in the demon-king Rāvaṇa's palace in Laṅkā. You should banish her." Rāmā did not say anything in reply to this at that time. But when, subsequently on several occasions, he learnt that his subjects very much wanted him to exile his wife Sītā, he made up his mind to do so, and accordingly communicated his decision to his three brothers Lakshmaṇa, Bharata and Śatrughna. The latter protested strongly against the injustice of this decision, and told him how the gods had testified to her goodness and innocence. Lakshmaṇa's respectful

expostulation to his brother is embodied in the folk-song No. I which is as follows :—

(१)

१. पुन गुनधाम राम थाम सिता प्रति हृदय ना० ।
२. तोमार दया हए ना० ।
३. विना दोसे वनवासे दिवे पठना० ।
४. पुन : श्रीराम धनुकी० ।
५. विक्षना हइलो एकी० ।
६. ऐ पद वहि मा जानकी अन्य जाने ना० ॥
७. जे सीतार कारने तबो० ।
८. नाम हइल राम राघव० ।
९. से सिताके भिन्न भाव० ।
१०. कि विवेचना० ।
११. सिता आदि अपरधि हइए थाके गुनानिधे० ।
१२. वने देखीवा नहे विधि० ।
१३. पुन मन्त्रना० ।
१४. तव कानन माहिरे जाइते वैज्ञ ना० ।
१५. एके सिता कुलवति० ।
१६. पच मासेर गर्भवति० ।
१७. हेन सिता तेजे पति० ।
१८. प्राने सहे ना० ॥
१९. पाए धरि गलव से० ।
२०. एइ भिक्षा देखो दासे० ।
२१. सिता माके वनभासे जेते वैज्ञ ना० ।

Translation.

(I)

1 & 2. (O) Rāmā (who is) the Abode of Merit! hear (me). Do not be unkind to Sītā. Don't you feel compassion (for her)!

3, 4 & 5. (O) brave (*lit.*, archer) Śrī Rāmā ! hear (me). What sort of decision (*lit.*, consideration) is this (that you) are going to exile (your guiltless) wife into the forest ?

6. (My) mother (-like) Jānakī has ever been faithful to you [*lit.*, has been carrying those feet (of yours)] (and) does not know any other (male person).

7, 8, 9 & 10. How (strange) a decision (*lit.*, consideration) is (this of yours that) you consider that Sītā as being otherwise (than faithful to you) by reason of whom (you) have obtained your names (of) Rāmā (and) Rāghava ?

11, 12 & 13. (O) you who possess jewel-like merits ! hear (my) advice. If Sītā has committed (any) guilt, it is not just and equitable to exile (her) into the forest.

14, 15 & 16. Do not order (*lit.*, tell Sītā) to go into the deep forest, in as much as she (Sītā) is a lady of a respectable family, (and) five months (advanced) in pregnancy.

17 & 18. (My) heart (*lit.*, life) cannot endure (the very idea that you, being Sītā's) husband, are going to abandon such a Sītā.

19, 20 & 21. (I) am falling at (your) feet with a halter round (my) neck, (and entreat you) to grant (me, your) servant, this boon, namely : "Do not order (*lit.*, tell my) mother (-like) Sītā to go into the forest."

Though admitting that his wife was innocent, Rāmā said that he was unable to bear any more the taunts of his subjects, and could not, therefore, retract his order for her exile. He, accordingly, ordered Lakshmana to convey her to the forest on the opposite bank of the Ganges and leave her there.

Thereafter Sītā was informed that her brother-in-law Lakshmaṇa would convey her in his chariot to the abode of the *Rishis* in the forest. She innocently believed that she was being taken thither in order that she might be enabled to partake of the longed-for sacrificial cakes.

When they started for the forest, they came across many evil omens on the way. They saw jackals on their right-hand side howling in the broad day-light. The deer fled on their left-hand side; and they saw snakes on their left. On seeing those evil omens, Sītā apprehended that some danger would befall her husband, and, therefore, prayed very fervently to the deities to protect him from all harm.

When they arrived within four miles of the hermitage of the sage Vālmīki, Lakshmaṇa wept bitterly and communicated to Sītā her husband's cruel and unjust order for her exile, and advised her to take shelter in that sanctuary. This was like a veritable bolt from the blue to her. She began to lament bitterly, declared her own innocence, and, at the same time, respectfully reproached her husband for the injustice of his order for banishing her, in the following folk-song No. II :—

(२)

१. मम प्रति रामः केन हले वामः परिआम मम मन श्रीपदे० ।

२. तव दासि राहे: कोन दुखी नहि० ।

३. वनवासि हइ कि परमधे० ।

४. पशारी ऐ पदे नहि हइ दुखी: जयती हइए थाकि दासी दुखी : ॥

५. राम है : ।

६. जारे स्वप्न दिखे पाए: तारे पुनराए कर किवा हाए हाए मरि है खेदे० ।

७. राम तुमि गुरु गुनान्वित दिनदयान्वितः विच रे पण्डित: भुवने कहे: ॥

८. आमार विवा कुआचार: हयेछे प्रचार: फैरे कि विचार: वने दिले छले० ।

९. खुले थाकि किबा मरिगो दुखे: राम नाम कभु ना छोरिब मुखे: राम हे ॥

१०. पुन कृपाधाम दुर्व्वादलेर स्थाम: मैलो कि राम नाम: से परे विपदे० ।

११. विना दोसे भार्य्यें: वन माझे तेर्य्यें: खुले यदि राखें थाक हे तुमि० ।

१२. सतिवति पति: गर्व्भेते सन्तति: विना दोसे बने दिले हे श्रीमि० ॥

१३. दयामय नाम वेदेते प्रकाश: किन्तु एखन ताहा ना हय विश्वास० ॥

१४. राम हे० ॥

१५. आमार गर्व्भ पञ्च मास: दिले बनवास तबे किछु त्रास नाइ स्त्रिलबधे० ॥

Translation.

(II)

1. (O) Rāmā! why have (you) become unkind to me, (although) my mind is always (fixed) upon (your) auspicious feet?

2 & 3. (I) am your maid-servant. (Though I am) not guilty in any way, for what fault (of mine) are (you exiling (me) into the forest?

4, 5 & 6. O Rāmā! up till to-day (I have) not committed (any) fault with respect to you [*lit.*, at that feet (of yours)]. If (I, your) maid-servant, have committed (any) fault, why are (you) again behaving in this way towards me, after taking me under your protection [*lit.*, after placing her at (your) feet]. Alas! alas! (this very thought is making) me die with sorrow.

7. (O) Rāmā! (all the) world says that you are religious and piously-disposed, endowed with (many) merits (and) with kindness towards the poor, (and) wise in judgment.

8. (Tell me) what misbehaviour of mine has been promulgated (to you) that (you) have decided in this way to exile (me) into the forest by deceit.

9. O Rāmā! I shall never cease to recite your (*lit.*, Rāmā's) name in (my) mouth, whether I live in happiness or die in sorrow.

10. O Abode of Kindness (Rāmā! who is) black-complexioned (*lit.*, green) like the *dūrvā*-grass, hear (me). (Had you not been the Abode of Kindness and Pity), those who have fallen into troubles and tribulations, (would not have invoked) your (*lit.*, Rāmā's) name (for release from those troubles and tribulations).

11. If, by abandoning (your) guiltless wife in the midst of the forest, you (may) live happily in (your) kingdom, (that will be a source of great happiness to me even in my exile).

12. O lord! (I am perfectly) chaste, big with child, (and) guiltless. (Notwithstanding all this you) have exiled (me) into the forest.

13. (It is) stated in the Vedas (that your) name is *Dayā-maya* (or "*Full of Compassion*"). But now I do not believe in (the truth of) this (statement).

14 & 15. O Rāmā! I am five months (advanced) in pregnancy. (Notwithstanding this), you have exiled (me) into the forest. (This shows that) nothing is to be feared from killing a wife.

Then Lakshmaṇa bade Sītā farewell and left her. But she requested him to stay there a little more and hear a few words that she would speak to him. She further assured him that she would not go back with him to Ayodhyā. This request and assurance are set forth in the undermentioned folk-song No. III: —

(३)

१. देवर डाराषो षोहे वारेक डाराषो० ।

२. षुन लखन धानुकी षामि श्रीरामेर जानकी० ॥

३. कार काछे राइके जाबो ताए बैल्ले जाबो॰ ॥
४. डाराबो डाराबो देवर डाकिल्ले पुन ना भए किहे बामि तोमार सङ्गे जाबो ना॰ ।
५. बारेक डाराये पुन दुटी दुइ कथा॰ ॥
६. बहे सितानाथेर सिता तुमि फेल्ले जाबो हे कोथा॰ ॥
७. बहे लक्षन रामेर भये काटिन हृदय ।
८. भायजाया बैल्ले तोमार दया नाहि हए॰ ।
९. बने दिल्ले तब माया॰ ।
१०. सर्व्वबति बापन जाया॰ ।
११. तुमित ताहान भाया॰ ।
१२ .नाहि दयामाया॰ ।
१३. देवर बने दिल्ले सीति नइः लक्षन बामि बलि ताइ॰ ।
१४. बाहार बाधमे रबो भब पाइ॰ ।
१५ भाल्लो हब स्तबबन कराइल्ले दरसन बानिए छल्ले देवर फेल्ले जाबो॰ ।
१६. तुमि मनेते भाइब ना सहेते काब ना॰ ।
१७. तोमार रामेर किराय एकबार फिरे चाबो ॥

Translation.

(III)

1 & 2. (O my) husband's younger brother (Lakshmana)! stop (*lit.*, stand). O! stop (*lit.*, stand) once. (O), brave (*lit.*, archer) Lakshmana! hear me. I am Śrī Rāmā's (wife) Jānakī.

3. Tell (me) under whose care you are leaving (me, and then,) go.

4. (O my) husband's younger brother (Lakshmana)! stay, stay (*lit.*, stand). You are not listening (to me, though) I am telling [(*lit.*, calling) you to stop]. Don't fear that I shall go (back) with you.

5. Stay (*lit.*, stand) once (and) hear a few (*lit.*, two) words (of mine).

6. O! under whose care (*lit.*, where) are you abandoning Sītānāth's (or Rāmā's wife) Sītā (and) going away?

7 & 8. O Lakshmaṇa! for fear of Rāmā (you have become) hard-hearted, (and) do not feel (the least) compassion for (me who am your elder) brother's wife.

9, 10, 11 & 12. Your (elder) brother (Rāmā) has exiled (me who am) his pregnant wife. You are (the younger) brother of him (who is so very hard-hearted), (and, therefore,) are pitiless.

13 & 14. (O my) husband's younger brother Lakshmaṇa! I say (that) it does not matter (that I have been) exiled into the forest. (But) I am afraid (because I am unable to decide) in whose hermitage I should live.

15, 16 & 17. It is well (that you) have shewn (me) the hermitage (where I am to live). (O my) husband's younger brother! (you) have brought (me here) by deceit, (and) are abandoning (me, and) going away. Do not think in (your) mind (that I) shall go back with (you). I adjure you by (your elder brother) Rāmā's name (*lit.*, oath) to look back once (upon me).

When she was left alone, Sītā was stricken with great fear at the sight of the wild beasts and reptiles that prowled in that forest, and fervently prayed to the deity Hari entreating his deityship to protect her from them in the undermentioned song No. IV:—

(४)

१. कोथा वसमव हरि कर कक्षनानिदान० ।

२. चौरिगन बाइस देखि हरिते जानकिर प्रान० ॥

३. सिंह बरि व्याघ्र बरि: विसम भुजङ्ग बरि: सब बरि भयङ्करि कर हरि परित्रान ॥

४. बरिगन हेरि हरि: कर कृपामय हरि: सब बरि हर हरि कर करुना प्रदान ॥

Translation.

(IV)

1. (O) Hari! where (are you) at this time? Be merciful (to me).

2. (I) find (that) the enemies (*i.e.*, the wild beasts and reptiles of the forest) are coming to deprive (me) of my (*lit.*, Jānakī's) life.

3. The lion (is my) enemy; the tiger (is my) enemy; the terrible serpent (is my) enemy; all the enemies (are) terrible. (O) Hari! save (me from my enemies).

4. (O) Hari! (I) am seeing (my) enemies (*i.e.*, the wild beasts and reptiles of the forest). (O) Hari! be merciful (to me). (O) Hari! remove all (my) enemies. Show (me) mercy.

In the meantime, Lakshmaṇa had returned to Ayodhyā alone. Seeing him return home with the empty chariot, Rāmā bursts into tears and laments in the following folk-song No. V :—

(५)

१. धो भाइ सख बलना केर ना छलना: प्रावेर भाइ लछन गुनमनिरे ॥

२. पुन्य रथ लइये धालि रे धालदे कोन बने रेखे चन्द्रानिरे ॥

३. मम मन्द मति: पाते हये सति विना दोसे दिलाम बनवास: न भाविलाम त्रास: ।

४. गर्भे पञ्च मास: ।

५. करि गर्भेनाश हइल सर्व्वनाश: ।

६. सनिषा कुजनार कुवचन : ।

७. हिताहित चिये ना करिलाम सोचना : ।

८. तेजिलाम जनकनन्दिनिरे ॥

९. सिता निरक्षन ना करे जक्षन प्रान जाये जाये ना जाये जक्षनः ।

१०. इच्छा हुए मन गरल भक्षन करि मरि विलक्षन : ।

११. पुन ना करिब ऐ मुख दरसन विना दोसे करिलाम चौपक्षन बने दिलाम एकाकिनिरे ॥

Translation.

(V)

1. O (my) brother, (my) heart's brother, (my) beloved (*lit.*, possessed of jewel-like merits) Lakshmaṇa! tell (me) the truth; do not deceive (me).

2. O! (you) have come home with the empty chariot. In what forest have (you) left (my) moon-faced (wife Sītā)?

3 & 4. My mind is wicked, (in as much as I), being (her) husband, (and) without feeling (the least) compassion [(*lit.*, fear) for her], have exiled the chaste (lady Sītā) into the forest, (although she is quite) blameless (and) five months (advanced in) pregnancy.

5. All this misfortune has happened (to me, on account of my) having exiled a pregnant lady (into the forest).

6, 7 & 8. Listening to the wicked words of wicked men, (and) without considering in (my) mind as to whether I was acting rightly or wrongly, I have abandoned (my wife) Janaknandinī (or Sītā).

9. (O) Lakshmaṇa! (my) life is about to flee (from my body, on account of) not having seen Sītā.

10. (I feel) a desire (in my) mind to take poison, (and) to die a violent death (*lit.*, in a special manner).

11. I shall not again look upon that face (of hers), (as I have) exiled into the forest (that) lone lady (Sītā, and as I have) punished [*lit.*, neglected (her), (although she is quite)] blameless.

After Sītā had been abandoned by Lakshmaṇa in the forest, she proceeded with slow steps towards Chitrakūta. But, as she was in a delicate condition and, moreover, very much frightened, she swooned away and fell down upon the earth. In this state she was found by the sage Vālmīki who was struck by her wonderful beauty and expressed his feelings of surprise on finding her alone and sorrow-stricken in that lonely forest, in the two undermentioned folk-songs Nos. VI and VII :—

(६)

१. ए कि धन्ये कार कन्ये कि लाइन्ये मरि हाए हाए ।
२. एका कि जन्ये ए घोर घरन्ये राम राम बैले उठे परे धाए ॥
३. तरित जरित मरित रूप० ।
४. ससोधराधरे पुधार कुपः ।
५. घांसिया पसिल्ल मृगसी लुस तत्र गात्र मात्र नेत्र देखा जाए : ॥
६. सिन्दुरविन्दु अधर भाले० ।
७. केसर वेसर नासाए दोले० ।
८. ताहे कन्यमुले ।
९. सोभे कर्णाफुले ।
१०. सोभे लोभे कत कामे मोह जाए ॥
११. करिकुम्म जिनी वक्षवाक्षखानि हरिमाजा जिनिकटी सोभानि ।
१२. रामरम्भातह जिनि उरू गुरू चरन सरनै कि वनेर प्राए ॥

Translation.

(VI)

1. What a beautiful lady (is she)? Whose daughter (is she)? O! how (great is her) beauty?

2. Why (is she), alone in this impenetrable forest, (weeping and) exclaiming "(O) Rāmā! (O) Rāmā,"

falling (down upon the ground), (then) rising (up and) wandering (about) ?

3. (Her) beauty is embroidered with, (and) full of (the splendour of) the lightning.

4 & 5. (Her) lips, (which are as beautiful as) the moon (are) wells of nectar. The doe, being smitten with [*lit.*, coveting (her beauty)], came to drink at that well (*lit.*, entered there). [So much is she immersed in that well for the purpose of drinking the nectar of her beauty that] only her (*i.e.*, the doe's) back (*lit.*, body) (and) eyes are visible.[1]

6, 7, 8 & 9. (Her) lips (are red like vermilion); (and there is a) spot of vermilion (on her) forehead. (The nose-ornaments called) *kesara* (and) *besara* are dangling from (her) nose. Over and above these, (the ear-ornaments called) *karaphula* adorn (her ears (*lit.*, the roots of the ears).

10. Being smitten with [(*lit.*, coveting) her] beauty, how many (persons) faint away under the influence of lust !

11 & 12. (Her) beautiful breasts surpass (the beauty of) the water-pots on the head of an elephant; (her) beautiful waist surpasses (the beauty of) the swan's waist (and her) thick buttocks surpass (the thickness of the trunk of) the plantain-tree (called) *rāma-rambhā*. [Here occur the words "*charana sarane ki banei prāe*," of which the meaning is not intelligible to me.]

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[1] The simile about the doe's entering the well of nectar to drink therein, which is contained in line 5, is not intelligible to me.

(७)

१. केने गो कानने एकाकी भ्रमने दु नयाने वहिछे वारि० ।
२. किवा भाइवे मने० ।
३. कान्देछ आपने० ।
४. राम राम वैले फुकरि फुकरि० ॥
५. पतित भूसन गलित केस वसनाभरन किछु नाइ जेस० ।
६. वने वनमेष देखि गे विसेष० ।
७. राम हासिकेस (?) तव किष देवि० ॥
८. राजार नन्दिनि० ।
९. मने हेन गनि० ।
१०. केने एकाकिनि० ।
११. हइए दुष्किनि० ।
१२. गलितनयनि ए विन्दुवरनि० ।
१३. कान्दे केने वन्नि हरि हरि० ॥

Translation.

(VII)

1. (O) lady! why are you wandering alone in the forest, (and why) tears are flowing from your two eyes?

2, 3 & 4. What are you thinking about in (your) mind, (which is making you) weep by yourself, (and) sob out (the words) "(O) Rāmā! (O) Rāmā!"

5 & 6. (Your) ornaments have fallen down (upon the ground); (your) hair is dishevelled; there are no (rich) raiment (and) no ornament (upon your body). I am finding (you) especially attired in a garment suited for leading a life in the forest.

7. (O) goddess (-like lady!) how is Rāmā related to you?[1]

8 & 9. (I) surmise in (my) mind (that you are) a Rājā's daughter.

[1] The word "*hasikesa*," used in line 7, is very obscure. I have not been able to make out its meaning.

10, 11, 12 & 13. (O) lady whose complexion is like that of the moon! why are you, alone, sorrow-stricken, (and) with tears dropping from (your) eyes, sobbing out (the words) "(O) Hari! (O) Hari!"[1]

As the sage Vālmīki had formerly been the preceptor of Sītā's father, he soon recognised her and enquired of her the causes of her anxiety and sorrow and advised her always to think of Rāmā or Chintāmani who would relieve her of her anxiety and sorrow, in the following song No. VIII :—

(८)

१. मा तोमार कि चिन्ते कर कि चिन्ते चिन्त चिन्तामनि इन्दिवर स्याम ॥

२. तारे जे करे चिन्ते : ।

३. ताहार हरे चि ते : ।

४. सेइ धरे चिन्ताननि नाम : ॥

५. सदाय ऐ राम जार भावना : ॥

६. जे भावे भावे ताहारे० ।

७. से भ.वे उहारे० ।

८. ताहार से भाव जान ना० ॥

९. विपदे नाहि जार ऐ पद मने० ।

१०. घघोर कानने भुवन बने० ।

११. राष्ट वेदागमे० ।

१२. विसम दुर्गमे० ।

१३. तारे ताे दयामय रामः ॥

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[1] The word "*bindubarani*," used in line 12, makes no sense. I have therefore taken it as a mistaken form of the word "*indubarani*" (इन्दुवरणे) and translated it as meaning "*a lady whose complexion is like that of the moon.*"

Translation.

(VIII)

1. (O) mother (Sītā)! what anxiety (is) in your (mind)? What are you thinking about? Think of Chintāmani [(or Rāmā) who is] dark (-complexioned like) the blue lotus.

2, 3, 4 & 5. Whoever thinks of him who bears the name of Chintāmani (or Rāmā), whoever always thinks of that (alleviator of anxiety) Rāmā, his anxieties are removed (by Chintāmani or Rāmā).

6, 7 & 8. In whatever way (you may) think of him (or Rāmā), he (or Rāmā) will protect (*lit.*, think of) you (*lit.*, him) in (that very) way. (You) cannot realise [(*lit.*, know) the extent of] his (or Rāmā's) anxiety (for your welfare).

9, 10, 11, 12 & 13. (It is) promulgated in the Vedas (and) the Sāstras that the merciful Rāmā delivers, from the most terrible dangers, (even) him who does not remember Rāmā [*lit.*, does not think of that (or Rāmā's) feet] in (times of) danger—(whether he is) in the most impenetrable forest (or) among the thorns and briars (*lit.*, forest) of (this) world.

Thereafter the sage Vālmīki took Sītā to his hermitage and made her over to the charge of the wives of the *Rishis*. In this sanctuary, she was brought up by the sage as his own daughter. In course of time, she gave birth to the twin-sons who were named Lava and Kuśa by the sage and educated with the greatest care.

Several years had passed away since Sītā had been exiled into the forest. Rāmā had, by this time, become greatly distressed in his mind by reason of his having slain a Brāhmaṇa in the person of the demon-king Rāvaṇa who was the grandson of a Brāhmaṇa named Pulastya. Under the advice of

Vaśishṭha and other sages, he made up his mind to perform an *Aśvamedha Yajña* or horse-sacrifice. With this object in view, a horse of the choicest breed and of the darkest sable complexion was selected and let loose under the keepership of the three brothers Lakshmaṇa, Bharata and Satrughna and the monkey-general Hanumāna. In the course of their wanderings, they arrived at the hermitage of the sage Vālmīki. Here they fell in with the two brothers Lava and Kuśa who had now grown up into two sturdy little heroes. Seeing the two strange creatures, the monkey and the horse, which they had never seen before, they bound both of them, and challenged the joint-keeper of the horse, Satrughna, to fight with them, as will appear from the undermentioned folk-song No. IX :—

(९)

१. गर्व्व कर ना खर्व्व हइबे निश्चय: ।
२. सत्रुघन जदि आमाके ना चिन ॥
३. आगे कर रन ॥
४. एखनि पावे तबे परिचय ।
५. आमरा बोन्दहि तोमार विद्र रामेर जज्ञ हय० ।
६. धनुद्धर नाम धर: ।
७. यदि थाके साध्य ॥
८. तबे कर जुद्ध० ।
९. श्रवाय गाल्लवाय कर : ।
१०. तुमि त रामेर भाइ ॥
११. कर रामेर बड़ाइ ॥
१२. आमरा तोर रामेर राखि कि भय ॥
१३. अभिप्राय बुझा जाय ॥
१४. शिशु देखि तुच्छ हए अतिशय ॥
१५. आमरा लव कुश नाम धरि ॥
१६. ना मारि समरे गति कि तोमारे त्रिन हेन ज्ञान करि : ।
१७. धानुकार समरे बाधिबे ना मरिबे एकबाने पाठाइब जमाय ॥

Translation.

(IX)

1, 2, 3 & 4. Do not show (your) pride (which) will surely be humbled. (O) Śatrughna! if (you) do not know me, first of all, fight (with me), (and you) will presently know my prowess [*lit.*, be acquainted (with me)].

5. We have tied your old brother Rāmā's sacrificial horse.

6, 7, 8 & 9. You are bragging as a hero (*lit.*, bear the name of an archer). If (you) possess prowess (*lit.*, ability), then fight (with me). (You) are here making empty boasts (*lit.*, making noise with the cheeks).

10, 11 & 12. You are Rāmā's brother, (and) are proud of Rāmā's prowess (*lit.*, of Rāmā). We are not, (in the least), afraid of your (brother) Rāmā.

13 & 14. (We can) guess (your) intention. Seeing (us to be mere) children, (you) are disdaining very much (to fight with us).

15, 16 & 17. Our names are Lava (and) Kuśa. What (other) course (is left to us but) to die (fighting) in battle? (We) care a straw for you. (You) will not survive (but) will die in to-day's battle. (We) shall kill (all of you [*lit.*, send (you all) to Pluto's domain] at one and the same time.

The challenge was accepted by both the brothers Śatrughna and Bharata who fought with Lava and Kuśa but were worsted in the fight and slain by the two boy-warriors. Then Lakshmaṇa advanced to do battle with them. Seeing his bravery and skill as an archer, the hearts of Lava and Kuśa were filled with fear; and they began to apprehend that they would lose

their lives at Lakshmaṇa's hands, as will appear from the following folk-song No. X :—

(१०)

१. चल घरे जाइ ॥
२. आर केह नाइ : ॥
३. तुमि आमि दुटी भाइ बिने ॥
४. मने हेन ज्ञान ॥
५. बुझि जाबे प्रान ॥
६. धानुकि लक्षनेर धनुर्व्वान ॥
७. काल जम प्राय ॥
८. ऐ देखा जाय ॥
९. एकि होल दाय ॥
१०. ना देखि उपाय ॥
११. हाए प्रान जाय ॥
१२. कि विधि घटाय ॥
१३. ना सोबिलाम माएर चरने एनेते दुःखिनि ॥
१४. जानकि जननि ॥
१५. अबकुस बले सदाय पागलिनि ॥
१६. ताते जदि तुमि आमि प्राने मरि ॥
१७. दुःखिनिके के मा बलिबे बले ॥

Translation.

(X)

1, 2 & 3. Let us go home, (as) there is nobody (there), except you (and) me—two brothers.

4 & 5. There is (a) presentiment (*lit.*, knowledge) in (my) mind (that we) shall lose (our) lives.

6, 7 & 8. The archer Lakshmaṇa's bow (and) arrows, (which are) as death-dealing as Pluto (himself), are looming yonder.

9, 10, 11 & 12. What a danger is this (that we are in)! (We) find, no means (of extracting ourselves from it). Alas! (we are about to) lose (our) lives. (We do not know) what God has in store for us (*lit.*, may cause to happen to us).

13, 14 & 15. (We) have not served (our) mother (*lit.*, mother's feet) Jānakī, who is already stricken (and almost) mad with sorrow, (and) is always exclaiming: "(O my beloved sons) Lava (and) Kuśa!"

16 & 17. If, over and above that (burden of sorrow), you and I die, who will call (our) sorrow-stricken (mother): "O mamma!"

When Sītā came to learn that her two sons Lava and Kuśa had tied up Rāmā's sacrificial horse, bound the monkey-general Hanumāna, and killed the three brothers, Lakshmaṇa, Bharata and Śatrughna, she enquired of Hanumāna as to how the battle had taken place, in the words of the undermentioned [illegible] song No. XI:—

(११)

१. थामाके बोल्ल रे बाछा हनुमान ।

२. बल्ल रे स्वरूपे हइल रन किरूपे ॥

३. देख तैनेय (?) थामा सेइ बल्ल स्वन (?) थामाथ थनाथि धरिले ॥

४. पाथारे भासाइले ॥

५. थामार कुलेर सत्रु हइल दुइटी कुसन्तान ॥

६. किरूपे तोमारे करिल वन्दन ॥

७. ताहि बल्ल बाछा पवननन्दन ॥

८. किरूपे मौल्ल भरत सत्रुघन ॥

९. मम प्रान सम देवर लखन ॥

१०. किरूपे समरे सत्रुघन मरे ॥

११. गेल्ल किरूपे रघुनाथेर गेल्ल प्रानै ॥

Translation.

(XI)

1 & 2. O (my) child Hanumāna! tell me, do tell (me) with your own mouth [*lit.*, in (your) own shape] as to how the battle (between Rāmā, his brothers Lakshmaṇa, Bharata, and Śatrughna, and their follower—the monkey, Hanumāṇa on one side, and Rāmā's two sons Lava and Kuśa on the other) took place.

3 & 4. Do tell me (an account of the battle whereby) I have been made a widow,[1] (and) cast adrift into the ocean (of sorrow).

5, 6, 7, 8, 9, 10 & 11. (My) two wicked sons (Lava and Kuśa) have become the enemy of my (husband's) race. O (my) child Son of the Wind (or Hanumāna)! tell (me) how they bound you (hands and feet); how Bharata (and) Śatrughna, (and my) husband's younger brother Lakshmaṇa, (who is as dear to me) as my (own) life, have died; how Śatrughna died in the battle; (and) how (my husband) Raghunātha (or Rāmā) lost his life.

These eleven archaic folk-songs are important both philologically and ethnographically. Their importance from a philological point of view will appear from the numerous linguistic peculiarities of their text which have been set forth in Appendix A of this paper, as also from the numerous archaic words which have been used therein and which are mentioned in Appendix B hereof.

From an ethnographical point of view also, these folk-songs are noteworthy, in as much as they illustrate the ideals which a faithful Hindu wife in ancient India set before herself and which are described below.

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1 In line 2 there are two words, namely, '*teneya*' and '*sraṇa*', of which the meanings are not known to me.

(*a*) A Hindu wife in ancient India preferred her husband's happiness to that of her own self, and always desired that the latter should live in perfect felicity, although she herself might be miserable. This will be apparent from the undermentioned sentiments expressed by Sītā in lines 9 and 11 of the preceding folk-song No. II :—

"9. O Rāmā! I shall never cease to recite your (*lit.*, Rāmā's) name in (my) mouth, whether I live in happiness or die in sorrow."

"11. If, by abandoning (your) guiltless wife in the midst of the forest, you (may) live happily in (your) kingdom, (that will be a source of great happiness to me even in my exile)."

(*b*) Secondly, the Hindu wife in Ancient India completely merged her identity, as she also does even at the present day, in that of her husband's family, as will appear from line 5 of the foregoing folk-song No. XI, wherein Sītā says: "(My) two wicked sons (Lava and Kuśa) have become the enemy of *my* (meaning thereby *her husband's*) race."

(*c*) Thirdly, she looked upon her husband's younger brothers as her own brothers, and considered them as being dearer to her than her own life. This is testified to by line 9 of the same song No. XI, in which Lakshmaṇa has been described as being as dear to Sītā as her own life.

APPENDIX A.

Philological Notes on the Text of the Foregoing Folk-songs.

[The letter 'S' and the Roman numeral thereafter stands for the word 'Song' and the number thereof in the text.]

(1) The long vowel आ (*ā*) has been used for the short vowel अ (*a*) in the middle of a word as in कर्णांकुने (S. vi) for कर्णकुने.

(2) The long vowel आ (*ā*) has been used for या(*yā*) as in ऐकिआ (S. v) for ऐकिया

(3) The short vowel इ (i) has been used for the long vowel ई (i) as in सिता (S. i) for सीता; दासि (S. ii) for दासी; भयङ्करि (S. iv) for भयङ्करी; जानकिर (S. iv) for जानकीर; चन्द्राननिरे (S. v) for चन्द्राननीरे; सति (S. v) for सती; etc.

(4) The short vowel इ (i) has been sometimes used in the middle of a word as in राइके (S. iii) for राखिये; भाइव (S. iii) for भाविच्चो; भाइवे (S. vii) for भाविवे.

(5) The vowels इर् (ir) have been used for the long vowel ऋ (r') as in विर्द्ध (rddha) (S. ix) for वृद्ध.

(6) The long vowel ई (i) has been used for the short vowel इ (i) as in एकी (S. i) for एकि.

(7) The short vowel उ (u) has been used for the long vowel ऊ (ū) as in कुप: (S. vi) for कूप; कन्यनुने (S. vi) for कर्णनूने; उरू (S. vi) for ऊरु.

(8) The short vowel उ (u) has been used for the long vowel ओ (o) as in दुसी (S. ii) for दोषी.

(9) The short vowel उ (u) has been omitted in one instance as in सनिआ. (S. v) for सुनिया.

(10) The long vowel ऊ (ū) has been used for the short vowel उ (u) as in गुरू (Ss. ii, vi) for गुरु; करूनानिदान (S. iv) for करुणानिदान; उरू. (S. vi) for ऊरु.

(11) The long vowel ए (e) has been used for the short vowel अ (a) either in the middle or in the end of a word as सेति (S. iii) for सति; लावन्ये (S. vi) for लावण्य (=nya.)

(12) The long vowel ए (e) has been used for the long vowel आ (ā) at the end of a word as in धन्ये (S. vi) for धन्या; कन्ये (S. vi) for कन्या, चिन्ते (S. viii) for चिन्ता.

(13) The long vowel ए (e) has been used for the short vowel इ (i) as in कान्वेछ (S. vii) for कान्विछ.

(14) The long vowel ए (*e*) has been used for य (*ya*) or ये (*ye*) as in हए (S. i) for हय; नाए (S. iii) for नाय; भए (S. iii) for भय; नासाए (S. vi) for नासाय; हइए (S. ii) for हइये आनिए (S. iii) for आनिये; etc.

(15) The long vowel ए (*e*) has been used for हे (*he*) as एथाय (S. ix) for हेथाय.

(16) The long vowel ऐ (*ai*) has been used for the short vowel अ (*a*) as in वैज्ञ (S. i) for वज्रिओ; कैरे (S. ii) for करिये; मैज्ञे (S. ii) for महिज्ञे; वैज्ञे (Ss. iii, vii) for वज्रिये कैर (S. v) for करिओ.

(17) The long vowel ओ (*o*) has been used for the vowels अ (*a*) and आ (*ā*) as in तवो (S. i) for तव; छोरिव; (S. ii) for छाड़िव.

(18) The long vowel औ (*au*) has been used for the short vowel अ (*a*) as in औरिगन (S. iv) for अरिगण.

(19) The long vowel औ (*au*) has been used for the short vowel उ (*u*) as in औपक्षन (S. v) for उपेक्षा.

(20) The long vowel औ (*au*) has been used for अरि (*ari*) as in गौज्ञ (S. xi) for गरिज्ञ.

(21) The palatal ज्ञ (*jña*) has been sometimes used for the semi-vowel य (*ya*) as in ज्ञदि (S. i) for यदि; ज्ञाइते (S. i) for याइते; ज्ञद्यपि (S. ii) for यद्यपि; भाज्ञें (S. ii.) for भाय्यों; ज्ञज्ञ (S. ix) for यज्ञः; ज्ञुद्ध (S. ix) for युद्ध, etc.

(22) The lingual ड (*ḍa*) has been sometimes used for the lingual ढ (*ḍha*) as in कडिन हृदय (S. iii) for कढिनहृदय पाडाइव (S. ix) for पाढाइव.

(23) The lingual ड़ (*ḍa*) has been used for the dental द (*da*) as in डाराओ (S. iii) for दाड़ाओ; डारावे (S. iii) for दाड़ावे.

(24) The dental त (*ta*) has been used for the dental थ (*tha*) as in चिते (S. v) for चिथे.

(25) The dental द (*da*) has been once used for the dental ध (*dha*) as in बन्दन (S. xi) for बन्धन.

(26) The dental न (*na*) has been always used for the lingual ण (*ṇa*) as in गुनधान (S. i) for गुणधान; कारने (S. i) for कारणे; गुननिधि (S. i) for गुणानिधि; ओरिगन (S. iv) for ओरिगण; परिवान (S. iv) for परिवाण; बसनानरन (S. vii) for बसनानरण; etc.

(27) The dental न (*na*) has been once used for the semi-vowel र (*ra*) as in ताहान (S. iii) for ताहार.

(28) The double dental न्न (*nna*) has been used for न्द (*nda*) as in गुनान्निज (S. ii) for गुणान्वित; दिनदयान्निस (S. ii) for दीनदयान्वित.

(29) The conjunct consonants न्य (*nya*) has been sometimes used for the conjunct consonants न्न (*nna*) and र्ण (*rṇa*) as in निन्य (S. i) for निन्न; कन्यमुन्ने (S.vi) for कर्णमूले.

(30) The labial भ (*bha*) has been once used for the semi-vowel व (*va*) as in बनभेष (S. vii) for बनवेष.

(31) The conjunct labial भो (*bho*) has been once used for the syllable ह्यि (*hiva*) as in रभी (S. iii) for रह्यि.

(32) The labial म (*ma*) has always been omitted from the word लक्ष्मण as in लक्षन (Ss. iii, v, x, xi) for लक्ष्मण.

(33) The semi-vowel य (*ya*) has been once used for the short vowel अ (*a*) as in यरि: (S. iv) for अरि.

(34) The semi-vowel य (*ya*) has been once used for the short vowel इ (*i*) as in सयाय (S. viii) for सयाइ.

(35) The semi-vowel य (*ya*) has been once used for the long vowel ए (*e*) as in बसनय (S. iv) for एसनय.

(36) The semi-vowel य (*ya*) has been once used for the long vowel ओ (*o*) as in हृदय (S. i) for हृदयो.

(37) The semi-vowel र् (*r*) or र (*ra*) has been sometimes omitted from certain words as in गब्भनास (S. v) for गर्भनाश ; धनुद्धर (S. ix) for धनुर्द्धर; राष्ट (S. viii) for राष्ट्र.

(38) The semi-vowel र (*ra*) has been sometimes used for the lingual ड़ (*da*) as in छोरिव (S. ii) for छाड़िव; डाराओ (S. iii) for ढ़ाड़ाओ; डारायें (S. iii) for ढ़ाड़ायें; तरित (S. vi) for तड़ित; झरित (S. vi) for झड़ित; etc.

(39) The semi-vowel र् (*r*) has been sometimes used before the conjunct consonants ज्यें (*jye*) as in तेज्यें (S. ii) for तेज्यें (*jye*) ; राज्यें (S. ii) for राज्यें.

(40) The conjunct labials ब्भ (*bha*) have been once used for the labial भ (*bha*) as in गर्ब्भवति (S. iii) for गर्भवती.

(41) The semi-vowel व (*va*) has been once used for the conjunct labial पो (*po*) as in स्तवन (S. iii) for तपोवन.

(42) The sibilant श (*śa*) has been once used for the sibilant स (*sa*) as in श्वानि (S. ii) for स्वामी.

(43) The sibilant ष (*sha*) has been sometimes used for the sibilant श (*śa*) as in षुन (S. i) for शुन ; षुन्य (S. v) for शुन्य ; वनषेष (S. vii) for वनवेश.

(44) The sibilant ष (*sha*) has been used for the sibilant स (*sa*) as in षति : (S. ii) for सती; षुखे (S. ii) for सुखे; विश्वाष (S. ii) for विश्वास.

(45) The conjunct consonants क्ख (*shka*) have been once used for the guttural ख (*kha*) as in दुक्खिनी.

(46) The sibilant स (*s*) has been once prefixed to the dental त (*ta*) as in स्तवन (S. iii) for तपोवन.

(47) The sibilant स (*sa*) has been sometimes used for the sibilant श (*śa*) as in स्याम (Ss. ii, viii) for श्याम; विस्वाष (S. ii) for विश्वास; सत्रु (S. xi) for शत्रु; सर्व्वनाशः (S. v) for सर्व्वनाश; गर्भ्भनास (S. v.) for गर्भ्भनाश; सनिच्चा (S. v)

for शुनिया; ससो-धराधरे (S. vi) for शशधराधरे; सिधु (S. ix) for सिंधु; सबुधन (S. ix) for शत्रुघ्न.

(48) The sibilant स (*sa*) has been sometimes used for the sibilant ष as in बोसे (Ss. i, v) for बोषे; बुसी (S. ii) for बोषी; विसम (Ss. iv, viii) for विषम; भूसन (S. vii) for भूषण.

APPENDIX B.

Glossary of Archaic Bengali Words used in the Preceding Folk-Songs.

[The letter 'S' and the Roman numeral thereafter stands for the word 'Song' and the number thereof in the text.]

अ.

अघोर (S. viii). *Adj.* Most impenetrable.
अतिसय (S. ix). *Adv.* Very much.
अनाथि (S. xi). *N.* A widow.

आ.

आइस (S. iv). *V.* Are coming.
आजुकार (S. ix). *N.* To-day's.
आजि (S. v). *V.* Have come.

ए.

एथाय (S. ix). *Adv.* Here.

ओ.

ओपेक्षन (S. v). *N.* Neglect.
ओरिगन (S. iv). *N.* The enemies.

क.

कठिन हृदय (S. iii). *Adj.* Hard-hearted.
कन्यमुले (S. vi). *Adv. Phr.* At the roots of the ears.
कन्ये (S. vi). *N.* A daughter.
करुनानिदान (कर) (S. iv). (Be) merciful.

कर्णाकुले (S. vi). *N.* A kind of ear-ornament.

कान्देछ (S. vii). *V.* Are weeping.

किच्च (S. vii). *Adj.* How related.

किराय (S. iii). *N.* Adjuration. (*Lit.*, an oath.)

कुजनार (S. v). *N.* Wicked men.

कुपः (S. vi). *N.* A well.

केने (S. vii). *Conj.* Why.

केसर (S. vi). A kind of nose-ornament.

कैर (S. v). *V.* Practice.

कैरे (S. ii). *V.* Have made.

ग.

गलवासे (S. i). *Adv. Phr.* With a halter round the neck.

गर्ब्भ (Ss. ii, v). *Adj. Enceinte*; (advanced in) pregnancy.

गर्ब्भनास (S. v) *N. Lit.*, destruction of the fœtus in the womb; (*here*), meaning obscure.

गर्ब्भवति, गर्ब्भवति (Ss. i, iii). *Adj.* Pregnant; *enceinte.*

गर्ब्भेते (S. ii). *Adv.* In the womb.

गहिरे (S. i). *Adj.* Deep; impenetrable.

गालवाथ (S. ix). *N.* An empty boast.

गुनान्वित (S. ii). *Adj.* Endowed with merits.

च.

चिये (S. v). *Adv. Phr.* In the mind.

चिन (S. ix). *V.* Know.

चिन्ते, चिन्तेः (S. viii). *N.* Anxiety; thought.

छ.

छोरिव (S. ii). *V.* Cease (to recite).

ज.

जज्ञ (S. ix). *Adj.* Sacrificial.

जदि (Ss. ix, x). *Conj.* If.

जद्यपी (S. ii). *Conj.* If.
जन्दे (कि) (S. vi). *Conj.* Why.
जम (S. x). *N.* Pluto.
जमाय (S. ix). *Adv. Phr.* To Pluto's domain.
जरित (S. vi). *Adj.* Embroidered with.
जाइ (S. x). *V.* To go.
जाच्चो (S. iii). *V.* Are going; go.
जार (S. viii). *Interrog. and Rel. Pron.* Whoever; whose.
जाचो (S. iii). *V.* Shall go (back).
जिनि (S. vi). *V.* Surpasses.
जुद्ध (S. ix). *N.* A fight or battle.

ड.

डाराच्चो (S. iii). *V.* *Lit.*, stand; (*here*) stay.

त.

तरित (S. vi). *N.* The lightning.
ताए (S. iii). *Demons. Pron.* That.
ताहान (S. iii). *Pers. Pron.* His.
तुच्छ (हए) (S. ix). *V.* Are disdaining.
तेनेय (S. xi). Meaning unknown.
तेज्जें (S. ii). *Gerund.* By abandoning.
तिन (S. ix). *N.* A straw.

द.

दिनदयान्वितः (S. ii). *Adj.* Endowed with kindness towards the poor.
दुर्गमे (S. viii). *Adv. Phr.* In danger.
दुसी, दुसीः (S. ii). *Adj.* Guilty.
दुखिकनि (S. vii). *Adj.* Sorrow-stricken.
दोसे (Ss. i, v). *N.* Guilt; fault.
द्रसन (S. v). *N.* Sight; seeing.

ध.

धनुहर (S. ix). *N.* An archer.

धन्वे (S. vi). *N.* A beautiful lady.

धाए (S. vi). *V.* Is wandering.

न.

नयाने (S. vii). *N.* The eye.

निरखन (S. v). *N.* Seeing.

नैन्ने (S. ii). *Adv.* Otherwise (*i.e.*, had you not been the Abode of Kindness and Pity).

प.

परे { (S. ii). *V.* Falls into. (S. vi). *V.* Is falling.

पसिन्न (S. vi). *V.* Entered.

पाठाइय (S. ix). *V.* Shall send.

फ.

फुकरि फुकरि (S. vii). *Gerund.* By sobbing out.

भ.

भए (S. iii). *N.* Fear.

भरित (S. vi). *Adj.* Full of.

भाइव (S. iii). *V.* Think.

भाइवे (S. vii). *V.* Are thinking about.

भाया (S. iii). *N.* A brother.

भायाजाया (S. iii). *N.* A brother's wife.

भार्य्यः (S. ii). *N.* A wife.

भूसन (S. vii). *N.* An ornament.

भिन्य (S. i). *Adj.* Otherwise (than faithful).

म.

माझे (S. ii). *Prep. Phr.* In the midst of.

मृगवी (S. vi). *N.* A doe.

मोह जाइ (S. vi). *V.* Faint away.
मोल (S. xi). *V.* Have died.

वरि (S. iv). *N.* An enemy.
वसमव (S. iv). *Adv. Phr.* At this time.

र.

रनी (S. iii). *V.* Shall stay.
राइके (S. iii). *V.* Are leaving.
राज्यें (S. ii). *Adv. Phr.* In the kingdom.
राइ (S. viii). *V.* Is promulgated.

ल.

लावन्ये (S. vi). *N.* Beauty.
लुब्ध (S. vi). *Gerund.* Coveting.
लेस (S. vii). *N.* The least.

व.

वड़ाइ (करि) (S. ix). *Adj.* (Are) proud of.
वनभासे (S. i). *Adv. Phr.* Into the forest.
वनभेष (S. vii). *N.* A garment suited for leading a life in the forest.
वन्धन (करिल) (S. xi). *V.* Bound.
वाम, वामः (Ss. i, ii). *Adj.* Unkind.
विन्दुवदनि (S. vii). *N.* This word is most likely a corrupted form of the word इन्दुवदनी which means "a lady whose complexion is like that of the moon."
विरह (S. ix). *Adj.* Old.
विवचना (S. i). *N.* (*Lit.*) consideration ; (*here*) decision.
विसम (Ss. iv viii). *Adj.* Terrible.
वेसर (S. vi). *N.* A kind of nose-ornament.

बेल्ल (S. i). *V.* Tell; order.

बेल्ले (S. iii). *V.* Tell.
(S. iii). *Conj.* Considering that.
(S. vi, vii). *Gerund.* Exclaiming.

बोन्धहि (S. ix). *V.* Have tied.

श.

श्वामि (S. ii). *N.* Lord; husband.

ष.

षति: (S. ii). *N.* A chaste woman.

षुखे (S. ii). *Adv.* Happily.

षुधार (S. vi). *Adj. Phr.* Of nectar.

षुन, षुनः (Ss. i, ii, iii). *V.* Hear.

षुन्य (S. v). *Adj.* Empty.

स.

सतवन (S. iii). A hermitage.

स्याम, स्यामः (Ss. viii, ii). *Adj.* Dark-complexioned; black-complexioned.

स्वन (S. xi). Meaning unknown.

सतिवति (S. ii). *Adj.* Chaste.

सत्रु (S. xi). *N.* An enemy.

सत्रुघन (Ss. ix, xi). *N.* Rāmā's step-brother Śatrughna.

सनिच्या (S. v). *Gerund.* Listening to.

ससोधरापरे (S. vi). *N.* Lips which are as beautiful as the moon.

सिषु (S. ix). *N.* A child.

सोचना: (S. v). *N.* Consideration.

सोभनि (S. vi). *Adj.* Beautiful.

सोभे (S. vi). *V.* Adorn.

सोभे छोभे (S. vi). *Adj. phr.* Being smitten with the beauty,

ह्.

हासिकेस (S. vii). Meaning unknown.

हेन (S. i). *Demon. Adj.* Such.

हेन (Ss. vii, ix). *Prep.* Like.

क्ष्.

क्षेति (S. iii). *N.* Harm.

A FEW PARSEE NÎRANGS (INCANTATIONS OR RELIGIOUS FORMULÆ).

By Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., Ph.D., C.I.E.

(Read on 27th August 1919.)

I

Introduction.

The other day, Thursday the 14th August 1919, I was hearing at our University (Sir Cowasjee Jehangir) Convocation Hall, one of the interesting and learned Wilson Philological Lectures delivered by our esteemed colleague, Father Zimmermann. While discoursing on the subject of the Âthrava Veda, which contains many Vedic incantations, charms, amulets or prayers of exorcism, he said, that the literatures of many ancient nations referred to some kind of charms, amulets, incantations or religious formulæ to keep off or to exorcise evils. He quoted an incantation of that kind from the Âthrava Veda, wherein the worshipper asked certain evils to be away, to be off, to be destroyed. That incantation reminded me of a similar incantation in the Vendidâd of the Parsis. The next day, or the day after, I drew his attention to an Avesta incantation. Father Zimmermann's above lecture and a further consideration of the matter have suggested to me the subject of this evening's paper. I propose handling, before the Society, under the general head of *Nîrangs*, the subject of incantations,

charms, amulets, religious formulæ, etc., which were believed by some Parsees, of one age or another, to possess efficacy for the removal of evils, physical or mental.

The English word 'amulet' and its equivalents in other European languages (Lat. *amuletum*, Fr. *amulette*, Span. *amuletto*) came from Arabic *hamá'il* حمائل which word comes from an Arabic root *haml*, حمل *i.e.*, carrying. Then, it has come to mean "something that you carry over your person with a view to keep off an evil." "A small korân suspended from the neck as a preservative"[1] is spoken of as a hamâ'il. The English word 'talisman' and its equivalents of some other European languages also come from an Arabic word *tilsam* or *tilsam* (طلسم) Gr. τέλεσμα One need not conclude from these words, that the belief in amulets or talismans went to the West from the East, to Europe from Arabia after the Arab conquest of Spain and a great part of Europe. The ancient Egyptians, Romans, Greeks, Hebrews and even the early Christians had that belief.

The custom of wearing amulets is said to be "almost as wide-spread as the human race itself." During the last great war, there fought nations of different grades of civilization. There were soldiers from the countries of the so-called dark continent of Africa as well as soldiers from the so-called highly civilized countries of Europe and America, and as I told the Society at its last monthly meeting, in the great War Exhibition held in England at Burlington House, there was, what is called "the lighter side" consisting of "the collection of soldiers' and sailors' mascots" of all nations.[2]

It is said on the authority of Mr. Doughty, that in Arabia there is hardly a child or animal which is not defended by some

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[1] Steingass.

[2] "The Folklore" of June 1918 gives a variety of charms and amulets carried over their persons by soldiers and sailors to protect themselves from risks.

kind of amulets against evil eyes. The ancient Jews believed, that out of every 100 deaths, 99 occurred from evil eyes and only one from natural causes.[1]

In India, women put black marks on the temples of their children, so that the evil eyes of the onlookers may be drawn away to the black spots on the face and not to the face itself. The putting on of ornaments in ancient times is similarly connected with the idea of driving away evil eyes. "In antiquity jewels were worn quite as much for protective as for decorative purposes, being supposed to draw the attention of the spirit from the wearer."[2] Even now, we see many an amulet put in in ornamental lockets or in pretty forms of ornament. I remember noticing in Naples, that many a Neapolitan carried over their bodies some things recovered from the ruins of Pompei, set in some ornamental forms, to serve as amulets. Young lovers and beloveds carrying in their ornamental lockets, locks of hair or miniatures of those whom they love or by whom they are loved, remind us that the idea of wearing these lockets and the idea of putting on amulets, may be traced to the same origin. The sight of the lockets and the amulets may arouse in the minds of the wearers certain noble ideas—ideas of pure love, courage, patience, faith in God or some Higher Power—which may bear them up, carry them forward in walks of life, inspire them, and lead them to thoughts of doing some good or of avoiding evil. Though we may be tempted to smile or laugh at some of these old beliefs, yet, when we reflect, that, even at present, in our advanced times, we indulge in some customs and beliefs, which, traced to their origin, point to the same idea, we are led to look at these old beliefs with a kind of toleration and sympathy. As long as they lead those who profess those beliefs to some higher thoughts, we must look at them with sympathy, not only from their standpoint, but from a general standpoint. You and I,

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[1] Hasting's Dictionary of the Bible (1909), p. 29.

[2] *Ibid.*

we are neither putting on amulets or charms, nor are we going to recommend others to put them on, but when we see others of a different calibre of mind—or even when we see others of the same calibre of mind as ourselves but differing from us in thoughts or views on different occasions—putting on such charms or amulets which bear them up, keep them up, inspire them with higher thoughts for bearing difficulties or for daring deeds, we must look at them with a tolerant and sympathetic eye. Many a soldier in the last war, whose amulets and charms were exhibited in the last War Exhibition in England, must have been soothed at times of pain and difficulties, or encouraged in fighting, or even inspired for nobler deeds in his own limited sphere of activity; and thus, he may have done a piece of service to you, to me, and to the country and Empire at large by winning the war. Begging to be excused for this rather long introduction, I now come to the subject proper of my paper.

II.

What is a *nirang*.

The word *nirang* is originally Pahlavi ( ), from which it has passed into Persian ( ). It then passed into Parsi-Gujarati in the same form ( ). It bears various meanings, most of them akin or arising from one original idea. They are the following :—

1. A religious formula or prayer to be recited at the end of some larger prayers. For example, we have the *nirangs* to be recited after the Yashts.

2. A religious formula to be recited with the performance of a particular little ceremony or ritual. For example, the *nirang* to be recited early in the morning with the application of cow's urine on the exposed parts of the body.

3. A religious formula to be recited on particular occasions for keeping away ordinary evils—evils both physical and mental.

4. A religious formula to keep away evils coming or proceeding from outside or from other persons, *e.g.*, evil eyes.

5. A religious formula recited with a view to invoke some good or success.

6. At times, the word is used for a ritual itself. For example the whole ritual, wherein the Yaçna, Visparad, Vendidad, etc., are recited to consecrate bull's urine, is called Nirang-din. Generally speaking, a *nîrang* is a religious formula, intended to bring some good or to keep off some evil from the person who uses it. Then, the word began to be used for a thing or things, in connection with which the religious formula was recited. For example, the Parsees even now speak of cow's urine as *nîrang*. The cow's urine is applied to the body with the recital of a *nîrang*, and from this fact, even the religious or technical term for cow's urine is *nîrang*. The special *nîrang* or cow's urine, which is consecrated with a long ceremony lasting for about eighteen days, is spoken of at times as *nîrang-dîn* or more properly *nîrang-i-dîn*, *i. e.*, the *nîrang* or cow's urine consecrated with religious ceremony or ritual.

Looking to the old Iranian literature of different periods, we find that, at first, the *nîrangs* were pure prayer-formulas recited on certain occasions for the removal of certain evils. That being the case, we find the word *nîrang* used in the Pahlavi Virâf-nâmeh [1] with words for other larger liturgical prayers and forms of ceremonies, such as Yezashna, Darun (Bâj) Âfringân. Latterly, the *nîrangs* or prayer-formulæ, were accompanied by certain forms and rituals.

The Virâf-nâmeh speaks of the *nîrangs* of religion (nîrang-i-dînîk) as having been written both in the Avesta and Zend (Pahlavi).[2] Most of the *nîrangs* which we have now in the Parsee books as separate pieces of prayer-formulæ are in Pahlavi or Pâzend more akin to Persian. The above referred to passage of the Viraf-nâmeh shows, that some *nîrangs* existed even in the Avesta language. The Pahlavi Gosht-i-Frayâna

[1] Virâf-nâmeh, Chapter I, 28.
[2] *Ibid*, II, 32.

also speaks of Avesta *nîrangs*. It refers to such *nîrangs* for killing snakes (mâr-i pavan nîrang-i Avestâ-barâ zektelûnd).[1] The same book refers to a nîrang-ī-dînîk, which was used with a barsam-cutting[2] knife by Dastur Gosht-i Frayâna to destroy Akht, a great sorcerer. The Pahlavi Vendidad[3] also speaks of such *nîrangs*.

I think, that the word *nirang* (نیرنگ) is originally the same in meaning as the word *nîrûk* or *nirui* (P. نیرو) *i.e.*, strength or power. The same Pahlavi form (الـلاو) can be read as *nîrang* and *nîrûk*. (*Vide* Dastur Hoshang's Glossarial Index of the Vendidad, p. 172). The prayer-formulæ, incantations, charms, rituals, etc., were called *nîrang*[s] (*nîrûk*) because they all gave (mental) *strength* or *power* to those who resorted to them.

Classes of *Nîrangs*.

The *nîrangs* or incantation prayers or religious formulæ of the Parsees may be divided into two classes: (1) those that are given in their modern prayer books and (2) those that are not given in their prayer books but are found in the later Revâyets and other miscellaneous writings. The first are pure religious formulæ recited with or without other regular Avesta prayers, and with very little or no ritual or form. Some of them may be taken as pure incantations, *i.e.*, pure prayer-formulæ, for the removal or suppression of physical or mental evils, and as such can be recited by any person, even by a person of refined but religious-minded views. The second class of *nîrangs*, which are not found in prayer-books, form amulets or charms. They are spoken of as tâviz (تعویذ) *i.e.*, amulets. They are written on pieces of paper and are kept on the body or applied

1 Chapter V, 2. Hoshang-Haug Virâf-nâmeh, p. 244.

2 Barsam-picking or Barsam-gathering knife (kard-i Barsam-chin pavan nirâng -i dinik). Chapter IV, 27. *Ibid*, p. 243.

3 Pavan danman nirang min lavîn paitâk barâ Zaktalûnnishn (Pahlavi Vendidad III, 14), *i. e.*, to kill that (Nasush) by the *nirang* mentioned above.

or used as directed. This second class of *nirangs* may be divided into various classes.

1. Those that are believed as curatives, *i.e.*, as cures for physical complaints or diseases.

2. Those that are believed as curatives for mental evils which have been already caught, as the result of the influence of demons, sorcerers or evil persons.

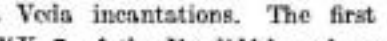
3. Those that are believed as mere preventives from all evils, whether physical or mental. They are, as it were, charms of that class, the like of which were found on the bodies of soldiers of all nationalities during the last war and which were exhibited in the War Exhibition above referred to.

To-day, I will speak of the *nirangs* of the first class, *i.e.* those that are found in the Khordeh Avesta, the small Avesta which forms the common prayer book of the Parsees. In old Parsee prayer book manuscripts they are given in Avesta characters, with their ritual, here and there, in Persian characters and language.

III.

Before giving here the *nirangs*, which are spoken of as *nirangs* in the books in which they are found, I will give here two Aveta *nirangs*, which are embodied in the Vendidâd, but which, though not named as such, can be taken to be Avesta *nirangs*—*nirangs* of the kind of the Âthrava Veda incantations. The first occurs in the 20th chapter XX, 7, of the Vendidâd, and runs thus:

A *nirang* from the Vendidâd corresponding to an Âthrava Veda incantation.



O Sickness! I tell thee, be gone. O Death! I tell thee, be gone. O Pain! I tell thee, be gone. O Fever! I tell thee, be gone. O Sârana (headache)[1]! I tell thee, be gone. O Sârastya!

1 This and others that follow are various physical and mental diseases, the exact modern equivalents of which it is rather difficult to determine.

I tell thee, be gone. O Azana ! I tell thee, be gone. O Azahva ! I tell thee, be gone. O Kurugha ! I tell thee, be gone. O Azhivâka ! I tell thee, be gone ! O Duruka, I tell thee, be gone. O Astairya ! I tell thee, be gone. O Aghashi ! I tell thee, be gone.

Another Avesta incantation.

The sacred prayer of Kemnâ Mazdâ (Vend. VIII, 21) recited several times by the Parsees during the day, while untying and tying their *kusti* (sacred thread) also contains a few sentences which can be taken as another *nîrang* or incantation to keep off evil. It runs thus :

. . . . . وانيكو - هيمنهچ وسنهچ اسمر

Translation.

O Daêva ! Be off.

O ye of the seed of the Daêvas ! Be off.

O ye sown by the Daevas ! Be off.

O Ye following the Daevas ! Be off.

O Druj ! Be off.

O Druj ! Run away from here.

O Druj ! Run further away from here. Run away to the north.

IV.

The *nîrang* for the application of *gaomez* or cow's urine.

The first thing that an orthodox Parsee had to do on leaving his bed in the morning was to recite an Ashem Vohu (a short prayer in praise of purity and piety) near the bed itself and then to untie and re-tie with the recital of its proper prayer-formula (*nîrang-i kusti*') his sacred thread. The next immediate thing to be done was the application of the cow's or the goat's urine, with the recital of its proper *nîrang* or prayer-formula. The *nîrang* for the application of this

Gaomez called Nîrang-i-âb-i zar (نیرنگ آب زر)[1] or Nîrang-i Dast-shoi (نیرنگ دست شوی).[2]

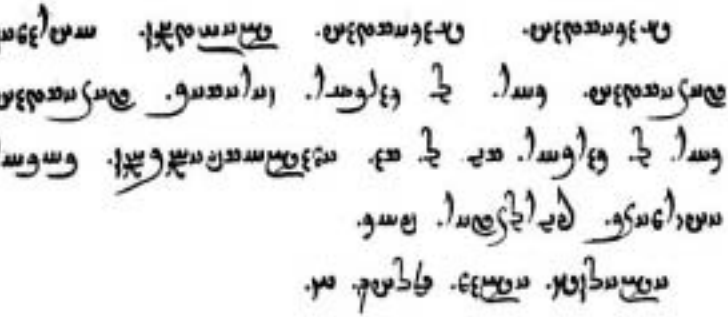
The urine of a cow is generally spoken of as âb-i zar, *i. e.*, the golden or the yellow water. It was so called on account of its colour, or, perhaps, because its application to the body with its proper prayer-formula was held to be very useful and important from a religious point of view. In the Avesta, (Vend. IX, 14; XIX, 21, 22) it is spoken of as gao-maêza (Pahl.) from *gao* गो cow and *maêza* urine (मेह) from Av. (Pahl. Pers. Sans. Lat. *ming-ere*) to sprinkle, to make water. The Parsees generally speak of it as *nîrang*, because it is applied with the recital of a *nîrang* or a prayer-formula. Of all other things connected with the *nîrangs* or the recital of religious formulæ, it is especially called so, because upto a few years ago, its application was general. In the Parsee prayer-books, its prayer-formula was given in the very commencement, after the Ahunavar and Ashem Vohu prayers. All Parsee children were expected to know it by heart. In Bombay, the custom, now-a-days, is not generally observed. But the mofussil Parsees and most of the clergy still observe it. The Avesta speaks only of cow's urine, but now-a-days for ordinary application to the exposed parts of the body early in the morning on leaving bed, even a goat's urine is used, if that of the cow is not available.

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1 *Vide* Dr. Eugen Wilhelm's paper "On the Use of Beef's Urine, according to the precepts of the Avesta and on Similar Customs with Other Nations," printed and published by Manockji Barjorji Minocher Homji at the Bombay Samachar Press (1889). Dr. Wilhelm at first discusses the various passages of the Avesta which refer to the use of cows's urine and then gives an account of its use among different nations, by some of whom it is still used as a remedy or purificant.

2 *I.e.*, the *nîrang* for washing the hands. It has received this alternative or additional name from the fact that it is recited with the application of cow's urine early in the morning before washing one's hands and face.

I give here the prayer-formula as given in the Avesta characters in Parsee prayer books. [1]



Translation.—May Shaitân be defeated. May Âhriman and his deeds and actions be accursed. May his accursed deeds and actions never reach me. May thirty-three Aneshasparads (and) Dâdâr Ahura Mazda, (who is always) victorious and holy, come to my help.

The language and the contents of this prayer-formula show it to be a much later composition. The language is Persian. The use of the word Shaitân (شیطان Satan) a later form of Shêdâân ( ) also points to a very late composition of the prayer-formula. Again, when we know, that according to the Avesta and Pahlavi writings, the Ameshâspantas are always known to be seven (including Ahura Mazda himself), this *nîrang* speaks of their number as thirty-three, mixing them up with the thirty-three Yazatas.

As to how the urine may be applied to the different exposed portions of the body, later ritualistic writings give injunctions as follows :—The gaômez or *nîrang* is first to be held in the hollow of the hand, and then the *nîrang* (the above Persian prayer-formula) is to be recited. Then the Srosh-Bâj is to be recited, wherein, with the recital of the first Ahunavar or Yathâ Ahû

[1] *Vide* Khordeh Avesta in Avesta characters by Framji Minocheherji Dastur Jamasp Asajinâ (1881) p. 10. *Vide* Spiegel's Khordeh Avesta, translated by Bleeck (1864) (Prayer on taking the cow-urine) p. 3.

Vairyô, it is to be applied on the right hand; with the recital of the second on the left hand; with that of the third on the face, with that of the fourth on the right foot; and with the recital of the last or the fifth Ahunavar on the left foot. The Sroch-Baj is then to be finished and then the hands and face may be washed with water. It is only after the observance of this ritual that an orthodox Parsee can touch other utensils and things.[1]

Nîrang-i Kusti.

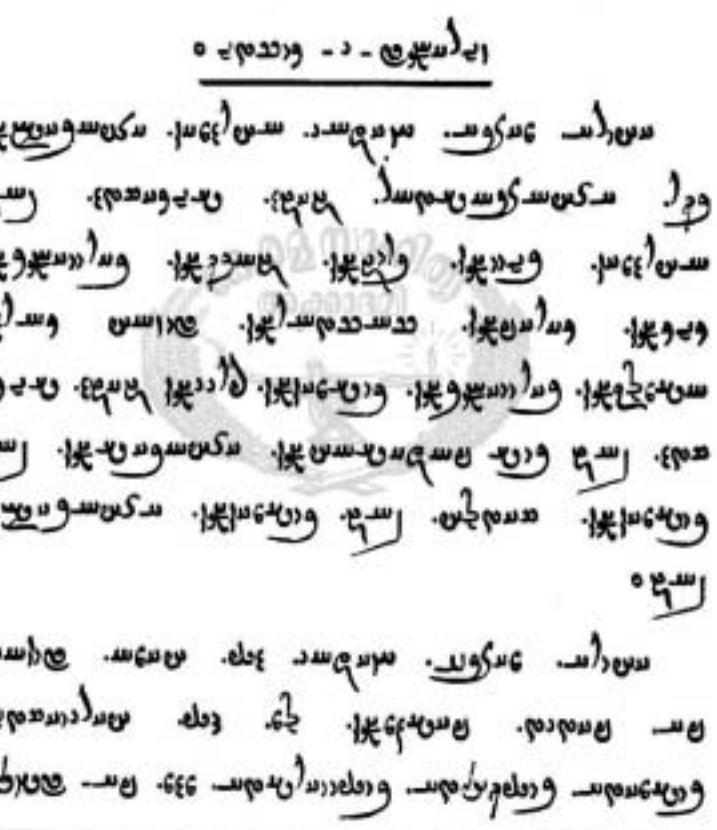
The *nîrang* or prayer-formula given in the prayer-books next to that of the *nîrang-i-âb-i zar* is the Nîrang-i Kusti, *i.e.*, the prayer-formula for putting on the sacred shirt.[2] It is ordinarily known as Ahura Mazda Khûdâe prayer and is held to be the most important prayer by the Parsees, because it is the prayer, which a Zoroastrian child has, next to *Yathâ Ahû Vairyô* and Ashem Vohû prayers, to learn by heart before being admitted into the fold, with the investiture of the sacred shirt and thread (sudreh kûsti), and which every Parsee has to recite while tying

[1] We see from the *nîrang* itself, that there is no mention of the cow's urine in it. A Zoroastrian is asked in the Vendidâd, to be up from his bed with the crowing of the cock, to wash his face, and to kindle the fire of the family hearth, which was covered over with ashes at the close of the previous night before going to bed. The washing of the face is to be preceded with an application of cow's urine which was held in ancient Irân to be a purifier. In the *nîrang*, the worshipper prays to exorcise or to keep away Ahriman and his deeds and actions. In this connection, one may notice, that ghosts that hover over this earth, are according to the Parsee belief, generally the participants of Âhriman or the Evil Spirit, and it was, and, to a certain extent, it is even now, believed that in your night travels, if you are overtaken by a ghost, the efficacious remedy is to make water immediately. The urine which you pass will drive away the ghosts. It is believed, that when one is overtaken by a ghost at night while travelling, he loses his way, or finds himself returning to the same spot which he had once passed over, or he is disturbed in his march by a clapping of hands as if somebody behind was calling him and on looking back finds nobody there. Next to passing urine, it is the crowing of a cock that drives away a ghost—a common belief, of which we are reminded by Horatio in Shakespeare's play of Hamlet.

[2] *Vide* Spiegel's Khordeh Avesta, translated by Bleeck (1864) p. 4.

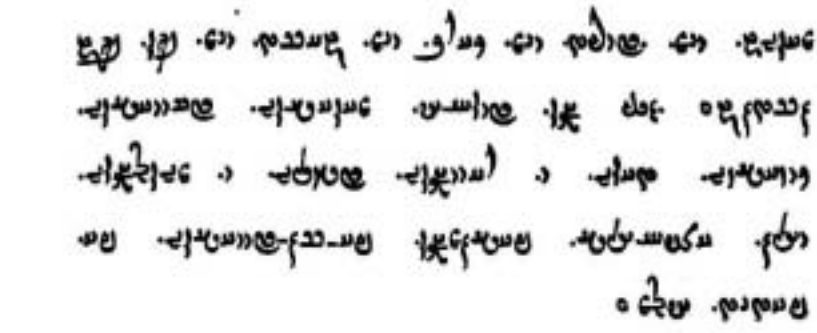
and untying his sacred thread several times during the day. It is spoken of as a *nîrang* (નેરંગ or નીરંગ કુસ્તી બાંધવાની).[1] In the Pazend Texts,[2] it is spoken of as *nîrang-kûsti bastan* (نیرنگ کستی بستن) *i.e.*, the *nîrang* of putting on kusti.

I give below this Nîrang-i-kusti with its translation.



[1] Khordeh Avesta in Avesta characters, by Framji Minocherjee Dastur (1181) p. 2.; Khordeh Avesta bâ mâini, by Behedin Hormusji Muncherjee (1863), p. 2; Khordeh Avesta bâ mâini, by Bhedin Dadabhoy Sorabjee (1845), p. 2.

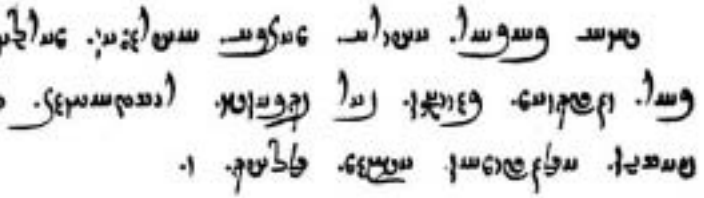
[2] The Pazend Texts by Ervad Edalji Kersaspji Antia (1909), p. 164.



Translation—Ahura Mazda (is) God. May Ahriman, the powerless, the keeper-off (of good), be smitten and defeated. May Ahriman, the Daêvas, the Drujs (the lying spirits), the magicians, the Dravants (vagrants), the Kiks (the seeing-blind), the Karafs (the hearing-deafs), the oppressors, the sinners, the Âshmogs (the back-biters), the Dravants, the enemies, the (evil) fairies be smitten and defeated. May evil-rulers be powerless. May enemies be subdued. May enemies be powerless. Ahura Mazda is God. I repent of all sins. I repent of all bad thoughts, bad words and bad deeds, which I may have thought or said, or done in this world, which I may have sought, which I may have begun. O Lord! I repent of all such sins with my thoughts, words and deeds (whether the sins may be) of body or of soul, (whether they be in connection with the thoughts) of this corporeal world or the next spiritual world. I repent of all these with three-fold words. Rejoiced be Ahura Mazda! Condemned be Ahriman. The wish of those who work for truth is the best wish. I praise Righteousness.

Nîrang-i Ahura Mazda Yasht[1] or Nîrang-i Yâ Dâdâri.[2]

The recital of the Ahura Mazda Yasht (Yt. I) is followed by the recital of the following *nîrang*.



Translation—O Dâdâr Ormazd! May I subdue Âhriman, the destroyer, and the Devs. I undoubtedly believe in the occurrence of the Resurrection (Rastâkhiz) and Future Existence (tan-pasin), Ashem Vohû.

I may say here that in the recital of the *nîrangs*, wherever the word or words for Âhriman, the Devs, the diseases, or the evil whose exorcism or obstruction is sought for, occur, the worshipper symbolizes or emphasises his expression of hatred by clapping his thumb with the third or middle finger of his right hand,—a process known as *tachdâri fodvi*.

The Ardîbehesht Yasht (Yt. III), as now recited, ends with a *nîrang*. The contents of the whole of the Ardibehesht Yasht may be said to be full of incantations for the removal of physical and mental diseases. Upto a few years ago, and even now to some extent, the Ardîbehesht Yasht is recited by a priest before a sick person.[3] At times, fire is kept burning before the patient at the time. Ardibehesht is Avesta Asha-vahishta, *i.e.*, the best purity. Fire is the best type of

Nîrang-i Ardibehesht Yasht or Nîrang-i Dâdâr Jahandâr.

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1 Spiegel, Khordeh Avesta, translated by Bleeck, p. 190. "Prayer after reading the Ormazd-Yasht.

2 The second name here and that in the next *nîrang* are derived from the preliminary words of the *nîrang*.

3 *Vide* my paper "Bombay, as seen by Dr. Edward Ives in the year 1754. (J. B. B. R. A. S. Vol. XXII p. 279-80)." What Dr. Ives refers to in his account is the case of the recital of the Ardibehesht Yasht over a patient.

purity. It purifies all impurities. In later Avestan hierarchy, fire is as much associated with Ardîbehesht as with Âdar, the fire-Yazata proper. Fire-temples are generally consecrated on the day Âdar or on the day Ardîbehesht. While reciting the Ardîbehesht Yasht over a patient, the priest passes a handkerchief over his body. He, as it were, makes passes over his body exorcising the illness with each pass.

The Ardîbehesht Yasht speaks of five kinds of physicians, *viz.*, (1) one who cures with his *asha* or righteousness (asho-baêshaza), (2) one who cures by doing justice (dâto-baêshaza), (3) one who cures by surgical instruments (karêto-baêshaza), (4) one who cures with drugs (urvara-baêshaza) and (5) one who cures by *mânthra* or recital of holy texts (mânthra-baeshaza). Of these five, the mânthra-baêshaza, *i.e.*, the physician who cures by *mânthra* (Sans. मन्त्र), is spoken of as the best. His way of curing is very efficacious. It is a kind of faith cure. This treatment is spoken of as Ardibehest Yasht *ni pichi* (અર્દિબેહેશ્ત યશ્તની પીછી). The word *pichhi* comes from pichh (પીછ) *i.e.*, a feather. It seems that feathers of birds were used to make passes over the patients during the recital of incantations among other communities. When the custom of making passes was introduced among the Parsees, though the Parsee priest used his handkerchief for making passes over the patient, the foreign word 'pichhi,' (feather) came into use with the custom. I have more than once seen the Ardibehesht Yasht recited over a patient but have never seen the use of feathers.

Before giving the *nirang* proper of the Ardibehesht Yasht, I will give here some of the passages of the Yasht itself, to give one an idea, as to how the recital of the Yasht is properly taken to be a kind of faith-cure. Many evils, both physical and mental, are mentioned, and their removal or exorcism is prayed for. The rythmical language itself of the Yasht is charming and is likely to work as a soothing 'charm' on receptive minds. The translation cannot give a sufficiently good idea of the effect of the language as a *mânthra* or *mantra*.

The whole of the Yasht is full of such language but I give here only a typical passage.

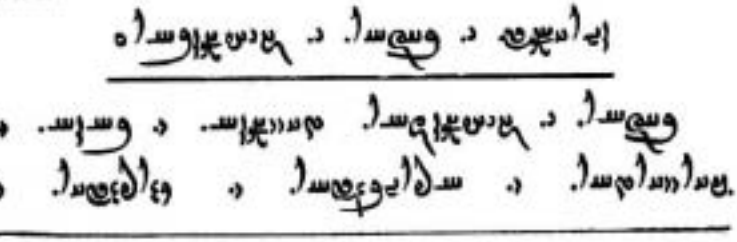
Yaçka apa-dvarata.
Mahrka apa-dvarata.
Daêva apa-dvarata.
Paityâr apa-dvarata.
Ashêmaogho anashava apa-dvarata, ect., etc.

Translation.

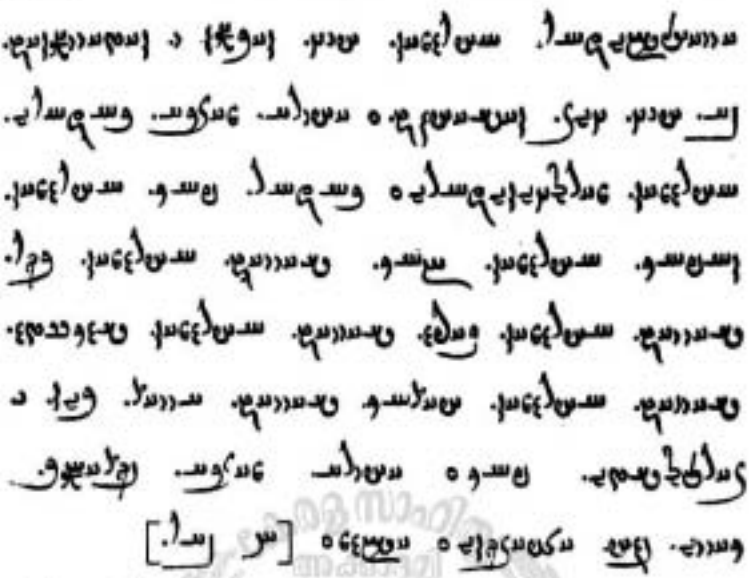
O Diseases! May you be off.
O Death! May you be off.
O Devs! May you be off.
O Opponents! May you be off.
O Unholy Ashmôg (quarrel-producer)! May you be off.
O Tyrants! May you be off.

In the same strain of language, evils coming from snakes and wolves,[1] from unruly, arrogant, hot-tempered, backbiting enemies, evil-eyed and untruthful persons and magic-practising unglorious women and from sickly northern winds are prayed to be away. Then follow a repetition of a similar incantation where instead of the oft-repeated words "apa-dvarata" (may you be off), we have the word *jainti* (strike), meaning, that Ardibehesht strikes all the above complaints. Then again, the same kind of incantation is repeated with the word janât (will strike), meaning that Ardibehesht will strike all the above evils.

Now, I will give here, the *nirang* proper of the Ardibehesht Yasht.



[1] Here snakes and wolves may be taken figuratively.



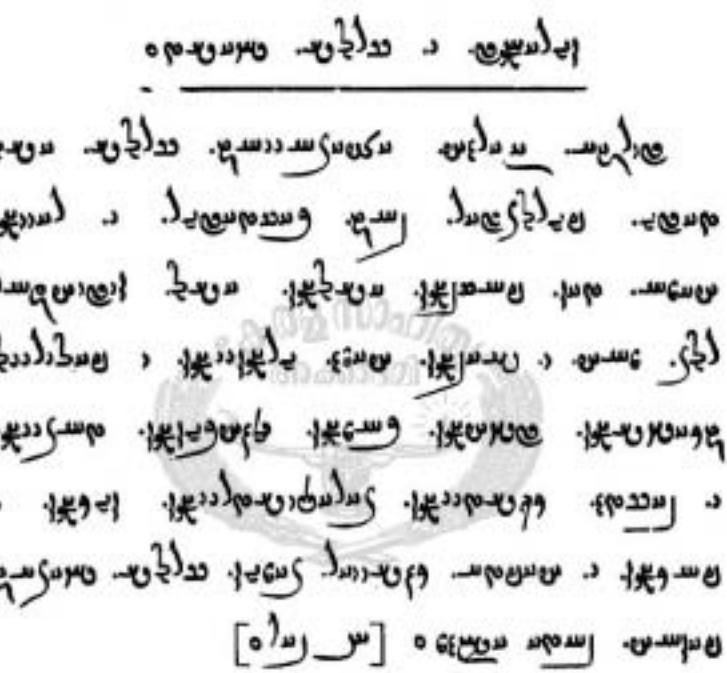
Translation.—Dâdâr (the Creator) is the Keeper of the World, is Powerful and Wise and Nourisher and Creator and Righteous and Protector. Âhriman is worthless, stupid and impotent to do anything. Ahura Mazda is Creator, Âhriman is destroyer. Dâdâr is Holy, Âhriman is unholy. May Âhriman be reduced to dust! May Âhriman be away! May Âhriman perish! May Âhriman be smitten! May Âhriman be harassed!! The first religion is the Zoroastrian holy one. Ahura Mazda is Exalted, Powerful, Good, Increaser.

In Zoroastrian angelology, Sraosha stands as a protector of man's soul during the day and during the night, during one's life time and after one's death. He is, as it were, the guardian angel, especially during the dark hours of night and during the first unknown or unfathomed days after death. The Yasht in his honour is now-a-days spoken of as Sarosh

Nîrang-i Srsosh Yasht vadi, *i. e.*, the larger Sraosh Yasht.[1]

[1] Spiegel. Khordeh Avesta, translated by Bleeck, p. 190, LXIV. Prayer after reading the Sarosh Yasht.

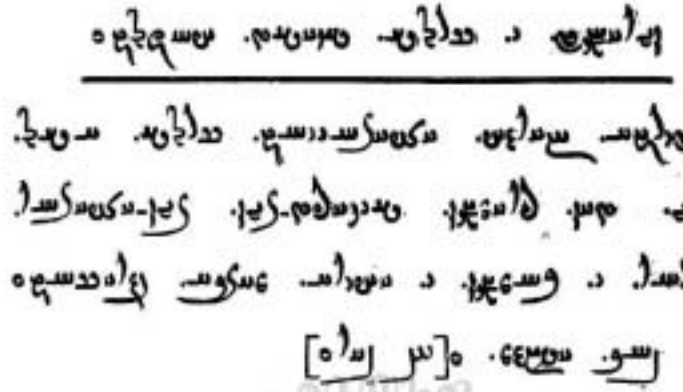
Yasht *rât ni vadi*, *i.e.*, the larger (vadi) Sarosh Yasht specially recited at night (rât), to distinguish it from the Sarosh Yasht Hâdokht, which is smaller in comparison and which can be recited during any part of the day. The *nîrang* runs as follows :—



Translation.—May the splendour and the glory of the holy Sraosha, increase! May he be powerful and victorious! He is the helper of the souls (of men). He is the protector of the bodies (of men). He is holy among the holies and is a guardian. For days and nights and months, may there be the protection of Sraosha Yazad over all the Iranians, and the Paoiryôtkaêshâns of the worldly creation, and over the faithful followers of the religion, over the Tâzis who have put on the *kâsti*, the Zoroastrians, the virtuous, and the pious of all the seven regions. May there be the protection of Sarosh Yazata.

Nirang-i Sarosh Hâdokht.

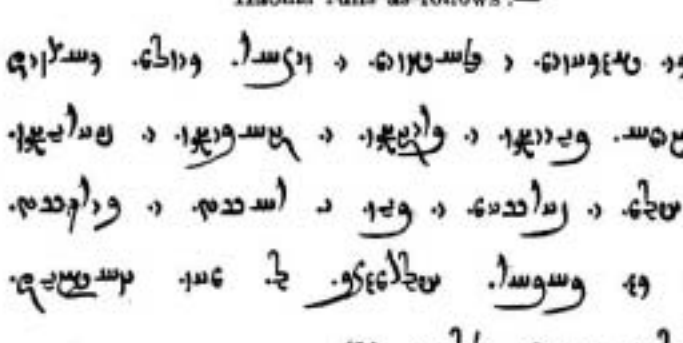
The Nîrang-i Sarosh Hâdokht runs as follows :—



Translation—May the splendour and the glory of Sraosha, (who is) Holy, powerful, controller of body, possessor of wonderful weapons, of victorious weapons, the guide of the creation of Dâdâr Ahura Mazda, increase! May he come to our help! May it be so!

Nirang-i Hom Yasht.[1]

The Nîrang of the Yasht in honour of Haoma runs as follows :—



1 Spiegel. Khordeh Avesta, translated by Bleeck, p. 190 LXV. Prayer for driving away the devil.

Translation—O ye Devs, Drujs, Magicians, Fairies! May I destroy, may I smite,[1] may I subdue[2] your bodies, by means of the Haoma, and the Barsom and by means of the true, righteous and good religion which Dâdâr Ahura Mazda has taught to me.

Nirang-i Vanant Yasht.

The Nirang in honour of the Yazata presiding over the star Vanant, runs thus :—



Translation—May there perish all calamities ; and may Devs, Drujs, Fairies, despoilers of the dead,[3] magicians,[4] injurious[5] winds, filth,[6] the pain in the belly and in the seven limbs of the body, the harm proceeding from Shaitân (Satan), distress of mind, the disease of the brain resulting from the mind of the

1 From Av. ·ıaŋ Pahl. ·ıaŋ Sans. वध to win, to strike.

2 Pers. نزار weak, distressed, emaciated.

3 Pers. مردار 4 Arab. سحر magic. 5 Av. ·ıaıaıaıa filthiness. Pahl. ·ıaıa P. آو 6 Arab. غي dust, filth.

Shaitân (may all this) be scattered away (*i.e.*, destroyed)[1] and the harm [2] in sight which results from an evil [3] eye and such other calamities may perish.

In the recital of the Vanant Yasht itself in some places, where the name of Ahriman has to be mentioned, the recital is emphacised by a clapping of hands, intended perhaps to emphacise his exorcism.

A FEW NOTES ON THE ABORIGINES OF CHHOTA UDEPUR STATE IN THE REWA KANTHA POLITICAL AGENCY.

By H. J. Antia, Esq., Superintendent, Managed Estates, Kathiawar (Retired).

(*Read on 26th October 1919.*)

I.

INTRODUCTORY REMARKS.

These notes were jotted down after a close observation and study of the manners and customs of the Chhota Udepur aborigines during the course of my frequent tours in the Talukas while I was Dewan of the State in 1908-09. I took a deep and abiding interest in these unsophisticated people and had a hand in the removal of various disabilities from which they suffered for generations and in improving their general economic condition such as the abolition of the much-despised system of *Veth* or compulsory free labour, inducing a change in the crude method of cultivation to which these people were accustomed from times immemorial, the extension of the production of more paying crops, such as cotton and wheat, and the placing of a salutary check on their intemperate habits, etc., etc.

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[1] P. پریشان [2] Av. ·ظریم San. दिभ to afflict, to do harm.

[3] Perhaps from Arab نجس dirty.

So deep-rooted were their orthodoxy and prejudices and so strong their opposition to any innovation in the methods practised by them from the time of their forefathers that it would require the patience of Job to wean them from their beliefs and ideas. One incident will probably serve as an illustration. Some years ago a Parsee Dewan wanted to introduce cotton as a paying crop in Chhota Udepur and purchased a quantity of the best and most suitable variety of seed. The people, however, scouted the idea and ridiculed it as an impossible one, remarking "who ever heard of cotton to yield a person an article of food?" The Dewan, however, persisted and the people had no alternative but to yield and accept the seed. They, however, hit upon the device of boiling it before it was introduced into the soil. The result was, of course, a failure, and this was their triumph and revenge on a faddist Dewan trying to interfere with their time immemorial methods of agriculture.

I had overlooked the manuscript and have recently unearthed it from a heap of my old papers.

II.

THE ABORIGINES OF CHHOTA UDEPUR.

Chhota Udepur is a second class State under the Rewa Kantha Political Agency, situated to the east of Baroda territory. On its east lies the Ali Rajpur State under the Central India Agency. It has an area of 873 square miles, of which one-fourth is covered by valuable forests growing teak, blackwood, Kher, Tanach, Chároli, Sevan, Mhowra, Ryan, Kalamb, Timerwa, etc.

Its present Ruler is a young Chovan Rajput, Maharawal Shri Fattehsinhji Motisinhji, who was installed on the *gadi* on the 12th March 1906. He is entitled to a salute of nine guns. The administration is carried on on the British lines and, although the Rajaji is not so go-ahead as some of the Rajputana and Kathiawar Chiefs, he manages his State at the present date with the assistance of an highly efficient and educated

Dewan in an unostentatious, quiet manner, trying to do the greatest good to the greatest number without recourse to frequent new taxes for the sake of his personal aggrandisement and comforts as is the wont of some Native State Rulers.

The greater portion of the population of this State consists of the aboriginal tribes of Kolis, Bhills, Dhánkás or Tadvis, Dhánaks and Náikas, taking precedence in rank and importance in this order. They are an interesting race, their principal characteristic being supreme contentedness, wonderful indifference of worldly cares, extreme lack of ambition and extraordinary superstition. They are most regular and prompt in observing and celebrating holidays and giving themselves up to jollification on every possible opportunity under pretext of propitiating the deity. Their wants are very few, thanks to their isolation from the civilized world. Although the women observe some decency in their dress, the men are mostly found in a state of semi-nudity. For the dress of the latter is made up of a piece of rag of coarse cloth, a yard and a half long and four or five inches in breadth, which covers the lower portion of the body just sufficient to save them from the charge of indecency; the remaining garments are a bit bigger piece of coarse cloth to cover the head, and in some rare cases a similar piece of coarse cloth to wrap round the waist. Their feet are hardly ever meant to be covered. But, with this scanty raiment, Providence enables them to withstand the severity of the cold weather with the assistance of fire which is kept constantly burning in front of every hut, and which is fed sumptuously by firewood obtained through the bounty of nature. For Chhota Udepur is covered with a luxuriant growth of forests, the "unrestricted" trees in which the State, out of paternal generosity, allows its subjects to cut and remove free of charge for domestic use. These "unrestricted" or unreserved trees are of various kinds, not included in the list of timber used for building purposes.

The advent of railway into Chhota Udepur recently has, however, been the means of gradually bringing these people into closer contact with comparatively more civilized tracts in the neighbouring Baroda territory. And they have begun to cast off their ancient habits of going about insufficiently clad, those living in the larger towns at any rate having now taken to wearing *dhotis*.

III.

THE CHIEF OCCUPATION OF THE PEOPLE.

The people are mostly cultivators of a highly indifferent character. The land is badly prepared for sowing and is hardly ever manured, partly owing to their indifferent habits and partly to their implicit faith in the fertility of the soil to produce crops without any great human efforts but mostly to their being in a chronic state of drunkenness from toddy just at the time of the year when they ought to be constantly at work in the fields. Every family has a small patch of land around its hut in which *Makai* (Indian corn) is grown for home consumption. This is one of the principal articles of staple-food, other grains grown being rice, *Bâjri*, *Banti*, *Bâsto*, *Sâmel*, *Kodra*, *Math*, *Arad*, gram and *Tuver*. A season of unsatisfactory monsoon hardly disturbs their equanimity, for they are confident they have still the extensive forests of the State to fall back upon which would afford them fruit, such as *Râyan*, mango, *Chârolî*, custard-apple, *Mhowra* flowers, etc., etc., and gum, lac, *Mhowra* seeds, *Timroo* leaves, honey, wax and several varieties of medicinal herbs and drugs in sufficient quantities to keep them going; and, as a last resort, a peculiar kind of yam or bulb called *Váj* or *Kándá* which grows underground in abundance in the hill slopes and forests. So great are the natural resources for the subsistence of these people whose wants are so few and simple that, except during the prevalence of acute famine, they hardly ever feel the pinch in eking out their livelihood. For, along with the aforesaid articles, which are absolutely at their disposal,

toddy, which they can obtain in abundance practically free of charge, serves them as an article of nourishment. Toddy, *Mhowra* and *Timeru* leaves alone help the people materially. The latter two enable them to earn fair wages with a minimum of trouble. The *Mhowra* flowers drop, "as the gentle rain from heaven upon the place beneath," from the trees in abundance at night, and the people have simply to walk in the early morning, a short distance from their houses, and squat underneath the trees to collect them in basketsful. These are subsequently sold to traders or kept for home consumption. The *Timeru* plants put on green vesture in summer, and the fresh leaves are allowed by the State to be plucked free of charge and sold to contractors who use them, when dried, for rolling up country cigarettes (*Biddis*) which are so extensively used by the lower classes throughout the country.

IV.

THEIR FOOD.

Their ordinary food is rice and curry made of forest and home-grown monsoon vegetables. The forest vegetables are collected free of charge in the rainy weather and dried and stored for use all the year round. They also use bread made of coarse and inferior kinds of grain, with an occasional luxury of butter-milk. Sometimes their bread is made of a mixture of flour and *Mhowra* flowers. Fortunately their drink consists more of toddy than spirits. At the time of which I am writing each family had the unrestricted use of the juice of four or five toddy trees and although I believe this beverage has several nutritious properties, an excessive indulgence in this otherwise harmless drink has been the bane of these good people.

V.

HABITATIONS.

Their houses are made of teak or other inferior kinds of rafters with bamboo walls, plastered with mud, etc. The roofs are mostly thatched. The height of the ceiling scarcely

permits a grown-up person to stand erect, as there is invariably a low loft overhead which is used for storing grain or seeds. Usually the huts consist of a solitary room, but sometimes the kitchen is partitioned off by bamboo screens. They know no bathrooms, as the rare baths these people indulge in are taken *al fresco*.

VI.

DEMORALIZATION OF THE PEOPLE.

The aforesaid natural facilities for earning a livelihood, combined with excessive drunkenness, consequent on an unrestricted use of toddy, as observed above, leave these people hardly any incentive for improvement, nay, is a fruitful cause of their demoralization and retards progress in the State. For, a large proportion of land remains uncultivated, skilled or even unskilled labour is obtained for public works with difficulty, and the general prosperity of the country suffers. Of late, however, the administration have been trying to tackle the problem by vigorous efforts to wean the people from a life of idleness. During my tenure of office as Dewan I have devoted my energies in trying to bring about a general improvement all round, but the task was an uphill one, and as Rome was not built in a day Chhota Udepur should not expect a renaissance within the usually short span of one or two enthusiastic Dewans' tenure of office.

The one peculiarity with these people is their inborn simplicity of heart. The habit of intemperance very often leads them in the heat of passion to commit serious crime, such as murder and grievous hurt. But no great detective skill or activity on the part of the Police is necessary to bring the offenders to justice. The common belief is that the lot of a Policeman in Chhota Udepur is, contrary to experience elsewhere, not only a happy one but can be said in the language of hyperbole to be a veritable bed of roses. The crimes are mostly committed in a drunken fit, the cause in a majority of cases being jealousy at the supposed infidelity of women. But the first

thing the culprit does after committing the crime is to appear before a Police officer and make a full and free confession of his guilt, surrendering at the same time the weapon with which the crime was committed. When he is subsequently brought up before the Rajaji he generally expects to be dealt with leniently by pleading in his own language "Thioon té thioon Bapji" meaning "what was destined has come to pass sire,"

And no doubt the Rajaji's rule is a paternal one in Chhota Udepur. The people love their Chief ardently and almost worship him like a God and the Lord of Chhota Udepur, though comparatively a mere youth, reciprocates their affection and looks upon them like his children. For in this State not a single instance can be recalled within human memory in which the extreme penalty of law has been exacted from a murderer and while the death sentence is passed to satisfy the requirements of law it is usually commuted to transportation for life, and the Udepur jail is ordinarily the place where the offender expiates his crime for a number of years until the Rajaji's clemency on some auspicious occasion, added to the convict's own exemplary conduct in the jail, enables his liberation very often before he has undergone his full term of sentence.

VII.

THEIR WOODEN GODS.

Their Gods are of teakwood posts, buried perpendicularly in the ground in the forests with horizontal posts fixed between two such posts. Vows are made and fulfilled at the shrine of these Gods. For instance, if a man's bullock recovers from a serious ailment a vow, if made, is fulfilled by the offering of a horse, fowls and goat, together with that indispensable item—country liquor. These, together with an earthen lamp burning ghee, a quantity of rice and red paint, complete the list of articles necessary for the ceremony of dedicating the horse which is the principal offering in the

ceremony. The latter is, however, neither an Arab, a Waler, a Country-bred, a Sindhi or a Kathi, but the Gods are believed to be satisfied with an earthen toy shaped, as best the village potter could, in the most impossible form of a horse. This is placed before the Gods in the forefront, the lamp is lit, the fowls and goats sacrificed, the bottles of liquor exposed prominently to view and a deep obeisance and thanksoffering for the mercy shown by the Goddess conclude the ceremony to the supreme gratification of the votary. The eatables and drink are, however, not allowed to go to waste, but are removed soon after and serve to satisfy the creature comforts of the priest, the votary and his family.

VIII.

FIRE-WALKERS.

Making of vows to the different Gods with the object of seeking their intercession in the fulfilment of one's desires, or in gratitude for the recovery from illness of a dear relative, is a most common occurrence with most of the people, including better classes. The fulfilment of these vows take different shapes. In some cases the ceremony of killing of fowls or goats or the offering of liquor, cocoanuts or grains to the Gods on the occasion of certain festivals dedicated to these Gods is performed. In other cases vows are taken to walk on live charcoal. This ceremony is performed on the last day of the Holi festival or Falgan Vad 1*st* and is performed thus :—

A shallow pit is dug in the ground and fire is prepared therein of live charcoal. The person, either a boy or an adult male who comes to fulfil the vows, is generally brought in procession to the noise of music, dressed in woman's attire. Before performing the ceremony he has to pay to the person in charge of the fire-pit his fee consisting of copper coins, a cocoanut, a fowl and rice. He is then armed with a naked sword and thus armed he is supposed to be inspired and walks two or three steps on fire on his bare feet. The superstition of this ceremony is that on the day on which he has to perform

the ceremony the person should be careful not to move about bare-footed, as if he did so and happened to tread accidentally on filth, his feet would get blistered. So that if he cannot afford the luxury of shoes he must content himself by staying in-doors that day until the time fixed for walking on the fire-pit, which is generally in the afternoon.

Note.—My own impression is that the soles of these people are so hardened by constant trudging in forests bare-footed that fire has no greater effect on them than on the soles of our boots.

IX.

FULFILMENT OF VOWS TO GOD INDRA.

The first requisite in this ceremony is a large quantity of hallowed or unadulterated liquor distilled specially (generally illicitly!) usually designated *Chokho Dáru*. As illicit distillation is gradually being put a stop to, the people are allowed to take away from the State Distillery, under special permits, the liquor distilled there which they are informed is as hallowed as any illicitly distilled by them, as it is distilled and vatted by machinery untouched by hand in Chhota Udepur by the popular Parsi farmer Mr. Pestonji Ratanji. However, to make assurance doubly sure and satisfy their religious susceptibilities they throw a few grains of *Juwar* (greater millet) into it which is supposed to render all liquor hallowed. Different kinds of grains in small quantities are then collected at the place fixed for the ceremony. On the early morning of the day of the ceremony an invitation to the Goddess is offered which is done by tying a piece of thread to a *Kalamb* tree growing in the forest into the roots of which a small quantity of liquor is poured. In the evening a procession is formed and it proceeds towards this tree with *tom toms* and flutes playing. Three branches of the said tree are then brought in State to the place of the ceremony. These are planted at the appointed place with a quantity of paddy pressed in to make them stand firm in the ground. Three low stools are then placed on the

ground on which rice is previously sprinkled. On the stools is placed a cocoanut decorated with red thread, a lamp and a half anna copper piece. Near the three branches are placed earthen pots containing rice, copper coins and a cocoanut. Some cups for drinking liquor with *Arad* bread strung between them are arranged in a row. The "*Badwâ*" (village oracle) then commences his incantations and the people who are by this time half seas over dance and sing around him all night. Next morning goats and fowl brought by the friends and relatives as offerings are sacrificed and eating and drinking goes on merrily the whole live long day.

X.

SUPERSTITION OF THE PEOPLE.

The aborigines are extremely superstitious, living as they do for generations in their own little world, away from the glimpse of civilization. All natural calamities, occurrences and ailments which human flesh is heir to are attributed by them to the evil influences of the witches. They have no belief in medical or surgical science which is now a days brought to their doors under the happy auspices of the British rule. All the evils that afflict them can only be cured according to them at the intercession of the "*Badwâ*".

"*BADWÂ*".

The "*Badwâ*" is supposed to commune with the Gods and by virtue of his spells and magic art pretends to fight the witches who practise sorcery. As a matter of fact this personage is the greatest hypocrite and an unmitigated fraud and successfully plays on the credulity, simplicity and superstitions of the people. The office of a "*Badwâ*" is fairly lucrative in the season of malarial epidemic. His perquisites consist of cash in addition to eatables and drinks in the shape of poultry, goats, cocoanuts, rice, and *Mohwra* liquor. The distant sound of the beating of a drum in a village at midnight is an indication that the "*Badwâ*" is at work. As in the case of a

physician so with a "*Badwá*" at first the disease is diagnosed and then a remedy prescribed. The patient who seeks the assistance of the "*Badwá*" is made to sit in front of the latter and the following process is gone through with great solemnity in the presence of the family of the patient and of the neighbours :—

A quantity of *Juwar* (greater millet), some salt and a piece of charcoal is placed in a winnowing fan in front of the "*Badwá*" who taking up a leaf of *Khakhra* tree in his hand recites incantations composed of a certain set gibberish. In the leaf he pretends to read the past and future preserving all the time a grave and learned appearance, waving the leaf now and then backwards and forwards as when a man finds it difficult to decipher bad writing. After going through this silent farce for some time the oracle begins to work, the "*Badwá*" reading from the leaf in his hand. As a rule the sickness or calamity is attributed to a witch who usually happens to be the most notorious, quarrelsome and troublesome woman in a family, or one gifted with the longest, broadest and sharpest tongue in the village. If the oracle is plausibly satisfactory to the prejudiced minds woe be to the person named, who is then asked to leave the village. If the latter proves recalcitrant the aid of the authorities is invoked who thus have a difficult task to dissuade the people from their superstitious belief. Sometimes the whole village combines in the application to the "*Bapji*" or Chief for the expulsion of the supposed witch under threat of a wholesale exodus.

If the "*Badwá*" decides that the witch is an unknown person or is one over whom the villagers find it difficult to have control, or if the calamity is adjudged due to the wrath of the Gods, the "*Badwá*" proceeds to prescribe another remedy. He calls for a quantity of seven kinds of grains, a cocoanut, red paint to be applied, mixed in oil, to a broken earthen vessel, some *Mohwra* liquor, a quantity of benzoine to be burnt on the spot, some limes, ghee, molasses and wheat flour (the latter three to be mixed up) and fowl or goats.

These articles having been provided the "*Baduvà*" enacts a most ludicrous but to all appearance a solemn farce. He commences with beating his drum most vigorously to invoke the Goddess, who after a time is believed to answer the call and enter the mortal frame of the "*Baduvà*", who, when supposed to be properly possessed presents a hideous sight indeed. He swings and jolts his head and body most violently, his habitually long hair getting dishevelled in the process, the muscles of his features being horribly twitched and his whole frame shaking as under an epileptic fit. In this condition he commences to deliver the oracle. He begins by complaining about the insufficiency of the articles provided, and gets the deficiencies supplied forthwith, casts rebukes roundly on the villagers for not celebrating certain festivities (whereby he has lost his perquisites evidently !) and says all sorts of things that take his fancy. As a matter of fact the rascal chuckles inwardly at his success in fooling those around him. He generally has his Lieutenants about him ready to answer his commands, and put fright into the minds of the audience and who, when he threatens to wreak his anger, are always prompt in advising the people to promise to do as directed. When the assembly meekly promise to do all that is told them, the Goddess is said to be appeased and quits the "*Baduvà's*" mortal frame, who then gradually pretends to regain consciousness. The things collected are then supposed to have absorbed all the ills the patient or the afflicted family has suffered from. These are, therefore, collected by the "*Baduvà*" and taken away ostensibly for the purpose of being thrown away at a distance, but really for the purpose of satisfying his inner man.

XI.

WITCHES CASTING EVIL EYES OR GIVING *BAFÁRO*.

When a person suffers from ordinary and not very serious ailments such as malarial fevers which prevail between September and November but fails to be about himself within a

reasonable time, he suspects it is due to the casting of evil eyes. He therefore calls a "*Badwà*", who by his magic powers disenchants him. This minor ceremony is performed thus :—

A few date-palm and Custard-apple leaves and those of "*Asetra*" or "*Apta*" together with seven small pebbles picked up from the street are held by the "*Badwà*" in the palm of his hand which he passes several times over the head of the patient, and subsequently he walks round the latter seven times. The contents of his fist are emptied in an earthen pot containing water. This pot is then placed over fire and the contents allowed to boil. If the boiled water turns red, which almost invariably happens the patient's ailments are supposed to have entered the pot, and he is informed he has every chance of recovery. If the water keeps its original colour, he is said to be already free from the influence of an evil spirit and the "*Badwà*" wisely advises him not to trouble himself any more.

XII.

CELEBRATION OF HOLIDAYS TWICE OVER.

A notable instance of the utter credulousness of these people is of a very recent date. During the commencement of the monsoon of 1908 a wave of superstition passed over the countryside which necessitated the people celebrating a second festival of *Dewali* and *Holi* out of season. It originated from a rumour set afloat to the effect that within the Gwallior limits in a certain village some cowherds and shepherds were grazing their cattle and goats when a man suddenly made his appearance and questioned them why they were not celebrating their *Dewali* and *Holi* festivals although the monsoon had just yielded them a plentiful harvest. The men in charge of the grazing animals scouted the idea and said the monsoon was just commencing and it was hardly the season for celebrating *Dewali* and *Holi*. The mysterious one thereupon asked them to go to the other side of the hill and get convinced of the truth

of what he said. The men did so and are said to have found fields full of ripe standing crops. Accordingly the holidays had perforce to be celebrated at the command of the Gods. Another story set afloat was that in one of the villages in Gwallior territory certain shepherds were grazing their sheep when two old strange looking women suddenly appeared and commanded them to celebrate the two festivals. The shepherds ridiculed the idea of celebrating the festivals out of season at which all the human beings and animals except one man fell dead, and the solitary survivor went to the village to tell the strange story. Being thus convinced the people promised to carry out the wishes of the divine unknown provided their dead were restored to life. They accordingly celebrated the festivals with all the noise and bacchanal orgies usual on all village festivities where gallons of country liquor is consumed in the name of the Goddess; the story goes that the Goddess being appeased to the joy of all, the dead returned to life. The canard once started, spread like wild fire until it reached the limits of this State and thus came it about that *Dewali* and *Holi* holidays were observed twice over in which the only person who profited was the liquor farmer. The moral of this occurrence is that the simple people are ever ready to make themselves merry on the slightest pretext under the belief that they would thereby keep evil out of their doors. Should a neighbour be about to marry they would, without an invitation, get ready to accompany the wedding procession, providing themselves with their own eatables and drinks for the simple reason that they would have a chance of spending a night in dancing, singing, and jollification. In such cases the persons who are in service take French leave and the employer of labour has to cool his heels until the festivities are over.

XIII.

MARRIAGE CUSTOMS.

Amongst the aborigines the sacred tie of marriage is fearfully loose and can be snapped at any time and for any cause without much serious consequences; if a married woman wants

to forsake her husband she may do so at her sweet will and pleasure and can go and live with another person who chooses to accept her as his wife without having to go through the ordinary ceremony. In this case the former husband of the woman can claim from her second husband the money he gave to her father at the time of marriage called "*Dej*" and he can further claim possession of his child born of the woman before she left him. If the husband wishes to forsake his wife on any pretext whatsoever he can do so provided he does not claim the money paid by him to his father-in-law.

MARRIAGE CEREMONY AMONGST DOD SURSI ABORIGINES.

To win a bride a man has to pay to his intended father-in-law cash according to the circumstances of the parties which varies from Rs. 10 to Rs. 150, besides grain and cattle in some cases. The ceremony is performed at the bride's house thus :—

The marrying couple are seated side by side on a low stool placed in the courtyard which is specially cleaned and decorated for the occasion and on which rice is freely sprinkled, the extremities of their dresses being tied together. The priest then applies to their foreheads red paint ; the bride and bridegroom in turn then offer 4 sweet balls to one another. They then rise holding in their hands 4 copper pice and some rice and make 4 revolutions around the stool placed for their accommodation, at the conclusion of which the rice and money is given to the priest. This concludes the ceremony. The close relatives of the couple then lift them on their shoulders and dance round and round to the tune of *tom tom* and flute, the bride and bridegroom all the time pelting rice at each other as they happen to be within striking distance. After thus going round the alter 4 times the bride is taken to her residence and the bridegroom to his temporary residence. The relations and friends assembled then make presents of money, each one painting the couple's foreheads with red paint preliminary to the presentations. The guests are then feasted and

the people, men and women together, pass the whole night in dancing and singing. At the wedding customary fees have to be paid to different claimants from the Patel downwards. Some of these fees have peculiarly funny sounding names, such as—

Káluro (to the pastry cook).
Sálivatoo (to the sister of the bride).
Fuí Bedioo (to the aunt of the bride).
Mámá Molioo (to the maternal uncle of the bride).
Káká Dooti (to the paternal uncle of the bride).
Páwen (to the hermaphrodite of the village).
Gám Gadru (to the villagers).

One thing essential for the bride before leaving her parents' house is to cry or pretend to weep. For, it would be immodest in a maiden to go to her husband for the first time with a pleasant or cheerful countenance.

Note.—It appears from the above description of the marriage rites of the Dod Sursi tribe that a bride is treated as an article for disposal like chattel in which all her relations have vested proprietory rights which require to be extinguished by monetary gifts from the bridegroom's side before the latter can obtain indefeasible title over her person. This form of ceremony corresponds to the *Asura* form of marriage recognized in the old Hindoo Law books.

On this peculiar custom of a bride being required to weep when leaving her parents' house, my attention has recently been drawn to a short account appearing in the *Times of India* of 11th October 1919 under the heading "Where Brides Must Weep." From this it would appear that the custom among Dod Sursi aborigines resembles that prevailing amongst the Lithuanians. It would perhaps be interesting to quote the account in this place:—

"WHERE BRIDES MUST WEEP."

"The wedding day in most countries is the bride's day. It is her part to look happy, however long a face the groom

may pull. Only in Lithuania is it a day of ostentatious gloom for her when, after being led through the lighted church by two young men followed by her bridesmaids, she takes her stand in front of the altar, to be joined by the bridegroom, also accompanied by several young men.

"Behind the wedding party come the two mothers. While the priest performs the ceremony, the bride must weep incessantly. If she is unable to hide her real jubilation and cannot squeeze out a tear, she is considered guilty of a serious breach of etiquette and the ceremony is rendered more interesting by a vigorous scolding administered by the two mothers. Thus the maiden is expected to show the boon she is conferring upon mere man by becoming his wife.

"This same attitude towards the Lithuanian woman is proved by all the customs of the little Baltic State that has declared itself a republic. It is shown, for instance, in old photographs. In these the woman is not standing with her hand on the shoulder of her seated lord, like our own photographs, of a former period, but throned in state, with her husband and sons standing gallantly beside her."

XIV.

MARRIAGE CUSTOMS AMONG NAIKS.

When a person wishes to marry his parents and relations go to have a look at an available bride. If approved, the bridegroom's father pays the bride's father Rs. 16 on the spot, or at the time of the marriage. On the day of the marriage the couple are anointed with turmeric mixed in water. In the evening the marriage procession starts for the bride's house to the noise of music. There a sort of triumphal arch is prepared but the passage through the arch is barred by a bamboo tied across. When the bridegroom arrives, his father pays one anna for removing the barrier. Three girls, one married and two unmarried, then come up with pots full of water to welcome him. He then enters the marriage booth, and the bride's

mother greets him with a pounding rod and a yoke in her hand and places an earthen pot containing paddy at his feet. This the bridegroom breaks by kicking with his right foot. The bride is then brought in, and the couple are seated on cowdung cakes when the Patel joins their hands and makes them walk round five times hand in hand. They are given some rice, which they throw in four directions five times while going round and round. The marriage party then partake of the meals and drinks which they have brought with them from their houses, the bride's father entertaining the bridegroom alone. Next morning everyone takes drinks of toddy or liquor at his own expense, and a drunken brawl ensues which is usual and essential for a successful function. The bride goes to her father's house where she remains for nine days and then the bridegroom's father takes her back to his house.

If the woman leaves her husband for any reason, the man whom she goes to without marriage ceremony has to pay to her former husband Rs. 5 or a little more as may be decided upon by a *Punch*. If the husband turns her out, he is entitled to get nothing.

XV.

MARRIAGE CUSTOM AMONGST JABUGÁM ABORIGINES.

When a man desires marriage, his people go to the place where there is an eligible maiden and settle the marriage portion for the latter and cash for her father. If the terms are agreed to, the intended bride's father feeds the party, who then return home. Subsequently the party pays another visit to the bride's house with about 10 seers of molasses of which a portion is handed over, in the first instance, to the intended bride, and the remainder is distributed amongst those assembled. The Brahmins then fix an auspicious day for the ceremony. A week before the appointed day the bridegroom's relations send to the

bride a quarter seer of sweet oil to anoint her body with. Two days before the wedding the intended bridegroom is taken to the boundary of the village in which the bride resides, where he lights a lamp alongside which a quantity of rice is thrown which is then left there. On return, a marriage booth is erected at the bridegroom's house. The bride, on the other hand, goes to the boundary of her village and similarly lights a lamp there, and a wedding booth is erected at her house. In the marriage booth a bonfire is lit by the priest which is fed with ghee and cocoanut. On the marriage day the guests at the bridegroom's house are fed, and they make money presents to the bridegroom. After this the marriage party starts for the bride's village. They are received some distance from the bride's house, the bridegroom being mounted on a horse or made to sit in a conveyance and taken in procession to a house prepared for his reception. The priest makes a formal invitation to the bridegroom to the bride's house, where he is at first welcomed by the Patel and the priest for which they get a fee of Rs. 2-4-0 and Rs. 1-4-0 respectively. Next, the bride's mother welcomes the bridegroom for which she receives Rs. 5. A relation of the bride makes an offering to the bridegroom of some bread in a basket and gets Re. 1 in return. The bride's sister comes forward with two gobblets full of water placed one upon the other; this is called "*Hali Hamaioo*" for which she is paid four annas. Then comes "*Fooi Bedioo*", which is a cocoanut placed on an earthen vessel brought by the bride's aunt, for which eight annas are paid. The bride's brother then carries the bridegroom on his shoulders and places him in the marriage booth on the "*Chori*", or the place prepared for the wedding ceremony. The bridegroom's party present dresses to the bride who is all this time inside the house. Thus dressed the bride is carried by her sister's husband on his shoulders and placed opposite the bridegroom, but care is taken not to allow them to see each other by means of a screen placed between. The priest then recites prayers. The bride's mother next comes forward with a gobblet full of water, and washes the feet of

the marrying couple, and paints their foreheads red with "*Kankoo*". This ceremony is called "*Pag Pákhálan*". After this the bride's hand is placed in that of the bridegroom's. This is called "*Hastmeláp*". At this time a gilt-thread necklace (*Varmálá*) is passed round the persons of the couple. The latter who were hitherto seated face to face are then made to sit side by side. A bonfire is lighted in which ghee is poured, and the priest recites prayers. The latter places a cocoanut on a gobblet which is painted red with "*Kankoo.*" The couple are then made to touch this gobblet standing, and the bride's father brings some paddy in a basket of which a handful is placed in the bride's dress, and the couple are asked to make a revolution of the "*Chori*", and the paddy in the bride's dress is then thrown in the fire. Three more revolutions being made the bride's brother finally treads on the bridegroom's toes. This is called "*Sálá Katári*", or "*Vichhi Chámpnoo*". For this impertinence the man gets eight annas. The couple then take their seats and the bride's brother brings ghee, molasses and wheatflour which are mixed and made into a ball and placed in the mouth of both. A piece of cloth covers the couple to shield them from idle gaze and while thus seated they eat "*Kálwo.*" When they have finished eating, the village barber makes them wash their hands for which he gets one anna. Two married and two unmarried women next bring "*Vadhámnoo*" (vessel full of water) which is waved over the heads of both, for which 4 annas are paid to the four women. The couple are then made to stand, and if it is night the priest shows them stars, and if it is day time, the sun. After this the bride's mother leads the bridegroom by the finger into her house accompanied by the bride. There they are made to seat at a place prepared for their reception called "*Gotrij,*" where rice, cocoanut and a couple of pots arranged one upon another on top of which is a cocoanut, etc., are placed and where the walls are decorated with red coloured pictures. The couple then take some rice and throw it on the "*Gotrij.*" The "*Varmala*" is next removed by the priest from the neck of the bridegroom but

allowed to remain on that of the bride. The former now leaves for his temporary residence where the money and ornaments contracted to be given are delivered, the guests are fed and the party returns with the bride. After ten days a deputation is sent to the married man's house to fetch the bride back to her parents' house. This is called "*Anoo*".

XVI.

WIDOW REMARRIAGE.

This ceremony is very simple. The bridegroom goes to the widow's house with clothes and ornaments. There the man who is considered the wisest and eldest in the village joins the hands of both and places around their necks a gilt-thread necklace called "*Varmala.*" A procession of two pairs of married and unmarried women then bring a pot of water and wave it over the heads of the couple for which four annas are paid them. This completes the ceremony. For marrying a widow cash is not uniformly given to the widow's parents.

XVII.

MARRIAGE AMONG WASNA KARALI KOLIS.

An offer is sent by the father of the bridegroom to that of the bride and if accepted by the latter, the former goes to the bride's house with relatives and friends. The bride's father here invites the Patel of the village and other prominent villagers to meals. Before commencing to eat the fathers of the intended couple give each other a toast saying "this is the girl "as she is," or "this is the boy as he is. One who breaks the contract will be liable to pay Rs. 5 to the caste." They then take meals and disperse. Subsequently the bridegroom's relatives go to the bride's village with ½ maund of molasses and distribute it among the villagers who repay the obligation by singing. The party then returns to its village where an auspicious day is selected by the priest for marriage. Two or three days previous to the marriage-day the bridegroom is anointed

with turmeric, ground tuwer and scents mixed in oil. This is called "*Pithi*" ceremony. While this ceremony is being gone into the women who congregate there sing. On the same day similar ceremony is performed on the bride at her house. This goes on every day till the day of marriage, on which the bridegroom's party proceeds to the bride's house where the following ceremony is performed :—In the marriage booth on a low stool the bridegroom is made to stand. The bride's mother with six or seven other women then come and the former decorates the bridegroom's forehead with red paint. The bridegroom then sits on the "*Chori*" or platform specially prepared on which rice is sprinkled. Here the bride is brought and made to stand by her intended husband. They are then made to sit and the priest joins the hands of the two and places round the necks of both a "*Varmálá*" (bridegroom's necklace), and tie up the extremities of their dresses together. They are next made to go round the "*Chori*" four times, after which they are seated. The bride's mother brings a mixture of ¼ seer of ghee and equal quantity of wheat flour and molasses. Of this the bride gives four morsels to the bridegroom and the latter returns the compliment. The ceremony does not, however, conclude before the payment to the priest of his fee of Rs. 7. The bridal party then return with the bride to the bridegroom's house, where the latter is greeted by his mother and the priest with a churning rod, a yoke, a pounding rod, etc., in her hands. Five days after, the bride's father comes and takes her to his house from which on the sixth day the bridegroom's father takes her back to his. This ceremony is called "*Anoo.*" Should the marriage prove unhappy, and the woman desires to leave her husband she can do so, but the man who accepts her as his wife has to recoup the cash and other expenses incurred by the former husband, but if the man forsakes her he is not entitled to this. In the latter case he tears up a piece out of his turban and gives it to the woman ; this is what is termed in Gujrati "*Chhédo Chhutko*" or divorce a wife.

XVIII.

MARRIAGE CUSTOM AMONGST BHILLS.

The father of the girl sends men to look out for a suitable husband for her, and if the choice appears to him suitable he sends a formal offer. If accepted, the girl's father goes with his relatives to the house of the bridegroom and there distributes molasses and receives from the latter Rs. 28 for "*Dej*." At this time two chords woven out of *Bhindi* flax are kept ready. To these as many knots are made as the number of days intervening between that day and the day fixed for the celebration of the marriage. One of these chords is retained by the bride's father and the other by the bridegroom's father. The bride's party then returns, and as each day passes a knot is undone from the chord. Five days before marriage the '*Pithi*" ceremony of anointing the persons of the bride and the bridegroom with turmeric mixed in oil commences and continues until the wedding day. This is done by either the sister or brother's wife of the marrying couple, and during its process songs are sung. A day before the marriage the party of the bridegroom starts from the village with the latter who wears a gilt paper crown and is mounted on a horse or seated in a cart. On arrival at the bride's village the procession halt under a tree, and information is sent to the bride's parents who then arrive in company with relatives and friends and every one is treated to a drink of Mohwra liquor. The parties then form themselves into a procession, and the bridegroom's party is taken to their temporary lodging, where Re. 1 is paid to the waterman and 8 annas to the barber, after which they are all invited to the bride's place to dinner. Next morning the bridegroom goes in State to the bride's house, where some mango leaves are plucked from the festoons tied to the marriage booth erected outside the house, and stuck in the bridegroom's turban. The bridegroom is then taken into the booth and seated where the bride is brought and made to sit facing the former. The bride's mother then brings in a tray

some "*Kansár*" (a dainty made of wheat flour, ghee and molasses) and of this the bride offers five mouthfuls to the bridegroom, who in his turn offers five more to the bride. This completes the ceremony, and after the offer of customary presents to the bride of cash, cattle etc. the latter follows the bridegroom's party to go to his house weeping. There she stays for ten days, after which her father comes with ten men to invite his daughter back to his house; here she stays for ten days, when the bridegroom's father goes in his turn to invite the woman to his house. If a woman forsakes her husband and goes to live with another man, Rs. 150 are exacted from the latter of which Rs. 100 are paid to the father of the first husband, and the rest are appropriated by the castemen. If the husband does not wish to allow his wife to live with him, he tears a piece out of his turban and hands it over to his wife, which means he has willingly allowed her to marry another person, and the latter is then exempt from the payment of penalty to the former husband of the woman.

XIX.

FUNERAL

One peculiarity of the funeral ceremony of these people is on the day of the funeral to prepare the best food such as "*Kansár*" according to circumstances and put a morsel in the mouth of the dead body, and tie up the rest in the bier as it is the belief that the dead should not be allowed to starve on their way to the "bourne from which no traveller returns." The body is then carried to the tune of music, the man walking in front sprinkling mixed grain on the way.

AN OLD SINDI BALLAD.

KOURO AND CHANESAR.

By C. A. Kincaid, Esq., I. C. S.

(*Read on 29th October, 1919.*)

Once upon a time there lived in Sind a great, rich lord called Rao Khengar. Yet, with all his wealth and power, no prince

in India was stricter in his observance of the Hindu faith, or was juster towards the subjects over whom he ruled. He had no son and only one daughter, Kouro. She was a beautiful girl, and the court poets likened her teeth to pearls, her bosom to pomegranates, her neck to a peacock's and her walk to a peahen's. Spoilt by her father and praised by every one, she used to deck herself in rich clothes which she changed at least ten times a day. She would scent herself with ambergris, darken her eyes with antimone, and bathe herself in costly perfumes. But her chief joy was her necklace in which shone two *shabchiragh* stones, that at night time lit up the whole palace with their cold clean greenish light. She was betrothed to a young kinsman, Itimadi by name; and Itimadi's sister, Jamna, was her constant companion.

One day Jamna seeing Kouro at her loom, which was old and worn, said to her: "That is no loom for you; with a rich father like yours, you should have a golden loom, studded with precious stones." Kouro was charmed with the idea and instantly sent for the most skilled goldsmith in her father's town. Under her directions he, in ten days, made her a lovely loom all of gold and studded with rubies each one as bright and red as the planet Mars. Kouro invited her girl-friends to work with her in her work-room, that they might see her golden loom. After her girl-friends had all duly admired and praised it, they sat down to work at their own looms. But Kouro's delight at her new toy made her so restless, that she did nothing but strut about the room, or look, lost in admiration, at her own beauty in her mirror. The girls tried to tease her out of her folly, but she paid no heed to them. At last, as she strutted about her chamber looking over her shoulder at her looking-glass, she upset Jamna's loom and spoilt her work. Jamna, losing all patience, cried: "You are altogether too grand for my poor brother Iṭimadi, you had better go and wed Chanesar." Now Chanesar was the prince of Devalkot and was by far the greatest prince in all Rajputana. Kouro Stung to

the quick by Jamna's gibe, flung out of the room and ran with streaming eyes to her mother, Marki, and, telling her what Jamna had said, cried: "I shall never marry that wretch's brother, Itimadi. I shall go and wed king Chanesar and spite her." Queen Marki at first tried to soothe her daughter, but at last she consented to break Kouro's betrothal with Itimadi and wed her to Chanesar. The queen next went to Rao Khengar and induced him, sore against his will, to let Marki take her daughter to Chanesar's Court. He collected camels and stores for their journey and then sent Marki and Kouro off with 500 horsemen to guard them and four or five picked girl-slaves to serve the queen and princess. The caravan set out for Devalkot and often as they rode towards Rajputana, the princess would pray to Heaven that she might win the great king Chanesar for her husband. On the way the party crossed the lands of a robber-baron called Sark who, with his men, called them to halt and bade them pay tribute; but when he heard from the princess's messenger that she was a bride for the mighty Chanesar, he trembled and let them pass without paying toll. Each day the princess asked anxiously of the villagers how far away Devalkot still was. At last a goat-herd told her that it lay only two days' march off. All were pleased at the news, and two days later they saw in the distance the city of their desire. The spoilt princess would have ridden boldly in and bidden king Chanesar marry her, but the wise old queen said: "Nay, daughter, you must be patient. Let us call ourselves horse-dealers and, as such, we shall spy out the land. But as we shall want our horses, we shall put such prices on them that no one will buy them." As Marki said, so they did; they camped near Devalkot calling themselves horse-dealers, but, although all Devalkot flocked to see their horses, their prices were so high that all turned away in disgust. One day an old woman brought Kouro garlands of flowers for sale. The princess was so pleased with the flowers, that she told the old woman her whole story from beginning to end and begged her devise some plan by which she might meet Chanesar. If the plan

succeeded she would give the old woman anything she named. The old woman shook her head "I can do nothing," she said, "but if you tell the king's vazir, Jakro, he may be able to do what you ask." The princess took the old woman to her mother. Then all three went together to the house of Jakro the vazir. They told him the story and the princess throwing herself at his feet, begged and implored him to help her. At length the vazir, Jakro, was touched and said: "Be of good heart; I shall tell king Chanesar to-morrow, and I have every hope that he will send for you." With these words he dismissed the three women. Next morning Jakro went to king Chanesar and told him about the princess's visit and pressed the king to send for her, that he might see her beauty with his own eyes. But Chanesar answered coldly: "You know I have my queen, Lila, in my palace. I love her more than words can tell. How can you ask me to take this strange woman? Tell Kouro that she had better go back home, for I do not want her."

Jakro took this stern message back to Kouro. The princess said nothing until the vazir had gone. Then she said to queen Marki: "I have only one chance of life left. I shall die rather than go back home; but perhaps if we go to Lila herself, she may take pity on me and help me to meet Chanesar." The queen agreed, and mother and daughter went to Lila's palace. She asked them who they were and why they had come. "We are strangers in the land," said Kouro, "and we have spent all our money. God has made you kind as well as great, princess, so let us work in your house we pray you. My mother can weave cotton as fine as the finest silk and I am ready to do any task you give me." Lila took pity on the two strangers and, after asking their names, took them as servants. To Kouro she gave the work of daily spreading Chanesar's bedding; Marki she bade weave a turban for him. One day tears began to flow down Kouro's cheeks, for she saw that, though the days passed, she came no nearer to meeting Chanesar. Lila saw her tears and asked why she cried. "Princess," answered Kouro,

"I am not crying; but the smoke of the lamp got into my eyes and they began to water. In my own house we never used lamps, for the *shabchiraghs* in my necklace lit it up from top to bottom." Lila laughed and said; "Shew me your necklace and I shall believe you." Kouro went and fetched her necklace from its case and the cold green light of the two *shabchiraghs* radiated through the whole palace and settled on Lila's heart like some deadly poison. "Ask what you like," cried the infatuated Lila. "Ask what you like, but give me that wonderful necklace." "I want no money," answered Kouro," but let me pass but one night with your husband, Chanesar." Lila, blinded with her desire for Kouro's necklace agreed at once. "Go to your house," she said, "and I shall bring him to you this very evening."

Kouro went home and spread thick woollen carpets on the floor and, so far as she could, beautified for king Chanesar's reception the humble lodging that she and queen Marki had taken. Now the king had that same evening gathered round him a number of his courtiers and comrades and, in their company, he drank deep and revelled late until, at last, his brain was wholly clouded with the fumes of the wine. He rode back to Lila's palace barely able to sit his horse. Lila came out to greet him and, seeing his condition, rejoiced, for she thought that he would do anything she asked him. She went close to him and, in wheedling tones, said: "My lord king, my handmaid Kouro is sick for love of you; go to her house and for this one night, make her happy." Chanesar, drunk though he was, protested, but, while he babbled, Lila's slave girl took his reins and, turning his horse's head, led it to Kouro's door, before Chanesar was aware of what she did. There Kouro greeted the king and, taking him by the hand brought him into her room, where a Brahman hurriedly said over them the marriage *mantras*. Then she took Chanesar in her arms and told him again and again how much she loved him. But the drunken man only flung himself on her cot, turned his face to the wall and fell fast asleep.

Kouro tried for an hour or more to rouse him; at last, in despair, she went to Marki's room and, bursting into tears, cried: "Mother, what shall I do? Chanesar will not look at me or speak to me. He has turned his back on me and nothing that I can do will wake him." The queen answered: "But you must wake him. You bought him from Lila in exchange for your necklace." Now it so chanced that, just after Kouro left the room, Chanesar woke up and thus heard the talk between her and her mother. When he realized that his queen, Lila, had sold him to Kouro for her necklace he was furious. He called back Kouro and, learning from her the whole story, he vowed that he would make her his queen in Lila's place. Next morning he gave a mighty feast in honour of his new bride. All that day Lila waited in vain for the king's coming. At last she sent a slave-girl to call him. The king said to the slave-girl: "Go, tell your mistress that I am no longer her husband. Her husband is the necklace for which she sold me."

When Lila got the message, she went to the palace herself but the door-keepers had orders not to let her in. She left the door, went away and peeped through a little window, which looked into the king's private room. There she saw Chanesar and Kouro lying together and the sight so hurt her that she fainted. When she became conscious she dragged herself homewards and, covering her head with dust and beating her heart she began to sob and scream at the top of her voice. All the women of the neighbourhood came running up, but when they heard that she had sold her husband for a single necklace, they laughed at her and went home. At last, in despair, she went back to the palace and, forcing her way past the door-keeper into Kouro's presence, scolded and upbraided her for her treachery. But Kouro only said with bitter scorn: "You cannot have loved your husband, or you would not have sold him. Why not wear your necklace and make yourself happy in its society?" Then she told Lila at once to leave Devalkot, or evil would befall her. The unhappy queen begged Chanesar, as a last

favour, to take her to her own home, so that her mother might console her. Chanesar agreed to go with her, but, although they rode the same camel, he would not speak a single word to her. On the way they passed a herd of antelope. Chanesar made his camel kneel and stalking a buck shot it and lighting a fire roasted it. Lila hoped that he would give her some of the venison as he had often done in old days when they had gone hunting together. But the king, after dividing the meat between himself and his followers, ate his own portion himself and, giving the queenn one, remounted his camel and rode again towards Lila's home. At some distance from her parents' town he halted and, lifting Lila off the camel, bade her curtly good-bye. Then turning his camel's head, he followed his men and servants, and rode as fast as he could to his own city.

Lila at first hoped against hope that he might return to her, but, as years passed and he made no sign, she despaired of ever seeing Chanesar again. One day the king's vazir, Jakro, became betrothed to one of Lila's kinswomen and came to her village to wed her. Lila's mother heard of his coming and going to her kinswoman's house forbade the wedding. "No girl of my village," she said to Jakro, "shall wed a man of Devalkot, lest he treat her as Chanesar treated Lila." Jakro, in despair went to Lila herself, and Lila pitying him said: "Nay, bring my beloved to your wedding and it shall not be forbidden." Jakro rode back with all speed to Devalkot and, with folded hands, begged the king to go with him. "I have served you all my life, my lord king," he said, "do me this favour now, otherwise they will never let me marry my betrothed." Chanesar at first refused, but at last yielded and, with a brave escort of armed men and pipesmen and drummers, went with Jakro to Lila's village. As he drew near, Lila, with the young women of the town all closely veiled, went out to meet the king. At first she thought of throwing herself at his feet, but then she feared that he might repulse her, and all would laugh at her. So she went up to him and said: "Welcome, my lord king, we hope

you will choose a girl from our poor township; but, if you do, pray do not treat her as you treated poor Lila." As she spoke she laughed so merrily and tossed her head so saucily, that she caught the king's fancy; and not recognizing her he said in reply: "Fair damsel, I would gladly take you back with me, if you will but come. But I pray you pull off your veil, that I may see your face; for I am sure it must be even sweeter to look at, than your voice is to hear." Lila drew aside her veil and said: "My lord, king, see. I am Lila herself. I am she whom you flung aside for Kouro's sake. Take me. I am ready to come." But as the words left her lips, she staggered and fell forward dead. The joy of meeting him whom she loved had proved too great for a frame worn out with pain and sorrow. Then Chanesar, heart-broken at the sight, clasped his hands and prayed: "O God, I pray you take me, too, for I cannot live without her." And God in his mercy heard the king's prayer and granted it. A moment later the king had fallen dead across Lila's body. Then Jakro, the vazir, had a pyre built and placed the two bodies upon it and the fire soon consumed them both. Thus although Kouro had her way during Chanesar's life, it was Lila who went together with him into the valley of the shadow.

A FEW STONE IMPLEMENTS OF INDIA.

By G. E. L. Carter, Esq., I.C.S.

(*Read on 29th November, 1919.*)

The time has doubtless not yet arrived for a categorical determination of the Stone Age or Ages in India. Always must we remember that the use of stone is not characteristic of nor synchronous with definite periods of calendrical eras but bears reference entirely to the civilisation, the internal and external relations of the people who use the stone implements in every-day life.

Actual finds by myself may be classed in three groups :—

(*a*) The Palæolithic bouchers and other stones of Sind, the finest examples being those of Kotri Pariti.

(*b*) The struck stones, all silica, of the Deccan, the Konkan and of Sind, exemplified by the delicate stones of Tharre and the wonderful rockcrystal of Khatalwada.

(*c*) The polished stones of Kashmir and of Sopara.

Elsewhere I have, in addition to giving a catalogue of the finds, endeavoured by comparative folklore to reconstruct not only a few beliefs of the past but to show what routes were followed by the people carrying those beliefs and to indicate what stages of civilisation there have been in the land.

Here I shall attempt to build up a hypothesis linking up all my finds and those of others. It will be found that the distribution of the form of the stone implements corresponds with that of the folklore and with the progress of political force in its main outlines. This correspondence I take to be a fact of the highest importance, throwing light on everything which is dark in the history of India.

A reference to Mr. Coggin Browne's catalogue shows an identity in working between the cut neoliths of Jubbulpore of the United Provinces and of Sind. The Jubbulpore neoliths now lodged in the Lahore Museum confirm the fact. The only conclusion we can draw is that there was absolute continuity in the flaked stone civilisation from Poona to Sukkur and from Gujerat to the Ganges Valley. Intercourse too is suggested by the finding of a Deccan igneous stone on Tharro hill and chort (? Sindhi) in the Thana District and by the rectangular form of the stone (? lance) found only in Sind and the Deccan.

In short the flaked stone is found in the west of India and along a broad belt striking into the heart of the country. Expressed in terms of routes these stones follow :—

(*a*) the sea-board of coastal route,

(*b*) the road to Pataliputra.

The Punjab and the whole of South and East India, so far as we know, furnish no specimens of this style of working. It may be that they will be found but probably only not far from the coast. For the present we are justified in assuming that this style of working was developed in Western India, wherever the stone available was suitable, and in view of its distribution, must assume a close connection with lands overseas. This at once opens up a realm of speculation. Intercourse could hardly be direct with Egypt, yet Egyptian folklore abounds, and in the headless sacrifice and allied beliefs, there is the strongest Egyptian influence. Moreover the Egyptian implements were all of struck stone. One should probably postulate a large coastal civilisation around the shores of the Indian Ocean, no doubt springing from the earliest times but continuous and without a break down to modern times. We may refer to Solomon's Ophir, to the Chaldæns, to Hippalus, to those who fetched Indian agates for Rome, to the Arabs and to Sir Thomas Roe. The outstanding landmark in the history of this civilisation was the Arab intrusion, for the Moslems, combining religious zeal with the ardour of the merchants, profoundly modified the spirit under which the intercourse was carried on. An armed force took the place of a system of international law and order.

With my third group, the group of polished stones, is bound up the whole of the orthodox history of India.

This form was brought from the North-west, it is certainly found in Kashmir, moved through East India and came back to the West where it is found on the site of that great mart of the Konkan subject to the Satakarnis, Sopara. What characterised the Asoka period we do not know, probably the use of polished stones also, so that we shall expect to find stones of this horizon along the belt from Central India to Gujerat. Accompanying the spread of polished stones we find tumuli, the knowledge of geometry and marked pottery. It is signi-

ficant not only that the very form of the polished stone is inconsistent with a knowledge of working in flint but by its clumsiness postulates a knowledge of metal for fine work.

NOTES AND QUERIES.

(Submitted at the meeting of 30th July, 1919.)

The Honorary Secretary drew the attention of members to the undermentioned articles and books which are interesting from an Anthropological point of view :—

1. The Article by Rev. Dr. Oesterley on "Old Testament Folklore" in the *Edinburgh Review* of January 1919, based on Sir James George Frazer's recent book " Folklore in the Old Testament : Studies in Comparative Religion, Legend and Law (1918)" and on various other publications from 1894 to 1905. He drew special attention to the following passage appreciating the work of anthropologists in the branch of cultural anthropology. (*The "Edinburgh Review" of January* 1919. No. 467, Vol. 229, pp. 175-177).

" Nothing has so contributed to our knowledge of the religions of the world as the arduous and unremitting labour of anthropologists. Many of the leading authorities in anthropology have concentrated their studies mainly upon that branch of it which deals with the religious or quasi-religious conceptions of men, including especially the ritual and beliefs of savage races. Here we touch upon something that is common to human nature. With rare exceptions all men from the primitive savage down to his cultured descendant of the present day have some belief in the supernatural. The religions of to-day, whether we acknowledge it or not, have fundamental points of contact with the religions of primitive man, for human nature in its essence is the same

throughout all ages. The solidarity of the human family is nowhere more emphasized than in its need for supernatural belief. This has been illustrated in a convincing and incontrovertible manner by the study of religious beliefs among men in the lower stages of civilization. As Dr. Farnell truly remarks: "All through the present stages of savage men there prevails an "extraordinary uniformity, in spite of much local variation, in "ritual and mythology, a uniformity so striking as to suggest "belief in an ultimately identical tradition, or, perhaps more "reasonably, the psychologic theory that the human brain-cell "in different races at the same stage of development responds "with the same religious speech or the same religious act to the "same religious *stimuli* supplied by its environment."[1] The anthropologists have greatly contributed to the serious study of religion by furnishing the necessary *data* as to its origin and growth. "To understand the ways of God with man, and the "whole meaning of His plan of salvation, it is necessary to go "back and see His work in its beginnings, examining the rudi-"mentary stages of the process of revelation."[2]

These words were written in a somewhat different connexion, but they are none the less appropriate here. We have learned to see, thanks to the labourers of anthropologists, that the religious product, *i.e.*, the great mass of early conceptions and superstitions and delusions which formed, and forms, the religion of savage man, was, on the face of it, a complex growth. "Religion in fact is subject to the laws of ordinary development."[3] With the advance of the human intellect, the forms of religious belief become more spiritualized. This process is clearly visible within historical times, and we are therefore justified in assuming that the same process must have been going on for untold centuries previous to historic times. Doubtless there are many people,

1 "The Evolution of Religions," p. 9.

2 "The Old Testament and the Jewish Church," p. 192.

3 "What we term 'Religion' marks a psychical predisposition of a biological character which is of supreme evolutionary character."—Crawley, "The Tree of Life," p. 3.

even at the present day, wholly opposed to such an attitude as this towards religion. They maintain that there can be no rudimentary stages in the process of revelation, because the idea of revelation implies an act full and complete in itself, irrespective of, and in its essence unconnected with, anything that went before. They would say, for example, that the revelation of Mount Sinai did not admit of previous stages because it was an absolutely complete act in itself. We owe it in great measure to the anthropologists that this narrow conception of the Creator's interest in, and solicitude for, mankind has become untenable; for they have brought a whole world of facts to show that the divine activity among men cannot be restricted to any particular periods or to any particular people. It is difficult to doubt that the Apostle included all mankind when, in addressing the Athenians, he spoke of those who "should seek God, if haply they might feel after Him and find "Him, though He be not far from every one of us; for in Him "we live and move and have our being." (Acts xvii. 27, 28.)

But while the debt due to the magnificent labours of anthropologists is whole-heartedly acknowledged, we must be on our guard against certain common anthropological fallacies. There is, to give but one example, what is described as the fallacy of simple enumeration; this has been well and sufficiently dealt with by Dr. Farnell. He writes:

"On the ground of the general inductive belief that the higher "races have at one time passed through a savage phase, it is too "often rashly assumed that each and all of them must at one "time have possessed a particular institution, such as totemism "or ancestor-worship, which, as a matter of fact, is found among "the majority of savage races to-day. This is to exaggerate the "principle of solidarity, to ignore the fact of the great diversity "actually observable among existing primitive societies and the "possibility that it was just by avoiding some particular detri-"mental institution that some of the higher peoples were able to "proceed on their path of progress."[1]

[1] *Op. cit.*, p. 12.

For example, where it is desired to establish analogies (*e.g.*, for some custom or ritual of which traces are found, or supposed to be found, in the Old Testament) a great array of enumerations may lead one quite astray by seeming to establish the ubiquity of the custom or ritual under consideration; for in spite of external similarity it is quite possible that the Old Testament example may originate in an entirely different circle of ideas; if one of the supposed analogies be false it may quite possibly follow that the mass of them is likewise not relevant."

2. "Lectures and Essays of William Robertson Smith" edited by John Sutherland Black and George Chrystal (1912). Now, that as the result of the last great war, Arabia and the Arabs present themselves for greater attention to students, the chapters on "Arabian Studies" in the fifth section of the book give us some good glimpse of the manners and customs of the Arabs.

3. The subject of the Great Deluge, stories of which have been found in the literature and folklore of many people, both civilized and uncivilized, has been treated in "Lecture II, Deluge Stories and the new Sumerian Version" in "The Legends of Babylon and Egypt in relation to Hebrew Translation" by Dr. Leonard W. King (1916). The author, referring to the recent recoveries of some documents from Nippur, refers to the early version of the flood in the documents and to the effect of its discovery upon some current theories.

The Deluge has been explained by "Anthropological Theories connected with the daily voyage of the Sun God." On account of the absence of astrological colouring in the summerical narrative presented by the recent Sumerian discoveries of times about twenty centuries before Christ, it is suggested that the Deluge stories have been based on the historical fact of great floods in the Euphrates valley. In other countries similar stories may be due to such floods or to the fact of migrations of stories. "Stated briefly, it is that a Deluge story may arise as a popular explanation of some striking natural feature in a country."

4. A very interesting and instructive article by Mr. W. Crooke, I.C.S., one of the Past-Presidents of our Society (1895) in the "Folklore" of June 1918 (pp. 113—145) on " The House in India from the Point of view of Sociology and Folklore." As the author of the Paper said, " The questions connected with the house and house-building are of special importance to the student of sociology and folklore, the building and occupation of the house mark one of the most momentous transitions in the social history of mankind-the abandonment of nomadic life; the more definite association of the members of the tribe or clan by the foundation of a village, involving the more intimate union of the individual with those who are his blood kindred; the beginnings of communial life, which, again, leads to common worship to communion with the deity in sacrifice and feast." " The Indian house, then, in its plan and materials, is infinitely varied. It plays an important part in the social life of the people, and it is only natural that many taboos and superstitions centre around it." The learned author dwells at some length on the site of houses, on their forms or types, on the materials used in constructing them, on the beliefs and customs connected with the foundation and opening of the houses and the good or bad omen in connection with all these.

5. The same Journal. (" Folklore " of June 1918).

We had lately in Bombay a War Museum Exhibition, where various exhibits in connection with the War were exhibited. But in the Imperial War Museum Exhibition held at Burlington House, there was what is called " the lighter side " consisting of " the collection of soldiers' and sailors' Mascots " of all nations. A small para. in the same Journal headed " War Mascots " gives a variety of charms and amulets carried over their persons by soldiers and sailors to protect themselves from risks.

THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY.

PROCEEDINGS OF MEETINGS.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Wednesday the 25th June 1919, at 6-15 P.M. (S.T.), when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following three Papers were then read :—

1. "A Khasi Aetiological Folktale," by Sarat Chandra Mitra, Esq., M.A., B.L.

2. "The Worship of the Goddess Andhesvari," by Sarat Chandra Mitra, Esq., M.A., B.L.

3. "Physical Character of the Arabs: Their Relations with Ancient Persians," by Shams-ul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Wednesday the 30th July 1919, at 6 P.M. (S.T.), when the President, Rao Bahadur P. B. Joshi, occupied the Chair.

The minutes of the last meeting were read and confirmed.

Mr. Leonard John Sedgewick, I.C.S., was duly elected a member of the Society. He was proposed by A. E. L. Emanuel, Esq., I.C.S.

The Honorary Secretary informed the members of the gift of the marginally noted books from the Government of Bombay and read the undermentioned correspondence in the matter :—

International Catalogue of Physical Anthropology, 1st to 8th issues, 1903—11. Anthropology 1912, 1913 and 1914.

Secretary to Government's (General Department) letter dated 22nd August 1918.

Our reply dated 4th September 1918.

Secretary to Government's letter dated 11th June 1919.

Our reply dated 27th June 1919.

The Honorary Secretary drew the attention of the members to the undermentioned publications referring to some Anthropological subjects :—

1. The article by Rev. Dr. Osterley on "Old Testament Folklore" in the *Edinburgh Review* of January 1919.

2. "Lectures and Essays of William Robertson Smith," edited by J. Sutherland Black, Esq., and George Chrystal, Esq. (1912).

3. The article by W. Crooke, Esq., I.C.S., on "The House in India from the point of view of Sociology and Folklore," in the Folklore of June 1918.

4. A paragraph headed "War-Mascots" in Folklore of June 1918.

The following Papers were then read :—

1. "The Folklore of Kanara, Part I,"[1] by J. A. Saldanha, Esq., B.A., LL.B.

2. "The Worship of the Deity Satyanarayana in Northern India," by Sarat Chandra Mitra, Esq., M.A., B.L.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

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[1] This Paper will be printed in a subsequent Number.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Wednesday the 27th August 1919, at 6-15 P.M. (S.T.), when the President, Rao Bahadur P. B. Joshi, occupied the Chair.

The minutes of the last meeting were read and confirmed.

The following Papers were then read :—

1. "Some Archaic Folk-Songs from the District of Chittagong in Eastern Bengal," by Sarat Chandra Mitra, Esq., M.A., B.L.

2. "A Few Parsi Nirangs (Religious Formulas)," by Shamsul-Ulma Dr. Jivanji Jamshedji Modi, B.A., PH.D., C.I.E.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was called on Wednesday the 24th September 1919, when Mr. Jalbhoy D. Bharda, B.A., was to deliver his address on "Some Theories of Magic and Religion in Fraser's Golden Bough." The reading of the address was postponed to another meeting when an audience larger than that of the members of the Society could be convened.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Wednesday, the 29th October 1919, at 6-15 P.M. (S.T.), when Rao Bahadur P. B. Joshi occupied the Chair.

The minutes of the last two meetings were read and confirmed.

The following Papers were then read :—

1. "A Few Notes on the Aborigines of Chhota Udaipur State in the Rewa Kantha Political Agency," by H. J. Antia, Esq., Superintendent, Managed Estates, Kathiawar (retired).

2. "An Old Scindi Ballad—Kouro and Chanesar," by C. A. Kincaid, Esq., I.C.S.

A vote of thanks to the authors of the Papers concluded the proceedings of the meeting.

THE ORDINARY MONTHLY MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held in the rooms of the Bombay Branch of the Royal Asiatic Society, Town Hall, on Friday[1], the 28th November 1919 at 6 P.M. (S.T.), when, in the absence of the President and the Vice-Presidents, Mr. R. P. Masani, M.A., occupied the Chair.

The minutes of the last meeting were read and confirmed.

W. B. Stover, Esq. (Anklesvar) and S. Ramesvara Aiya, Esq., M.A., B.L. (Trivandrum) were duly elected members of the Society from the next year.

Mr. Jalbhoy D. Bharda, B.A., then orally delivered an address on "Some Theories of Magic and Religion in Fraser's Golden Bough.

A vote of thanks to Mr. Bharda for his Address concluded the proceedings of the meeting.

SPECIAL MEETING.

A SPECIAL MEETING OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY was held on Saturday the 29th November 1919, at 5-30 P.M. (S.T.) at the Bungalow of Mr. G. E. L. Carter, I.C.S., at the Seaface Road, Pali Hill, Bandra.

Mr. Carter had invited the members of the Bombay Branch of the Royal Asiatic Society to see his unique collection of stone implements of ancient times at his bungalow at Bandra. He very kindly extended, at the request of the Honorary Secretary, a similar opportunity for an inspection of his unique

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[1] As the Bombay Branch of the Royal Asiatic Society had its own meeting on Wednesday, the 26th November 1919, at its rooms, our Society's meeting was convened on Friday the 28th November 1919.

collection to the members of the Anthropological Society. A Special Meeting of the Anthropological Society was, therefore, convened when the following members were present :—

Rao Bahadur P. B. Joshi, *President.*
Rao Sahib Dr. V. P. Chovan.
J. A. Saldanha, Esq.
K. A. Padhye, Esq.
Dr. R. N. Ramina.
R. P. Masani, Esq.
Dr. P. N. Daruwalla.
S. S. Mehta, Esq.
Rao Bahadur S. T. Bhandare.
J. D. Bharda, Esq.
J. Mercer, Esq.
D. D. Gilder, Esq.
Dr. Jivanji Jamshedji Modi, *Honorary Secretary.*

Amongst those present were the following visitors who were also invited as they took an interest in antiquarian subjects :—

Prof. A. Geddes.
J. E. Saklatwalla, Esq.
H. J. Antia, Esq.
A. K. Vessavewalla, Esq.
Noshirwan B. Desai, Esq.

Mr. Carter at first took the members and visitors round his large collection which was deposited in a separate room and then read his paper on " The Stone Age of India."

Rao Bahadur P. B. Joshi, the President of the Society, then thanked Mr. Carter on behalf of the Society and the visitors for the excellent opportunity he had so kindly afforded them to inspect his large and unique collection of stone implements as also for his kind reception of the party and for the learned discourse.



THE JOURNAL

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RAMA VARMA RESEARCH INSTITUTE, TRICHUR, COCHIN STATE.

TALES OF OLD SIND.

By C. A. Kincaid, Esq., I. C. S.

(*Read on 28th January 1920.*)

RAJBALA.

Rajbala was the daughter of Thakor Partabsing of Veshalpur and throughout India had no rival—not only in beauty but also in wit, wisdom and daring. While still a child her father had betrothed her to Ajitsing, son of Anarsing, a Soda Rajput, who ruled in Umarkot. Anarsing was king of but a small country and as he kept a large band of horsemen, he was forced to raid his neighbour's villages in order to pay them. One day it chanced that Anarsing's overlord, the king of Sind, had sent a convoy of treasure by road. The news came to Anarsing's ears and he resolved to seize it. He sallied out with his horsemen and attacked the royal guards. But the guards were good men and true, and they resisted so manfully that at last Anarsing's horsemen fled, leaving him a captive in the hands of the king's men. To punish him the king of Sind sequestered his lands and drove him from the country. The unhappy Anarsing fled to a distant village where he at last died in poverty and squalor.

On Anarsing's death his widow gave herself wholly to the care of her son Ajitsing, and actually worked as a labourer to support him. At length worn out by grief and toil, she died when her son had reached the threshold of manhood. Ajitsing, left

to his own resources, at first petitioned the king of Sind to give him back his lands but in vain. Then he thought of Rajbala his betrothed. He sent a Rajput kinswoman to ask Thakor Partabsingh to fulfil his promise and give him his daughter in wedlock. When the Rajput lady sent by Ajitsing reached Veshalpur, Rajbala was sixteen years old and had often thought of the boy to whom she had as a child been betrothed; and when she heard that he had grown up strong, bold and handsome, she cared little that he had lost everything in the world save a Rajput's honour and a Rajput's sword. So when Ajitsing's kinswoman came to Veshalpur, the princess sent for her and begged her tell the prince that she was his, come what might; and that if her father forbade their marriage she would at least wed no one else. Thakor Partabsing's answer was different. "I am ready" he told Ajitsing's kinswoman "to give Rajbala to the prince, but he must prove to me first that he will not be a dependent on her bounty. Let him come with Rs. 20,000 and he shall have Rajbala for his bride." The Rajput lady took back the two messages to Ajitsing. He was overjoyed at the words of Rajbala, but he was overwhelmed with misery at the condition made by the old Thakor. So far from owning Rs. 20,000 he did not own Rs. 20. He remained plunged in grief for some time. Then he remembered a rich Jesalmir banker with whom his father often had dealings. He went to Jesalmir and telling the banker his story asked for the loan of Rs. 20,000. The old banker looked Ajitsing all over; then he said "The Rs. 20,000 are yours but on one condition. You must promise not to make your wife yours, until you repay my loan with interest." The unhappy Ajitsingh thought at first to refuse, but as he could not imagine any other way of getting the money, he at last consented. He took the Rs. 20,000 and with the money went to Veshalpur. The old Thakor who had thought that he had rid himself of Ajitsing was but little pleased to see him come to his palace with his saddle-bags full of money. But having given his word he would not go back on it and with due

ceremonies he married Rajbala to the prince and gave them one of his palaces to live in. When the young couple lay down to rest, the prince, to Rajbala's astonishment, drew his sword and put it naked between them. Rajbala was too shy to ask the prince why he acted like this and several days passed without her doing so. At last taking her courage in both hands, she went up to him and said: "Lord of my soul, I often see that you sigh deeply as if a prey to grief. Pray tell me what it is. I am your slave and aught I can do to help you even to giving you my life I shall do readily. There is a remedy for every ill and there is no remedy so good for a sorrow as to tell it to a friend." At first the prince said nothing. Then he lifted his eyes and moved deeply by Rajbala's pure and beautiful face and her moving words, he took her hand in his and told her all his story.

Rajbala on hearing it cried: "My Lord! You have indeed bought me for a price high above my worth and I shall always be grateful to you. But you will never get the Rs. 20,000 by staying here. Let us flee away together, I shall put on a man's dress and we shall give out that we are brothers-in-law. Let us start at once; for the sooner we start the sooner we shall be able to pay back that wretched money-lender his Rs. 20,000." That very night Rajbala put on a man's dress and while all in the palace were asleep crept with Ajitsing out of the palace. Then they saddled and mounted their horses and rode away from Veshalpur. Some days later the Rana of Udaipur, Jagatsing, was sitting on the roof of his house and looking over his city. Suddenly he saw two young Rajputs riding towards the city gates. Their faces were new to him; so he at once sent men to bring the strangers to him. The two Rajputs salaamed in the Rana's presence and in reply to his questions the elder said: "We are Rajputs. My name is Ajitsing. My brother-in-law's name is Gulabsing. We went out to seek service and heaven has guided us to your Court." The Rana was delighted with the boy's frank speech. He gave the two youths a home and ordered that Rs. 5 should be paid them daily. At first Ajitsing and

Rajbala were delighted at their reception, but as time passed they saw that they were getting no nearer the repayment of the banker's debt. They had reached Udaipur just before the rains began; but the rainy season flew by and Dasara was at hand, yet they saved nothing out of their daily allowance which only just sufficed for their food and clothing. In the meantime Rana Jagatsing had made ready the usual Dasara hunt and on Dasara day the Rana went out a hunting and in his train went Gulabsing and Ajitsing. As they went a tracker came running up with the news that a lion as well as some deer had been marked down The Rana at once resolved to hunt the lion. "A lion on Dasara day is a fitting quarry indeed!" he cried. He mounted an elephant and with his nobles rode to the spot. The beaters began and the beaters closing in from three sides drove the lion, through a gap near which the Rana lay in wait. The other nobles guarded other gaps at various points of the wood. The lion a huge, maned beast, suddenly charged roaring at the Rana's elephant and so fearful was its appearance that the Rana, panic-stricken, let his bows and arrows fall to the ground. The giant brute sprang on the elephant's trunk, and tore a great mass of flesh out of its forehead. It leapt again to the ground and then once more sprang on the elephant's head. The elephant, faint with pain and fright, was on the point of falling over, when Gulabsing, calling to Ajitsing that he was going to the Rana's help, rode up with the speed of thought and pierced the lion with his spear through and through the body. The lion fell to the ground and before it could recover itself Gulabsing, with a single blow of his sword, severed its neck in two. Then, alighting, he cut off the lion's ears and paws, remounted at full gallop and returned to his former post.

The Rana, saved as by a miracle from death, mounted a fresh elephant and calling his nobles round him asked who it was that had killed the lion; for so swiftly had Gulabsing come and gone that the Rana had not had the time to recognize him. Each time-serving courtier suggested in turn that some friend of his had done the gallant deed. But the Rana shook his head and

turning his elephant about set out for his palace. On reaching the palace door he bade all his nobles pass in front of him, for he thought that if he saw his rescuer he would know him again. When Gulabsing passed in front of the Rana, the latter recognized him and called out "Ho! Rajput! you are he who rescued me and slew the lion!" Gulabsing answered respectfully "Whomsoever your majesty says slew the lion, slew it." The Rana was puzzled at the answer and was uncertain whether he was right or not. But Ajitsing broke in, "O Protector of the poor, he who cut off the lion's paws and ears will surely have kept them to prove his deed." The Rana turned angrily on him and said: "Ears or no ears, paws or no paws! you never killed the lion!" Ajitsing blushed and said, "No; I did not kill it, but he who did kill it will have its paws and ears." Then the Rana remembered that he and Gulabsing were brothers-in-law and bade the latter if he could produce the brute's paws and ears. Gulabsing leapt from his saddle, pulled out of his holster the lion's paws and ears and put them respectfully at the Rana's feet. The delighted prince praised Gulabsing's courage and modesty and gave him a robe of honour and made him and Ajitsing captains of his guard. Gulabsing he placed in charge of his state palace and Ajitsing he put over his sleeping apartments. They could but accept the royal bounty, but they were both deeply grieved at their constant separation.

The rains past and winter succeeded them, but the banker's Rs. 20,000 seemed as far off as ever. One evening about Christmas time a heavy storm broke. Gulabsing was on duty at the state palace and Ajitsing with the king. The king bade him go and rest and went himself to join his queen. At this time poor Gulabsing was on duty at the state palace and was feeling sad and wet and cold. To amuse himself he sang a quatrain which I may translate as follows:—

The dark rain pours, the river roars,
The lightnings flash the storm gods' ire;
The rain-soaked ground gleams all around
And yet within, my heart's on fire.

Ajitsing heard Gulabsing's song as he was walking home; its words struck an echo in his heart and after a moment's pause he sang back—

The Lord is just; in Him I trust
Heaven watches still though earth be sleeping.
Some sin done in some former life
Is now my heart from your heart keeping.

Gulabsing heard his answer and murmured with a sigh "Yes, indeed, it is our destiny and we must bear it."

Now it happened that the Rana's queen was extremely shrewd and clever. When she heard the two quatrains, she said to the king: "Those two captains of your guards are husband and wife. The one on duty over your palace is certainly a woman." The Rana laughing shook his head and said "No, no; they are brothers-in-law." "Maharaj," said the queen, "You are surely right; still let us test them and see whether they are brothers-in-law as you say, or man and wife as I still think." The Rana to please his queen sent a messenger to call them. When they had come and done obeisance, he eyed them sternly and said, "Gulab and Ajit, tell me at once whether one of you is not a woman, at your peril." The two were panicstricken and answered not a word. The Rana asked still more sternly "Why do you not answer?" Then, seeing their confusion, he said in kindlier tone, "Nay, do not fear to tell me your story. Anything that I can I would willingly do for him who saved my life." Ajitsing then recovered his courage and told their whole story from beginning to end. The Rana said nothing in reply, but sending for a slave girl, he bade her take and clothe Gulabsing in a girl's dress. Next morning he ordered his treasurer to pay Ajitsing Rs. 20,000 together with the interest due on the debt. The youth had no sooner got the money then he mounted his horse and rose as hard as he could to Jesalmir and going to the banker's house he paid him his debt. A year had passed since Ajitsing had borrowed the money and the old banker had long deemed his money lost. But he consoled

himself with the thought that he had made much more in former days out of his dealings with Ajitsing's father. So when the money that he thought lost came back to him he was the more delighted. After paying the banker, Ajitsing rode like the wind back to Udaipur and to show his gratitude threw himself at the Rana's feet. But the king sent for Rajbala and formally bestowed on her the title of "Pranrakhshak Devi" ("Life-saving Goddess"), and by this name she became known all through Udaipur. Then he gave her a rich estate and a palace. That very day Ajitsing and Rajbala went to live in it, but this time the prince's sword reposed in its scabbard and no longer lay naked on the couch dividing the sleeping lovers.

RIDDLES CURRENT IN THE DISTRICT OF MURSHIDĀBĀD IN NORTH-WESTERN BENGAL.

PART I.

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 28th January 1920.*)

In continuation of my previous papers on the riddles current in the different districts of Bengal and Bihar, I publish below the texts in Devanāgarī script, and the English translations of, together with notes on, the first instalment of some riddles which are current in the district of Murshidābād in North-Western Bengal. These riddles have been collected in that district; and the bare texts thereof in Bengali characters have been published at pages 148—154 of Volume XIX (for 1319 B. S.) of the *Bangiya-Sāhitya-Parishat-Patrikā* (the Journal of the Academy of Bengali Literature of Calcutta) which is issued from the Academy's rooms No. 143-1, Upper Circular Road, Calcutta. This first instalment consists of the undermentioned 25 riddles

which have for their theme some of the trees, shrubs and creepers which are peculiar to the flora of Bengal :—

I.—Trees, Shrubs and Creepers.

(१)

१. कोन् कोन् गाछे साजन साजे ? उत्तर—शिमूल ।
२. कोन् कोन् गाछे बालन बाजे ? उत्तर—शिरीष ।
३. कोन् कोन् गाछेर शिरे कांटा ? उत्तर—सिज् ।
४. कोन् कोन् गाछेर माथाय जटा ? उत्तर —ताडगाछ ।
५. कोन् कोन् गाछेर माथाय घा ? उत्तर—ताड़ने ।
६. कोन् कोन् गाछे करे रा ? उत्तर—धानिगाछ ।
७. कोन् कोन् गाछे खेजाय भांटा ? उत्तर—बेजगाछ ।
८. कोन् कोन् गाछेर उजान काटा ? उत्तर—जालगाछ ।

Translation.

(1)

1. What trees (are those which) deck (themselves) out in finery ?

   Answer.—The Silk-Cotton Tree (*Bombax malabaricum*—Order *Malvaceæ*).

2. What trees (are those which) play on musical instruments ?

   Answer.—The Siris or Sirisha Tree (*Albizzia lebbek*—Order *Leguminosæ*).

3. On the veins (or tubercles) of what trees are thorns ?

   Answer.—The Spurgeworts *Tekāṭā Sij* (*Euphorbia antiquorum*) and *Manasā Sij* (*Euphorbia neriifolia*). Both these plants belong to the order *Euphorbiaceæ*.

4. At the tops (*lit.*, heads) of what trees are matted locks of hair ?

   Answer.—The Palmyra Palm Tree (*Borassus flabellifer*—Order *Palmeæ*).

5. At the tops (*lit.*, heads) of what trees are sores ?

Answer.—The Horse-Radish Tree (*Moringa pterygosperma*—Order *Moringeæ*).

6. What trees (are those which) make a creaking sound ?

Answer.—The Oil-press which is called in Bengali *ghāni-gāchha* or "*the oil-press tree.*"

7. What trees (are those which) play at balls ?

Answer.—The Bael Tree (*Ægle marmelos*—Order *Rutaceæ*).

8. What fishes (are those which have got) stings which point backwards ?

Answer.—A kind of fish called the *Jāla*-fish.

Note.

1. The seed-capsules of the silk-cotton-tree yield the red silk-cotton or *simul*-cotton which is used for stuffing pillows, etc., with. This tree is said, in the words of this riddle, to deck itself out in finery when its profuse red flowers bloom and lend it a gaudy aspect. Its flower-buds are eaten as a pot-herb. The roots of the young plants of this tree are administered medicinally as an alterative. It is made into a confection with sugar and clarified butter and taken either as an aphrodisiac or as a restorative in phthisis. Its young seed-capsules are also medicinally administered as a stimulant, diuretic, tonic and expectorant. The timber yielded by it is not very durable, except under water.

2. The *siris*-tree is said to be regarded as sacred by the Buddhists. Its wood is much used for making implements used in agriculture and other industries, as also for manufacturing furniture and picture-frames. This timber is now known in Europe under the name of the "East Indian Walnut."

The allusion contained in this riddle to this tree's playing on a musical instrument, appears to refer to the fact that the seeds within its dry pods, when agitated by the wind, produce a rattling noise.

3. The spurgewort *tekāṭā sij* (*Euphorbia antiquorum*) has a three-angled or triangular stem, and the *manasā sij* a more or less cylindrical one. Both these plants possess stipular thorns on numerous tubercles (which have been called '*veins*' in this riddle) and are regarded as sacred to the snake-goddess Manasā. They are, therefore, planted either in hedges round gardens or singly in pots, as they are believed to have the property of protecting the householders from snake-bite.

In the district of Murshidābād, the word *siju* (सिजु) appears to be used for the word *sij* (सिज) which is applied in other parts of Bengal to these spurgeworts.

4. The palmyra palm is highly prized as a food-yielding tree. A juice is obtained by tapping its flower-stalks, which is either drunk in its fresh state, as a beverage, or is allowed to ferment into an intoxicating drink well-known as *tāṛi* or toddy. A kind of coarse sugar or jaggery is also manufactured by boiling down this juice. It is stated that small round cakes of this palm-sugar were formerly, and appear to be even now, used as currency in the district of Tinnevelly in the Madras Presidency.

The young fruits of this tree contain a jelly-like fluid which is subsequently changed into, and deposited as, a hard albumen. The soft layers of this jelly-like and albuminous substance are well-known in Bengal as *tālśāṅs* and in Bihar as *tāṛ ke khājā*, and are eaten fresh in April, May or June. The palm-fruits ripen in July and August and are then gathered. The succulent mesocarp of these ripe fruits is scraped off and, mixed with grated cocoanut-kernel and a little quicklime, is made in Bengal into small flat oblong-shaped cakes called *tāl-pāṛāli*. The solid and almost unbreakable nuts contained within these fruits are buried for two or three months, after which period

they germinate. These sprouting palm-nuts are broken open; and the embryos contained therein, which are well known in Bengal as *tāler phoṇphol*, are extracted and eaten raw.

The "matted locks of hair" at the top of the palmyra palm are its dried flower-stalks which hang down from the base of its shapely coronal of leaves.

5. The horse-radish tree bears a profusion of white flowers in the month of February, and produces long whip-like pods in March and April. Its leaves, flowers and pods are all cooked and eaten in Bengal as pot-herbs. Even the Europeans in India partake of the young pods of this tree, cooked in the shape of what is known to them as "the drum-stick curry." Its pods are also made into pickles; and its roots are also consumed by Europeans as an excellent substitute for horse-radish.

I am unable to explain why the horse-radish tree is stated in this riddle to have got sores on its top.

6. In Bengal, the indigenous rude machine for pressing out oil from the oil-seeds is called a *ghāni-gāchha* or "the oil-press tree." It is driven by a bullock which is yoked to it and goes round and round. While it is working, it emits a creaking sound. Hence this so-called "tree" has been stated in this riddle to make *rā* (রা) or a creaking noise.

7. The bael-tree is regarded as sacred by the Hindus. Its leaves are used as a specially important offering in the worship of the god Śiva and are also indispensably necessary for the performance of various other rites and ceremonies. It is very often mentioned in ancient Sanskrit literature. From its Sanskrit name *bilva* has been derived the modern vernacular name *bel* or *bael* which has also been adopted into the English language. It is also sometimes termed the *śriphal*.

The early European writers on India called this fruit the Bengal Quince (*Cydonia bengalensis*). While other older Indian and European writers on Materia Medica confused this fruit-tree with another tree—the *bila* or *barún* (*Crataeva religiosa*) on

account of the similarity between the vernacular names of both. Early in the 16th century, Garcia de Orta and, after him, Clusius called this fruit *Marmelos de Bengala*. He, along with other early writers on Materia Medica, specially extolled its value in the treatment of dysentery. Jacobus Bontius, writing in A. D. 1629, called it *Malum cydonium*; and Rheede, in A. D. 1686, termed it the *Covalum*. But Rumphius, who wrote in A. D. 1750, did not make any mention of it.

Serapion, the Arab writer on Materia Medica, has described three drugs named *bel*, *fel* and *vel*, but has not furnished adequate descriptions thereof to allow of their being distinguished one from the other. Avicenna makes the terms *fel* and *bel* as synonymous with each other but has said that it possesses properties very like those of the "Apples of Mandragora." The author of the Arabic treatise on Materia Medica named *Makhzun-el-Adwiya* ascribes cardiac, tonic and astringent properties to this fruit. The Hindu physicians also have written highly in praise of it.

The bael-fruit is candied with sugar and made into tablets. The fresh ripe fruit is also eaten to a certain extent. But the most favourite way of taking it is to convert the ripe pulp thereof with sugar and tamarind and, sometimes, with milk and ice into a refreshing and mildly laxative sherbet.

The dried shells of the smaller-sized bael-fruits are often beautifully carved and used as snuff-boxes. The very immature fruits, measuring nearly half an inch in diameter, are strung in rosaries alternately with the *rudrākshas* or the hard-tubercled seeds of the utrasum bead-tree (*Elæocarpus ganitrus*) and worn round the necks by the votaries of the Śaiva cult. The wood of this tree is also ground on a hone with a little water and either with or without the addition of sandalwood, into a paste which is used for making the transverse white streaks or caste-marks on the foreheads of the aforementioned votaries.

The *bael*-tree (*Ægle marmelos*) is regarded as particularly sacred by the followers of the Śaiva cult throughout Southern India, as also by the Nambutiri Brāhmans of Malabar. Its trifoliate leaves are believed to symbolize the three universal attributes, namely, *Sattva* or the quality of goodness, purity, knowledge and quiescence ; *Rajas* or the quality of foulness, passion and activity ; and *Tamas* or the quality of darkness, ignorance and inertia. Its leaves also represent the three eyes and the three-pronged trident or *triśūla* of the deity Śiva, and are specially used in the propitiatory worship of this god. The offering of a single leaf of this tree is believed to wipe away the sins committed by the offerer thereof in three births or existences.[1]

The globular-shaped bael-fruits have been likened in this riddle to भाँडा (*bhāṇḍā*) or round clay balls with which children play.

8. I have been unable to find out either the vernacular synonyms, current in Southern Bengal, of the *Jāla*-fish or the scientific name thereof.

(२)

१. गा करे तार खसर खसर

२. पात करे तार केची,

३. फुल करे तार लाल तामासा

४. फल करे कुस्तुनि ।

उत्तर—शिमूल ।

Translation.

(2)

1. (What is that tree) whose body is rough and rugged,

2. Whose leaves are like the hood (of the cobra),

---

[1] *Vide* the *Bulletin of the Madras Government Museum*, Vol. III, No. 1 Madras : 1900, p. 84.

3. Whose flowers make a red display,

4. (And) whose fruits produce cotton ?

Answer.—The Silk-Cotton Tree (*Bombax malabaricum*—Order *Malvaceæ*).

Note.

The first line of this riddle refers to the rough bark on the trunk of the silk-cotton tree. I am unable to make out why, in the second line hereof, its leaves have been likened to the hood of the cobra. The third line alludes to the gorgeous display made by its large red flowers when the tree is in full bloom towards the close of the cold weather. The fourth line refers to the silk-cotton produced by its fruits.

I have translated the words खबर मबर in the first line as meaning '*rough and rugged*,' the word फेणी in the second line as meaning, perhaps, '*the hood of the cobra*,' and the word कुस्तुनी in the fourth line as signifying, most likely, '*cotton*.'

Also see paragraph 1 of my note on the preceding riddle.

(२)

१. एक गाछे तिन तरकारी,

२. दांड़िये थाछे लालबिहारी ।

उत्तर—साल्ने ।

Translation.

(3)

1. (There are) three (kinds of) vegetables on one and the same tree.

2. (It) is standing (like the person named) Lālabihārī.

Answer—The Horse-Radish Tree (*Moringa pterygosperma*—Order *Moringeæ*).

(४)

१. आगे हंस मुड़ि, तार परे खई,
२. देखते शुनते हल साप,
३. बापरे बाप एकि काज ।

उत्तर—साजनेर कोरक, फुल, डांटा ।

Translation.

(4)

1. First (of all) came out the parched rice ; then (came out) the parched paddy ;

2. Shortly afterwards (*lit*, on seeing and hearing) came out the snakes ;

3. O father ! O father ! what a wonder [(*lit*., work) it is].

Answer.—The Buds, the Flowers and the Pods of the Horse-Radish Tree.

Note.

The first line of the riddle No. 3 refers to the leaves, flowers and pods of the horse-radish-tree, all three of which are eaten as culinary vegetables. The name of the person called Lāla-bihāri appears to have been introduced into the second line thereof simply to make it rhyme with the first line.

The '*parched rice*' mentioned in the first line of the riddle No. 4 is the oval-shaped white-lined unopened flower-bud which, on a cursory view, appears very much like a grain of parched rice. The '*parched paddy*' of the same line is the expanded flower-bud which looks very much like it. The '*snakes*' mentioned in the second line thereof are the long whip-like pods.

In the district of Murshidābād, the word *sājne* (साजने) appears to be used for the word *sajne* (सजने) which is applied in other parts of Bengal to the horse-radish-tree.

(५)

१. तेल चुक् चुक् पाता, तार फले भरे कांटा,
२. तार बीज मोटा मोटा, ताय हाते लागे चाटा,
३. ता खेते बड़ मजा ।

उत्तर—कांटाल ।

Translation.

(5)

1. (What is that tree whose) leaves are smooth and shiny (as if they have been besmeared) with oil, whose fruits have prickles (on their rinds),

2. Whose pips are large and oval-shaped (*lit.*, whole and entire), (on breaking open whose fruits) the hands get sticky (with the viscous milky sap thereof),

3. (And the fruits of) which are good (*lit.*, pleasant) to eat.

Answer.—The Jack-Fruit Tree (*Artocarpus integrifolia*—Order *Urticaceæ*).

Note.

It is mentioned by almost all the older European writers on India and also in the *Ain-i-Akbari* which was written in 1590 A.D. Varthēma, writing in 1510, A.D. calls the fruit by the name of *ciccara*. Its English name 'jack-fruit' has been derived from its Malayalam name '*Tsjaka*.'

The Indians consider it as one of the best fruits of India, as is testified to by the third line of this riddle which states that the fruits of this tree 'are good to eat.' But the Europeans never partake of it owing to the rank smell of its ripe pulp. If the flakes, which make up its pulp, are fermented and distilled, they yield an alcoholic drink. Its pips are eaten roasted in the fire and are said to taste very like chestnuts. Its juice or sap is sticky and makes a useful cement as will appear from the second line of this riddle. It yields a valuable timber.

(६)

१. ओटुम लुटुम चड़ांडि, कोन् कुमारे गड़ेछे,

२. ताते माणिक मुक्तो भरेछे ।

उत्तर—दाड़िम ।

Translation.

(6)

1. (It is a) plump and round pot. Who is the potter who has made it,

2. (And) has filled it up with jewels and pearls ?

Answer.—The pomegranate (*Punica granatum*—Order *Lythraceæ*).

Note.

This tree is cultivated mostly in Northern India for its fruits which are of a poorer quality than those imported from Kabul. Its flowers, which are of a brilliant scarlet color, yield a red dye. The bark of this tree, as also the astringent rind of its fruits, is highly prized as a material for tanning leather with.

The words নোটুস নুটুস have the sense of '*plump and round.*' The word চাঁদোরি means, most likely, '*an earthen pot.*' The '*jewels and pearls*' mentioned in the second line of this riddle, are the reddish-colored fleshy seeds which lie neatly arranged within the fruit.

The aforementioned simile, namely, the fact of likening the neatly-arranged seeds of a fruit to jewels is also to be found in the Bihāri riddles Nos. 1 and 2 about the maize or Indian corn which has been published by me at page 28 of Volume VII of this *Journal* and in which the grains, beautifully studded on the maize-cob, have been compared with "diamonds and pearls."

(৬)

১. কুল কুল বুন্নেরি,

২. ভাদর মাসের ঘুন্নোরি,

৩. নেঁটা হয়ে হাট যায়

৪. পাকলে সুন্দরী হয়।

উত্তর—তেঁতুল

Translation.

(7)

1. (What is that tree whose boughs, when agitated by the wind, make) a soft soughing sound,

2. (Which is) the *dhulori* of the month of Bhādra (August-September),

3. (Whose fruits), being naked, go to the market,

4. (And, when) ripe, become beautiful ?

Answer.—The Tamarind Tree (*Tamarindus indica*—Order *Leguminosæ*).

Note.

This riddle bears a striking similarity, in several respects, to the Chittagong riddle No. 12 about the tamarind tree (see page 305 of Volume XI of this *Journal*). I think the first line of this riddle has the same meaning as the words कुन्न कुन्नि of the first line of the Chittagong riddle No. 12. I have accordingly translated the first line of this riddle as meaning '*make a soft soughing sound.*'

I am unable to make out the meaning of the word पुन्नेरे which is mentioned in the second line of this riddle.

The third line of this riddle has the same meaning as the last four words of the second line of the Chittagong riddle No. 12, namely, that the pods of the tamarind tree are, first, denuded of their pericarps and, then, sent to the market for sale.

The fourth line of this riddle means that, when the pods of tamarind become ripe, the mesocarps thereof assume a rich reddish-brown color and, therefore, become beautiful to look at.

The Oraons, an aboriginal tribe living on the Chota Nagpur Plateau, have a curious superstition with regard to the tamarind tree. Whenever the delivery of a parturient woman among this people is delayed, and, if there be in the neighbourhood of her house *a tamarind tree which was ever struck by lightning* a

man goes to that tree, stands with his body touching it, and peels off the bark thereof just from that portion of its trunk which is in contact with his waist. With this bark of the tamarind tree in his hand, he goes to the entrance of the lying-in room of the parturient woman, whereupon the doors of this room are immediately shut up. Thereafter he thrusts inside this room one end of the bark through a chink in the closed doors, and stands outside thereof, holding in his hand the other end of the bark. It is believed that, *if the parturient woman looks steadfastly at this bark of the tamarind tree*, her delivery will take place soon. As soon as she is delivered of the child, the man standing outside the doors of the lying-in room is informed of this event, whereupon he immediately takes out the bark. For, it is believed that, if the bark of the tamarind tree, is not forthwith taken out the newly-delivered woman's uterus is sure to get inverted.[1]

Also see my *notes* about the Chittagong riddles Nos. 12 and 13 about the tamarind tree at pages 306—308 of Vol. XI of *The Journal of the Bombay Anthropological Society*.

(८)

१. कांचाते माखिकेर फल, सर्व्वलोके खाय,
२. पाक्‌ले माखिकेर फल, गड़ागड़ि याय ।
उत्तर—डुमुरा ।

Translation.

(8)

1. (While it is) green, all people eat (this) fruit (which is shaped) like a (round) jewel.

2. (While it is) ripe, (this) fruit, (which is shaped) like a (round) jewel, rolls about on the ground.

Answer.—The Fruit of the *Dumur* or *Udumbara* Tree (*Ficus glomerata*—Order *Urticaceæ*).

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[1] *Vide* the article on "*Birth and Childhood Ceremonies amongst the Oraons*" in *The Journal of the Bihar and Orissa Research Society* for September 1915.

Note.

The first line of this riddle refers to the fact that the *green* or *unripe* fruits of the *ḍumur* or *uḍumbara* tree are eaten by the people of Bengal, cooked in curries. *But these fruits are not eaten in a ripe state,* and are, therefore, as mentioned in the second line thereof, allowed to fall down upon the ground and lie rotting there.

The *ḍumur* or *uḍumbara* tree is also regarded as sacred by the Hindus of Southern India, for it is believed by them that, underneath this tree, *Dāttatreya*, the incarnation of the Hindu Trinity, practised his very rigorous austerities. It is considered so very sacred that the Nambutiri Brāhmaṇs of Malabar say that there must be, at least, one of these trees in the compound or garden attached to the house occupied by a member of their community, and that, if it does not actually grow there, he should imagine that one is doing so there.[1]

Its wood is also used for making the implements such as ladles, etc., which are employed in the performance of *yajñas* or sacrificial worships.

It is also used in sorcery. In Bihār, when a person desires to make his enemy restless, the practitioner of nefarious magic directs him to go on a Saturday to a *Koṭhâḍumur* tree, invoke it with the present of a betel-nut, and then to return home. He is further instructed to go again to this tree very early in the morning of the following Sunday, cut one of its small branches, strike it with one of his fingers to the accompaniment of the recital of a prescribed *mantra* and then to insert it in the roof of his enemy's house. It is believed that the performance of this incantation will make the performer's enemy restless.[2]

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[1] *Vide* the *Bulletin of the Madras Government Museum*, Vol. III, No. 1, Madras: 1900, p. 84.

[2] *Vide The Journal of the Anthropological Society of Bombay*, Vol. IX, pp. 518-519.

(९)

१. राजार बेटा मदन हांस,

२. खाय खोला फेलाय शांस ।

उत्तर—चाल्ते ।

Translation.

(9)

1. (It is the) king's son (named) Madana Hāṇsa.

2. (Its) rind is eaten ; (but its) kernel is thrown away.

Answer.—The fruit of the *Chāltā* Tree (*Dillenia speciosa*—Order *Dilleniaceæ*).

Note.

I am unable to make out why, in the first line of this riddle, the fruit of the *chāltā* tree has been likened to a king's son named Madana Hāṇsa. But the second line thereof refers to the fact that the people of Bengal eat, cooked in acid curries, the thick and fleshy pericarps of this fruit, which are of a somewhat sub-acid flavour. While the curious-looking fleshy flower-like mesocarp of this fruit is thrown away as useless.

Also see my note on the Chittagong riddle No. 14 about the *chāltā* tree at pages 308-309 of Vol. XI of this *Journal*.

In the district of Murshidābād, the word '*chālte*' (चाल्ते) appears to be used for the word '*chālitā*' (चालिता) and '*chāltā*' (चाल्ता) which are respectively applied, in Chittagong and Southern Bengal, to this fruit.

(१०)

१. पाताटि डोला, फलटि कुंजो,

२. ताते हय देवता पूजो ।

उत्तर—कला ।

Translation.

(10)

1. (What is that tree whose) leaves (are) waving, (and whose) fruits (are) short and stunted ?

2. With those (fruits) the gods are worshipped.

Answer.—The Plantain Tree (*Musa sapientum* and *Musa paradisiaca*—Order *Scitamineæ*).

Note.

The second line of this riddle alludes to the fact that ripe plantains form an important *pūjā*-offering to the gods.

Compare this Murshidābād riddle with the Chittagong riddle Nos. 4 and 5 about the plantain tree and the fruit thereof. Also see the notes thereon at pages 299-300 of Vol. XI of this *Journal*.

(११)

१. बने थेके बेरुल दूती,

२. दूती बले पानि भाते मुति ।

उत्तर—लेबु ।

Translation.

(11)

1. A messenger came out of the forest.

2. The messenger says : "I make water upon boiled rice."

Answer.—The Lemon (*Citrus medica, var. acida*—Order *Rutaceæ*).

Note.

This riddle bears a striking similarity to the Chittagong riddle No. 15 and the Hindi one about the lemon which have been respectively published at pages 309 and 310 of Vol. XI of this *Journal*. All these three riddles allude to the Indian practice of squeezing out the juice of slices of lemon over boiled rice and, thereby, flavouring the same with a pleasant acid taste and an agreeable odour.

(१२)

१. हांड़ार उपर हांड़ा, ताते नीलकमलेर दांड़ा,

२. ताते अल मेघेर जल, ताते बिना दुधेर दइ,

३. एमन दोयाल[1] ? (गोयाल) कइ ?

उत्तर—नारिकेल ।

Translation.

(12)

1. (There is a) large earthen pipkin upon (another) large earthen pipkin. Over that (*lit.*, therein) a blue lotus stands.

2. Therein (is) the water of black clouds; (and) therein (is) curdled milk (made) without milk.

3. Where is such a cow-pen (to be found) ?

Answer.—The Cocoanut (*Cocos nucifera*—Order *Palmeæ*).

(१३)

१. चाकाशेर समान दड़ा, विनि कुमारेर हांड़ा,

२. विनि दुधेर दइ, एमन गोयाल कइ ।

उत्तर—नारिकेल ।

Translation.

(13)

1. The rope reaches up to (*lit.*, is as tall as) the sky; (and there is, upon that rope, a) large earthen pipkin which has not been made by a potter;

2. (And there is within that pipkin) curdled milk (made) without milk. Where is such a cow-pen (to be found) ?

Answer.—The Cocoanut (*Cocos nucifera*—Order *Palmeæ*).

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1 In the text the word (दोयाल) (*doyāla*) occurs. But it makes no sense. I think it is a mistake for the word (गोयाल) meaning '*a cow-pen*,' which also occurs in the next riddle. I have, therefore, inserted the word (गोयाल) for (दोयाल).

Note.

The '*large earthen pipkin*,' mentioned in the first line of the riddle No. 12, is the large oval-shaped cocoanut. I think the words '*over that a blue lotus stands*,' also contained in the said line, allude to the fact that a shapely coronal of green feathery leaves overhangs the bunches of cocoanuts. The '*water of black clouds*,' mentioned in the second line of this riddle is the milk or water of the cocoanut. The words, '*curdled milk (made) without milk*,' contained in the said line as also in the second line of the following riddle No. 13, refer to the thin layer of albuminous substance which is deposited on the walls of the cavities of very young cocoanuts, and which, as these nuts ripen, developes into the thick layer of white fleshy kernel of this fruit. This kernel is eaten either raw, or fried in oil, and is made with the addition of sugar into sweetmeats. In a dried state, this kernel forms the copra of commerce, from which cocoanut-oil is extracted.

The '*rope reaching up to the sky*,' mentioned in the first line of the riddle No. 13, is the tall uprising trunk of the cocoanut-palm. The words '*large earthen pipkin which has not been made by a potter*,' also contained in the said line, is the large oval-shaped cocoanut.

Compare these riddles with the Chittagong riddle No. 10 about the cocoanut and my note thereon published at pages 303-305 of Volume XI of this *Journal*. In all these riddles, the fact of the cocoanuts containing water or milk inside it has been pointed out as the peculiar characteristic of this fruit.

(१४)

१. भांटा भांटा भांटा,

२. छोटते काफ़ परे,

३. बड़ते नेंटा ।

उत्तर—भांव ।

Translation.

(14)

1. *Aṇṭā āṇṭā āṇṭā*,

2. (What is that plant which) wears clothing while (it is) young (*lit.*, small),

3. (And is) naked while (it is) grown-up (*lit.*, large) ?

Answer.—The bamboo (the *Bambuseæ* of botanists—Order *Gramineæ*).

Note.

This riddle bears a striking similarity to the Ho and Chittagong riddles about the bamboo, published at pages 105-106 and 320-321 of Volume XI of this *Journal*. Also see my notes thereon published at the same pages.

The words *āṇṭā āṇṭā āṇṭā*' contained in the first line of this riddle appear to have been arbitrarily introduced therein to make it rhyme with the third line thereof. The word '*āṇṭā*' literally means '*an iron pan or receptacle wherein live charcoal or fire is kept.*' But its use here lends no sense to this riddle. The second line of this riddle refers to the fact that the young shoot of the bamboo, while emerging from the ground, is enveloped in large embracing sheaths. While the third line thereof points out the fact that, when the culm of the bamboo has been fully developed, it sheds those sheaths and looks smooth and shiny.

(१५)

फेन्‌ते मसुरी, तुन्‌ते ढेला ।

उत्तर—बेगुन ।

Translation.

(15)

(What is that thing which), at (the time of) being thrown (into the ground), (is as small as a grain of) *masuri* or lentil (*Ervum lens*), (but), at (the time of) being plucked, (is as big as a) brickbat ?

Answer.—The fruit of the Brinjal or Egg-plant (*Solanum melongena*—Order *Solanaceæ*).

Note.

The first two words of this riddle refer to the seed of the brinjal plant, which, at the time of sowing or being thrown into the ground, is as small as a grain of *masuri* or lentil. The last two words thereof allude to the full-grown fruit of this plant, which at the time of being plucked, is as big as a brickbat and, sometimes, much larger than that.

The brinjals or fruits of the egg-plant are very favourite articles of food with the Indians, and are also eaten by the Europeans during the earlier period of the hot weather when other vegetables are not obtainable. The Indians partake of this fruit or vegetable in the following four ways:—(1) It is cooked either with fish and other kinds of vegetables in fish-bouillon, or with other kinds of vegetables in vegetable-curries; (2) it is roasted in hot embers, peeled, and then mashed with mustard-oil, chillies, small bits of ginger and salt; (3) it is cut into slices and fried in mustard-oil; and (4) it is pickled, while young and tender, by being steeped in mustard-oil with chillies, salt, etc. The first three modes of cooking are much in vogue in Bengal. While the second and the fourth methods are prevalent in Bihar and Upper India generally.

The Europeans in India take the brinjal cooked in the undermentioned way:—This fruit is, first of all, half-boiled; then its inside is scooped out and mashed with butter, pepper and salt; then this spiced mixture is replaced within the cavity of the fruit which is closed up; lastly, the whole fruit, after being treated in this way, is baked. It is then fit and ready for eating.

(१६)

१. काल षउए कसाले चिक्

२. जामाइ एले करे हित ।

उत्तर—मापकालाइ (? मापकलाइ) ।

Translation.

(16)

1. (There is a) spot on the forehead of the black (-complexioned) daughter-in-law.

2. On the son-in-law's coming, (she) does (a) beneficial act.

Answer.—The *Māshkalāi* or *Urid* pulse (*Phaseolus mungo; var. radiatus*—Order *Legumīnosæ*).

Note.

The grain of the *māshkalāi* or *urid* pulse is blackish in colour and has a white spot on it. Therefore it has been likened, in this riddle, to a black-complexioned daughter-in-law with a spot on her forehead. The second line of this riddle signifies that, on the coming into the house of a near and dear kinsman like a son-in-law, the guest is treated to soup made of this pulse. This shows that, in the district of Murshidābād in North-Western Bengal, this pulse is highly prized as an article of food. But, in Lower Bengal it is considered as an inferior kind of pulse and is never served out to esteemed guests.

In the district of Murshidābād, the word *māshkālai* (মাষকালই) appears to be used for the word *māshakalāi* (মাষকলাই) which is applied, in Lower Bengal, to this pulse. Or the former word may be a typographical mistake for the latter one.

(१७)

१. चारि चाल तार,

२. एकटी खुंटि ।

उत्तर—शुशुनि शाक ।

Translation.

(17)

1. (What is that thing) which (has got) four tatches,

2. (But has only) one post (to support them) ?

Answer.—The *Śuśuni Śāg* (a kind of *śāg* or country-green).

Note.

The '*four thatches*' mentioned in the first line of this riddle are the four leaves of this plant. The '*one post*' referred to in the second line thereof is its leaf-stalk which bears upon it the aforementioned four leaves. I have not been able to find out the botanical name of this plant, as also the order to which it belongs. This country-green is eaten as a pot-herb in Bengal.

(१८)

१. वने थेके वेरुल डिये,

२. लाल गामछा गाये दिये ।

उत्तर—पेंयाजु ।

Translation.

(18)

1. A parrot came out of the forest.

2. Putting on (its) body a red napkin.

Answer.—The Onion (*Allium cepa*—Order *Liliaceæ*).

Note.

The '*parrot*' referred to in the first line of this riddle is the *green* young shoot of the onion which sprouts out of the ground. The '*red napkin*' mentioned in the second line of this riddle is the pinkish-coloured fleshy layers of the onion which overlap each other. Compare this riddle from Murshidábád with the Sylhet, Parsi and Hindi riddles about the garlic (*Allium sátivum*) and the onion which have been published by me at pages 109-110 of *The Journal and Proceedings of the Asiatic Society of Bengal*, Vol. XIII (N. S.) for 1917. Also see the notes thereon published by me at the same pages. In India, onions and garlics are much eaten by the Mahomedans, but less frequently by the Hindus.

(१९)

१. रिङ् रिङ् ए तिन शिङ् ए

२. पात राङ्गा फल खाङ्गा ।

उत्तर—पानिफल ।

Translation.

(19)

1. *Riṅg riṅg e.* (What is that plant whose fruits have) three horns,

2. (Whose) leaves (are) red, (and whose) fruits (are) crisp (to eat)?

Answer.—The Water-Chestnut (*Trapa bispinosa*—Order *Onagraceæ*).

Note.

The meaning of the words '*riṅg riṅg e*' contained in the first line of this riddle is obscure. I have not, therefore, been able to translate the same. The '*three horns*' of the water-chestnut, mentioned in the said line, are the three spikes or prickles on the upper part thereof. The meaning of the word '*khāgā,*' used in the second line thereof, is also obscure. I, however, think that it has the sense of '*crisp to eat.*'

Compare this Murshidābād riddle with the Sylhet riddle No. 9 A about the water-chestnut which has been published by me at page 111 of *The Journal and Proceedings of the Asiatic Society of Bengal*, Vol. XIII (N. S.) for 1917. In this latter riddle also, the three horns and the red leaves of the water-chestnut have been similarly referred to.

The most curious use to which the water-chestnut is put is that the kernels thereof are ground down and utilized in manufacturing the coloured powder called *gulāl* or *ābir* which is either smeared dry over, or squirted on through syringes to the bodies of the celebrants of the Holi Festival.

(२०)

१. खड़िते गड़ावड़ि, फले बधिवास ।

२. फुल नाइ फल नाइ घरे बारमास ॥

उत्तर—पान ।

Translation.

(20)

1. (What is that plant which is) twined (round a rope of) straw, [Here occur the words '*phale adhībāsa*' of which the meaning I have not been able to make out]

2. (Which bears) no flowers, no fruits, (yet) bears (leaves) all the year round ?

Answer.—The Betel-Vine (*Piper betle*—Order *Piperaceæ*).

Note.

The words *Khaḷite jaḍaba li* contained in the first line of this riddle allude to the fact that, in order that the betel-vine may grow up and trail over the roof and walls of the wattle-shed inside which it is grown, its main stalk and branches are twined round a rope of straw, one end of which rope being fastened to the roof or wall of the structure, and the other end thereof to the ground.

Compare this and the following Murshidābād riddles with the Chittagong riddles Nos. 27 and 28, the Sylhet and the Hindi riddles about the betel-vine which have been published by me at pages 317 and 318 of Vol. XI of this *Journal*. Also see my notes thereon published in the same pages. In all these six riddles, the peculiar characteristic of this plant, namely, the fact of the betel-vine's bearing neither fruits nor flowers *but only leaves* has been pointed out.

(२१)

१. हेथा दिन्नाम थाना (? खाना)

२. हम गेन्न लता.

३. फुल नाइ फल नाइ,

४. शुधु तार पाता ।

उत्तर—पान ।

Translation.

(21)

1. Here I sowed the seed in a furrow (*lit.* made a ditch).
2. (It) became (a) creeper.
3. (It has got) no flowers, no fruit.
4. It (has got) only leaves.

Answer.—The Betel-Vine (*Piper betle*—Order *Piperaceæ*).

Note.

In the original text, the word थाना (*thānā*) occurs, but it makes no sense. I think it is a mistake for the word खाना (*khānā*) which means '*a ditch or furrow.*'

(२२)

१. रंके डुबु डुबु काजलेर फोंटा
२. एक कथाय ये बलते पारे,
३. से मजुमदारेर बेटा ।

उत्तर—कुंच ।

Translation.

(22)

1. (What is that thing which is) wallowing (*lit.*, about to sink) in blood, (and which bears a) spot of collyrium (on it) ?

2 and 3. Whoever is able to solve this riddle at once (*lit.*, tell in one word) is a son of a Majumdāra.

Answer.—The Crab's-Eye or Jequirity (*Abrus precatorius*—Order *Leguminosæ*).

Note.

The first line of this riddle refers to the fact that a crab's eye or jequirity is of a red colour and has a black spot on it. In Mahomedan times, a *Majumdāra* (mentioned in the third line thereof) was an important officer of the government. The title of this officer survives as a clan-or sept-name even to the present day.

The crab's eyes are universally used by jewellers throughout India as weights, each seed weighing about 1·75 grains. It is said to be a more or less sacred plant. But so far as my knowledge goes, I have never heard of its being regarded as sacred.

(२३)

बुनते गोल मरिच तुलते दड़ा ।

उत्तर—पुंइडाटि ।

Translation.

(23)

(What is that thing which), at (the time of) being sown (in the ground), (is like a) black pepper, (but), at (the time of) being plucked, (is like a) rope ?

Answer.—The Puiṇ-Creeper or the Malabar Nightshade (*Chenopodium sp.*—Order *Chenopodiaceæ*).

Note.

The first two words of this riddle refer to the seed of the puiṇ-creeper or the Malabar nightshade, which very much resembles a black pepper. The last two words thereof allude to the fully-grown stalks of this creeper which very much resemble pieces of rope. The leaves and stalks of this creeper are much eaten in Lower Bengal as pot-herbs. Compare the wording of this riddle with that of the preceding riddle No. 15 about the brinjal.

(२४)

१. एखान थेके कूलाम दृष्टि,

२. थोइ गाछटि बड़ मिष्टि ।

उत्तर—दुध ।

Translation.

(24).

1. From this place I cast (*lit.*, made) a glance.

2. (And found that) that plant (was) very sweet.

Answer.—The Sugar-cane (*Saccharum officinarum*—Order *Gramineæ*).

Note.

The sugar-cane appears to have been known in India from the remotest antiquity, for it is clearly mentioned in the *Atharvaveda* (*vide* Bloomfield's translation, xlii, pages 100, 277).

(२५)

१. एक बुढि हासे, एक बुढि भासे,

२. एक बुढि काहाय पुंकटि घसे ।

उत्तर—हेला ।

Translation.

(25)

1. One old woman laughs, one old woman floats,

2. (And) one old woman rubs (her) belly (*lit.*, bowels) in the mud.

Answer.—The Water-Lily (*Nymphæa sp.*—Order *Nymphæaceæ*).

Note.

The '*laughing old woman*' is the fully expanded or blooming flower of the water-lily; the '*floating old woman*' is the unexpanded blossom of this aquatic plant which floats upon the surface of the water; and the '*old woman rubbing her belly in the mud*' is the undeveloped bud of the water-lily which remains submerged below the water.

In the district of Murshidābād the word *punkṭi* (पुंकटि) appears to be used for the word *punkṭi* (पुंटकि) which is applied in Lower Bengal to the *bowels* or *entrails*.

THE CULTURE AND CIVILIZATION OF ANCIENT INDIA.

By Rao Bahadur P. B. Joshi, F.R.G.S.

(*Presidential Address delivered on 25th February* 1920).

We find that there has been, for a long time, a strong tendency among a certain class of western scholars and writers on Indian topics, to deprecate the importance of the culture and civilization of ancient India by attributing them to the influence of the West. According to these writers and critics all culture and civilization originally emanated from Europe more especially from Greece and Rome which they believed to be the cradle of all culture and enlightenment. As early as the beginning of the Christian era (50 A. D.) the Greek writer, Dis Chrysostomas, declared that the Great Indian epic, the Mahabharata, was a translation of Homers Illiad and that the Indians sang the praises of the valour of Achelles and Hector. And in the 19th century of Christ, another European scholar, Prof. Weber, announces his precious discovery that not the Mahabharata but the Ramayana of the Hindus was borrowed from the great epic of the Greeks. Another Western scholar, Prof. Windisch, holds that because the Indian stage curtain is called Yavanika or the Greek partition, therefore the Indian drama must have been borrowed from the Greeks, and there are others who frankly tell us that the worship of Krishna and the school of Bhakti arose under the influence of Christianity. And only lately another Western critic, Mr. W. Archer, in his book "India and the Future" makes the most disgusting and disgraceful statement that the ordinary daily practices (of the Indian cult) are sufficient to place it beyond the pale of civilization and that Hinduism has its place incomparably the lowest in the scale of the world religions and that unless Hinduism has some how got itself filtered, India, cannot reasonably claim fellowship on terms of equality with the civilized nations of the Earth.

No more false, audacious and disgraceful statement could have been made than this, and the wonder is that the *London Times* has the good grace to speak in appreciation of Mr. Archer's booklet.

Let us now see what are the facts. We learn from Herodotus that Homer lived about 850 B. C. and therefore the probable date of the Greek civilization cannot be earlier than 1000 B. C. "The Influence of India," observes Mr. P. N. Bose in his epochs of civilization, "was predominant in Eastern Asia as that of Egypt in Western Asia and the Mediterranean." From the writings of Greek authors we learn that in the 7th Century B. C. and thereafter Greek scholars often went to the East in search of knowledge from the wise men of Egypt and India. Thus we find that Thales visited Egypt where he was initiated into the mysteries of the priests, and his disciple Pythagorus, being desirous of acquiring knowledge which in those days could only be obtained by visiting the sages of foreign lands, travelled into Egypt, Phœnicia, Chaldea and India. This clearly shows that instead of the Indian sages and philosophers going to Greece, it were the Greek scholars who came to Egypt and India to obtain further knowledge from the wise men of the East. It was from the time of Alexander's invasion (*i. e.*, 327 B. C.) that India came into a closer contact with Greece. But even then instead of the Indians having adopted or borrowed the culture, religion and customs of the Greeks, it were the Greeks and Scythians, particularly the Greeks of Bactria, who embraced not only the religion of India but they even were glad to adopt Indian names and usages. And this statement is based not on a mere hypothesis or conjectures but on the evidence of historical facts as disclosed from old inscriptions, coins and records. And the best instances may be seen in the cases of Menander, who became a devout follower of the faith of Gautama Budha and was afterwards called Milinda, his successor Apollodotus who was called Apaladatta and the Greek Prince, Tushaspa of Ashoka's Court who was called Yavanarāja. The influence of the principles of the religion of Shakya Sinha are fully visible

in the doctrines of the western gnostic sects and, according to Prof. Max Muller, we have, in the dialogue between Milinda (Menander) and Naga Sena, a well authenticated case of a Greek king and a Buddhist philosopher, discussing together some of the highest problems of philosophy. A wise and learned Prince like Menander would not have so easily foresaken the faith of his Greek forefathers unless he was fully convinced of the excellence of the culture, religion and philosophy of India, and the same holds good in the case of Scythian Kshatrapas like Nahapana, Ushavadatta, Chastan and other foreigners who were glad to espouse the religion and customs of India.

The civilization and culture of ancient India may be divided into three important periods or stages, *viz.* (1) the period of the Vedas and Upanishads, (2) the period of the Epics and Smritis, and (3) the period of the Puranas.

THE VEDIC PERIOD.

Of the four Vedas of the Hindus, the Rig-Veda is the oldest. Scholars differ about the exact date of the hymns of the Rig-Veda but there is a consensus of opinion that some of the Hymns of the Rig-Veda must have been composed at a very early period when the ancestors of the Aryans lived somewhere in the Arctic regions and probably when the Indo-Aryans and the Iranian-Aryans were not separated. In this connection the following observations of Prof. Macdonell are worth noticing, as they tend to support the aforesaid view. "There is" says Prof. Macdonell "good reason to suppose that the poetry of the Soma hymns which has many points in it common with the Avesta, and deals with a ritual going to the Indo-Iranian period, reached its conclusion in the early times among the Vedic Singers." In his interesting paper on the *Ancient Germans* Dr. J. J Modi has pointed out several striking similarities in the religious beliefs and social usages of the Iranians, the Indo-Aryans and the Germans which go to prove that the ancestors of these three communities at one time lived side by side and probably originally they belonged to the same stock. And in the Rig-Veda

there is ample evidence to make us believe that a portion of that Veda was written before the Indo-Aryans separated from their Iranian cousins. According to a calculation made by Prof. Rajwade the word Asura (Ahura) occurs one hundred and five times in the Rig-Veda. Out of this in ninety cases it is used in a good sense and in fifteen cases it is used in the sense of the adversaries of the Devas. What does this signify ? It signifies that a considerable portion of the Rig-Veda was composed before the two races quarrelled and separated. The words "Psalm" and "Jehova" of the Christian Scriptures have their origin in the sacred language and literature of the Hindus. The third Veda of the Hindus is called the Sama Veda or the Veda of sacred songs and the word "Psalm" meaning a sacred song appears to have been originally derived from this source, and Mr. B. G. Tilak, in his *Gita Rahasya*, observed that the word Jehova of the Christian Bible is derived not from the Chaldean or Greek languages but it can be traced to the Vedic Sanskrit word Yavha (or Javha). The Rig-Veda contains some beautiful and charming specimens of poetry composed by the Rishis at a very early period of Aryan civilization.

"The song of creation (Rig-Veda, X, 18) apart from its high literary merit is the most noteworthy for the daring speculations which find utterance in so remote a period." [1]

Writing about the Vedas of the Hindus, Prof. Macdonell further observes "This unique monument of a long-vanished age contains, apart from its historical interest much of æsthetic value and well deserves to be read by every lover of literature. The completeness of the picture, it supplies of early religious thoughts, has no parallel. Here then we have an additional reason for attaching great importance to the Rig-Veda in the history of civilization." A critical study of the Vedic literature gives us a fair idea of the customs and usages, religion and laws and arts and industries of ancient India and this leads us to the

[1] *History of Sanskrit Literature*, p. 137.

conclusion that at a very early period society was in a fair degree of culture and civilization. We find in the hymns of the Rig-Veda references to gold and silver ornaments, gold coins, carpentry, weaving, bleaching, iron and skin vessels, swords, helmets and needles. Poetry, music, sacrificial liturgy, grammar and astrology were taught from the earliest period and the teacher or Guru was held in very high esteem. "The art of teaching" says Prof. Max Müller "had even at that early time been reduced to a perfect system." Knowledge was acquired for the sake of knowledge and not for the acquisition of money as in modern times. Wisdom was highly valued, wise man or sages were paid special honours, and we find in the Atharva Veda a special hymn devoted to the praise of wisdom.

PERIOD OF UPANISHADS AND EPICS.

As we pass on to the period of the Upanishads and the Epics, we find that the people have made a remarkable progress in every branch of culture and civilization. The Upanishads which number more than one hundred and eight, contain philosophy of a very high order. The excellence and sublimity of the philosophical thoughts and precepts contained therein were first brought to the notice of the scholars of the West by such eminent Orientalists as Max Müller, Paul Dusen and Scopenhauer. "In the whole world" observes Scopenhauer "there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be the solace of my death." It was during this period that great poets like Vyasa and Valmiki, great kings like Dushyanta, Bharata and Yudhisthira, great heroes like Rama, Krishna, Arjuna and Bhishma, great sages and philosophers like Gautama the author of Nyaya Philosophy, Kapila the author of Sankhya Philosophy, Kanada the author of Vaishishika Philosophy and Yajnawalkya the author of Yoga Philosophy and great grammarians like Shákatáyana, Yáska Katyáyana and Panini flourished.

Among the great Epics of the world, in the length of matter, sublimity of thoughts, depth of philosophy, picturesqueness of description, wealth of useful knowledge and information, variety of subjects, grandeur of ethics and antiquity of mythology, the Mahabharata stands unrivalled. The Mahabharata contains about one hundred thousand verses, indifferent metres and therefore it is more than eight times the Illiad and Odyssey put together. Prof. Sylvain Levi of Paris observes that Mahabharata is the grandest and the Ramayana the noblest of epic poems and that both are the products of the Hindu brain. And another learned European scholar remarks (*Asiatic Researches* Vol. IX p. 93) that "these two epics are the sources of the Homeric poems." The Bhagavad Gita forms a part of the Mahabharata and the superiority and excellence of the ethical teachings of this wonderful treatise had been acknowledged by Western scholars like Emerson, Carlyle, Max Müller and others, and Edwin Arnold gave a practical shape to his admiration of its sublime precepts by translating this "celestial song" into English verse. The high standard of ethics which is contained in the teachings of the Gita, Upanishads and other religious works of the Hindus was actually practised by them in their daily life. And this is proved by the disinterested testimony of foreign travellers and writers like Megasthenes, Fa Hain and others. Megasthenes was an ambassador of Selecus of Bactria at the Court of Chandragupta between 311 and 302 B. C. and he had therefore an excellent opportunity to form a correct opinion about the culture, religion and condition of the people. "Being simple in their manners and parsimonious," observes Megasthenes "the Indians live happily. They never drink wine except at sacrifices. The simplicity of their laws and contracts is proved by the fact that they never go to law. Their houses and property, they generally leave unguarded. Truth and virtue they hold alike in esteem. The Indians do not use aliens as slaves and much less a man of their own community. There is a department of the state. This looked after the foreigners who were provided with suitable lodgings,

escorts and in case of need medical attendance." Such is the description given by a Greek foreigner of the culture and civilization which India attained three centuries before Christ, that is at a time when the ancestors of our critics painted their bodies and lived as barbarians.

Megasthenes further tells us that Herakles (Hari) was worshipped by the Indians in the plains more especially in the country of the Shurasenas and in the City of Mathura. This passage is most interesting as well as important, because it helps us to determine whether Christianity had any influence on the teachings of Gita and the school of Bhakti. We know that Shurasena was the grand-father of Hari or Krishna and that Mathura was the capital of the country of Shurasenas. Herakles of Mathura was therefore no other than Hari or Krishna, the author of the Bhagavad Gita. It is a historical fact that Megasthenes lived more than three centuries before Christ was born. And therefore it is absurd to suppose that Christianity which was not then (in the time of Megasthenes) in existence could have influenced the ethics of the Bhagavad Gita. According to Dr. Bühler, the ancient cult of the Bhâgavats who were devoted to the worship of Narayan and Krishna—Devakiputra, dates from a period long anterior to the rise of the Jainas in the 8th century B. C. And therefore it will not be reasonable to argue that the teachings of the school of Bhakti or of the Bhâgavat sect were influenced by Christianity.

The learned treatise on the several systems of Hindu philosophy written by sages and philosophers like Gautama, Kapila, Kanada, Yajnavalkya, Badarayana, Vyasa, Patanjali and others bear testimony[1] to the high degree of culture and enlightenment which India had attained. The Sankhya Yoga, Nyaya, Vaishishika and Vedanta philosophies are the noblest and grandest monuments of the high culture and intellectual superiority of the Indians and in these works we find anticipated

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[1] *Indian Antiquary*, XXIII, 248.

some of the most important scientific truths of the present day. European scholars like Monier Williams, Davies, Max Müller and others who had studied the six systems of Hindu philosophies, have never failed to appreciate and admire their excellence and beauty. "The Hindus," observes Monier Williams (in the *Indian Magazine and Review*) "were Spinozistes more than two-thousand years before the existence of Spinoza and Darwineans, many centuries before Darwin and Evolutionists, many centuries before the doctrine of evolution had been accepted by the Haxleys of our time and before any word like evolution existed in any language of the world." While writing in appreciation of the Hindu philosophy Max Müller remarks "What I admire in the Indian philosophers is that they never try to deceive us as to their principles and the consequences of their theories." And Mr. Davies (in his *Hindu Philosophy*) distinctly tells us that the latest German philosophy is a reproduction of the philosophic system of Kapila in its materialistic part.

At a very early period, the Hindus had made a wonderful progress in nearly all the branches of the mathematical science, such as arithmetic, algebra, geometry and astronomy and also in the science of medicine, surgery and chemistry as well as in the arts of ship-building, sculpture, painting and music. Such European scholars as are well acquainted with the sacred language and literature of the Hindus have always frankly admitted that in the matter of the mathematical science Europe is greatly indebted to India. While candidly acknowledging the fact that the Hindus invented the numerical figures, used all over the world, Prof. Macdonell observes: "The influence which the decimal system of reckoning dependent on those figures, has had not only in mathematics, but on the progress of civilization in general can hardly be over-estimated. During the 8th and 9th centuries, the Hindus became the teachers in arithmetic and algebra of the Arabs and through them of the Nations of the West." [1]

[1] *History, Sanskrit Literature*

The science of geometry was first invented by the Hindus, and this is clearly proved by the lucid treatment of the constructive geometry of altars in the Shulva Sutras, which form a part of the Shrouta Sutras of the Yajur Veda. A careful perusal of the Shulva Sutras will not fail to convince the reader that the Indians were well acquainted with the theorem of the hypotenuse or what is called in geometry the pythagorean theorem as early as the period of the Vedas. Pythagoras and other Greek scholars seem to have travelled to Egypt, Persia and India, in search of knowledge, and as Prof. Macdonell rightly observes, "There is at least the *historical* possibility of the Greeks having been influenced by Indian thought through Persia."

The science of astronomy was also carried to a high stage of development in ancient India, and even in the Vedic period, the Hindus made astronomical observations and calculations as is proved by such expressions as Nakshatradarsha (star observer) and Ganaka (calculator) by the Vedanga *Jyotish* or the vedic astronomy. Foremost among the great astronomers of India may be mentioned the names of Aryabhatta (A. D. 476), Varaha Mihira (A. D. 600), Brahma Gupta (A. D. 628) and Bhaskaracharya (A. D. 1200). Writing about the algebra and astronomy of Brahmagupta and Bhaskaracharya, H. J. Colebrooke remarks that "there are good grounds for considering Bhaskaracharya as the precursor of Newton in the discovery of the theory of the differential calculus and its application to astronomical problems."

ADMINISTRATION AND INTERNATIONAL POLITICS.

An impression prevails in certain quarters that autocracy or despotic monarchy was the form of government that prevailed in ancient India and that the ideals of self-government and democracy were unknown to the people of this country. This is a fallacy. The idea of Swarajya or self-government was known to the Hindus even during the period of the Vedas and Upanishads. In the Rig-Veda (Ch. V., 66, 6) we find the following :—" "यत्रा चक्रं सूरयः ॥ व्याचिष्टे बहुपाय्ये यतेमहि स्वराज्ये॥" i. e.

learned men strive in the self-government which is extensive and founded or protected by many people. In the Atharva Veda (III, 1, 4, 2) there is a passage which states "The people elect you to rulership," and in his treatise to Atharva Veda, Mr. Griffith remarks that "there are other passages in the Atharva Veda which show that in India the kingship was sometimes elective."[1] Great reverence was paid to the Rajan or king, but when the king began to oppress his subjects, as in the case of Vena Raja, who was forced to abdicate by his people on account of his misdeeds. The administration was carried by the king and his council of eight or more ministers, and on special occasions such as the succession to the throne or the appointment of the heir-apparent, leaders of the people were invited and consulted. For instance, when King Dasharatha wanted to appoint his eldest son Rama as Yuva-Raja or heir-apparent he held a special meeting of the leading men in his kingdom and solicited their advice. Before war was declared with any country such measures as Sama or conciliation, Dama or pecuniary gifts and Bheda or division in enemy's camp, were resorted to, and when these measures failed, then only Danda or force was used. When a foreign country was conquered care was taken to see that religious institutions, rights and privileges of the inhabitants were strictly maintained and protected. And when the hostile king made his submission he was honourably and hospitably received and was restored to his former possessions and power. From the above, it will be perceived that even in the matter of international law and politics the Indians observed a very high standard of ethics and perhaps higher than that observed at the present day among the Western nations which boast of their culture and civilization. "Civilization," observes Sir Rabindra Nath Tagore, "is a mould that each nation is busy in making for itself to shape its own men and women according to its best ideal." The Western ideal of civilization consists in making scientific discoveries and finding out means and measures for the

1 Griffiths, Atharva Veda, III. 3, 5.

attainment and increase of material prosperity and comforts. The Indian ideal of civilization consisted in finding out means and measures for the attainment of spiritual bliss.

An excess of materialism brings on luxury, imperialism and militarism. These in their turn produce a strong passion for power, prestige and predominance and for the attainment of these objects, nations claiming superiority of civilization and culture, try to bring under their domination, other nations, on the pretext of spreading among them, their culture and civilization. But this kind of civilization is illusory and as in the case of the civilization of Greece, Rome and Babylonia, it does not last long. And similar reasons, have, in our own days, contributed to bring about the downfall of the Germans who vainly boasted of their precious culture and superior civilization. The civilization and culture of ancient India withstood the attacks of the foreign invasions and the ravages of time, because they were based on the firm foundation of ethics and religion, and not on the sands of materialism and militarism.

SURVIVAL OF ANCIENT RELIGION AND USAGES AMONG CATHOLICS, ESPECIALLY IN THE BOMBAY PRESIDENCY.

By J. A. Saldanha, Esq., B.A., LL.B.

(*Read in two parts on 30th March 1920 and 28th July 1926.*)

Christianity aims at the restoration of mankind to its primeval golden age of a supernatural bliss and grace enjoyed by the human brotherhood under the fatherhood of God, but forfeited by the human race, the restoration being effected through the merits of incarnation of God's only Son, the second person of the HolyTrinity. In the primeval age it is supposed that however uncultured mankind was, the unity and oneness of the supreme divinity, as our Creator and Father was believed and fully realised by man and the unity and

singleness of the marriage tie was insisted upon a the rule of life under the patriarchal system. Mankind degenerated from this primeval spiritual dignity and simplicity of life. This Christian theory gains support from the Hindu shastric idea of degradtion oaf humanity from the felicity of the Krit Yuga or the golden age and from the ideas discovered among the aboriginal, as well as the cultured tribes in Asia, Africa, America and Australia, which have been ably marshalled by Andrew Lang in his famous work, "*The Making of the Religion*," published in 1898, and summarised in a recent work, J. Carpenter's "*Comparative Religion*."

The Creator and Father of the universe—the Brahma of the Vedas, the Zeus or Dev of Heaven—came however to be treated as too high and remote resting on his work of creation—inactive—having left the world to the rule of the law of nature established by him and mankind to its own devices, without will or power to interfere in their operations and utterly regardless of prayer or worship. As put in the Mahabarat "Men worship Shiva, the Destroyer, because they fear him; Vishnu the preserver, because they hope from him. But who worships Brahma the Creator? His work is done."

DEIFICATION OF MEN.

Providence came to be conceived as acting under separate forces and powers which were deified. The degradation went so far as to involve deification even of kings and commander Julius Cæsar is described as the manifest and common "Saviour of mankind." Augustus Cæsar was worshipped throughout the East as "Son of God," and we have it from the inscriptions traced to the year 11 or 9 B.C. "The birthday of the God (*i.e.*, Augustus Cæsar) is become the beginning of gold tidings (evangelical) through the world." (Carpenter's *Comparative Religion*, p. 125.)

With these preconceptions, we can well appreciate the forces in operation in the Roman world against the Christian faith of a spiritual Saviour and Redeemer that sought nought

of worldly dominion and grandeur, but everything of the heavenly, that seemed too remote to the stiffed-necked Jews with the belief and hope in a worldy state.

Ancient religion like that of Egypt had laid great stress on the life of the soul after death, while the ancient Israelite religion laid more stress upon the happiness, or unhappiness, to be attained by man in this world—in ourselves and our future progeny, by a good virtuous life. While at the same time not ignoring the future life, they showed a lively appreciation of the power of heredity as contrasted with a future life by transmigration or otherwise of the individual concerned. Christianity is indebted to Judaism for its monotheism and many good religious usages and practices, but there were many crude and primitive usages prevalent among the Jews which Christianity had to discard. Though a chosen people of God, they were a stiff-necked people, who would not shake off the pressure of archaic customs and usages of the surrounding people and were allowed to engraft them into their religious system, dominated however by their monotheism. These tribal customs such as the distinction between clean and unclean animals, animal sacrifices, etc., were retained by the Jews, but were not adopted by the christians though mostly converts from gentiles.

WORSHIP OF SPIRITS.

Among the ancient or primitive peoples, we find the worship of deities as guardians of nations, tribes, villages and clans, etc., a phase of religion which is graphically described in Chapter X of the Prophet Daniel in the shape of angelic princes of the Persians, Greeks and even Israelites, who while worshipping only one God with divine honours, believed in and honoured angels and guardian angels. Further, how deep and widespread has been and is the worship of the spirits of the deceased heroes we know from our knowledge of the ancient world and the world around us. The widespread belief in and the reverence paid to angels and saints among Catholics is not only quite in harmony with the human nature seeking communion with the

saints, but is based on the universal experience of mankind in dealings with supernatural beings.

THE HOLY TRINITY.

The conception of God is manifested in several divine forces all emanating from Him alone, was found in Vedic India as well as other parts of the world. Among the Israelites the "Spirit of the Lord" or "The Holy Ghost" is mentioned as coming upon man (*e.g.*, I King X, 10). The "Wisdom of God" or the "Word of God," or "Logos" is conceived as "the vapour of the power of God and a certain pure emanation of the glory of the Almighty" (Wisdom VII, 25).

In modern India, the idea has taken the shape of the Triad or Trimurti-Brahma, Vishnu and Shiva—the Creator, Preserver and Destroyer, denoting the main infinite forces operating from eternity to eternity all dependent upon one essential, the infinite Causa—Causans. According to Monier Williams (*Religious Thought and Life in India*, p. 49) there is an essential difference between the Hindu Triad and Christian Trinity in this, that the three persons of the former have only secondary existences and the supreme being may be worshipped through those three manifestations or emanations, or any one of the three, while the three persons of the Holy Trinity of Christians are essentially one God-head.

"According to the standard Christian doctrine, the three persons," as explained in a recent article in the *Examiner*, "are not persons in the usual English sense of the word." In English, by 'three persons' we mean three individuals each possessing his own distinct and self-contained mind and will. But the three persons in God do not possess three distinct and self-contained minds and wills. The mind and will belong to the psychological, functional or dynamic order of the nature or essence which in God is absolutely one; and, therefore, in God there is one absolutely simple mind and will. The triplicity in the Godhead does not lie in the psychological, functional or dynamic order, but is a distinction purely ontological and

static pertaining to the order of substance. Hence this triplicity is much better expressed by the Greek term 'hypostasis,' which refers to the underlying foundation of existence and substantial reality, than by the term person Greek 'Prosopon,' Latin 'persona' which originally meant a part or role played by an actor in a drama, and has properly a dynamic or active significance, (cf. the term *dramatis personnae*).

It is important to note that whatever the differences between the Christian Trinity and the Hindu Trimurti in India, the doctrine of the Holy Trinity could not have roused and does not rouse the scepticism which it is met with even among certain Christians in Western Europe in modern times.

CONSULTING SOOTHSAYERS.

Magic or soothsaying, necromancy, clairvoyance, etc., have been universal in the world from primitive times. A peep into the world beyond our senses, the control of forces of supernatural agency, communications with the spirits of the dead are gifts with which many persons have always been endowed with or have everywhere pretended to have been so endowed. These classes of seers have been often the objects of relentless persecution by priests of higher religions like Judaism, Christianity and Mahomedanism. But even when magicians, witches and soothsayers had been rooted out by Saul in Israel, there remained witches who could call the spirits of the dead and we have an account in Kings I—XVIII of Saul finding it impossible to get answer, from God either by dreams, prophets or priests, had recourse to the witch of Endor and through her agency had communication with the spirit of Samuel.

The cultured Catholics in India, as a body on the whole, keep away from the astrology, soothsayers and people of that ilk, but in remote villages large number of uneducated Catholics have recourse to the *ghadigar* or *joshis* and soothsayers, who consult the gods for signs about the future and are believed. The practice is well known to exist among the backward Catholics of Savantvadi, Salsette, Bassein and Kanara and is vehemently

denounced by the priests, and offenders are subjected to fines and penalties at the parish meetings. In cases of disease and sickness many backward Catholics are known to seek relief by use of strings tied round their hands and objects blessed with mantras by Hindu *joshis* or by sacrifice of cocks or offering of fruits to Hindu village deities. It is no wonder that Catholic priests should endeavour to place within easy access of the people the uses of scapulars, medals, prayers according to Catholic usages all subject to the dominion of the Supreme Deity.

PRAYERS FOR THE DEAD.

The Jews, at least of the later period, believed in a middle stage, between eternal hell and heaven, as a place of purgation of sins, which could be relieved by prayer and sacrifices as appears from the account given in the Maccabees II, ch. 12 (42—46), closing with the admonition that "It is therefore a holy and wholesome thought to pray for the dead that may be blessed from their sins." The practice among Catholics of praying or sacrificing to God by masses said by priests was clearly explained and compared with Parsi *muktad* ceremonies by the late Justice Davar in his remarkably learned judgment in Jamshed *V.* Soonabai (X *Bom. Law Reporter*, 417). This practice must be distinguished from that of offering to the spirits of the dead, as if they needed food and sustenance for their relief which is so universal everywhere in the world. Among backward Catholics almost everywhere in this Presidency there is a practice of placing hot water for bathing, food and drinks on the night that falls on the 1st, 2nd of November for the benefit of the souls of the deceased or on the night of the anniversary of their death.

SACRIFICIAL AND SACRAMENTAL SYSTEM.

Of the old sacrificial system of the Jews, Christians retained only the sacrifice of bread and wine as a sacramental mystery of the Holy Eucharist and as a repetition of the passion and

death sacrifice of Christ on the cross. In place of the rite of circumcision was substituted the sacrament of Baptism which purports to operate as regeneration of the baptized child or adult as a Christian. The baptism of the infant with the vows taken on behalf of the infant by the God-father at the infant baptism corresponds to the ceremony in vogue among many ancient peoples and savage tribes of the rite of second birth (*see* p. 104 of *Ancient Rite and Ritual* by Jane Harison). I may point out the essential difference between the Christian baptismal sacrament involving spiritual re-generation and the ceremony or second birth which involved mere admission into caste or tribe.

MARRIAGE USAGES.

Another important sacrament introduced by Christianity is that of marriage, which according to the Catholic religion prevalent among the majority of Christians in the world is indissoluble monogamy and is thus more rigorous than the shastric sacrament of marriage allowing polygamy. Our Lord contended that he only revived the primeval ideal sacramental indissoluble, monogamous system by the sacrament of marriage.

The Christian Church introduced into its ritual of marriage the ceremony of the ring which had been prevalent among various races. In Western and Southern India, there is added a most important ceremony of tying of the "mangalsutra." The ceremony survives still among the majority of converts to Catholicism who adhere to the old Hindu dress. Among the Tamil and Malayan converts in Travancore, Madras and Madura the ceremony of tying is actually performed in the church after the couple have joined hands in plight of mutual faith and the priest declares the union between the couple and blesses the necklace. The Hindu ceremony of dressing the bride with the bridal *sadi* and then tying the necklace is still done at the house of the bride and bridegroom among Konkani and Marathi Catholics of Western India whose women have

not adopted the European dress. The necklace consists of a chain and image of the holy child Jesus or a cross. It is curious that despite the terror of the inquisition the ceremony was and is allowed to be performed in the Hindu fashion instead of being done in Christian fashion by blessing the necklace at the nuptial ceremony in the Church after blessing it. A reform has been recently set on foot to take the bride in her nuptial *sadi* to the church and there, after the Christian nuptial ceremony, the blessed necklace is tied round the neck of the bride. This practice which is in vogue among the Tamil and Malayalam Catholics, among whom the ceremony of tying the *tali* or necklace (a survival of the Hindu ceremony) is performed in the church upon the necklace being blessed and entirely displaces or supplements the ring ceremony—borrowed in Europe from the old pagan Romans.

Among the interesting survivals of the Hindu marriage usages among Catholics of Kanara is the formal visit of the bridegroom's elders to the house of the bride's parents in order to close the engagement of marriage. The presents carried on the occasion include what is called *averman*, that is the advance amount out of the dowry as a sort of earnest money. One or two days after the marriage ceremony is the *partapon* (meaning invite back), which is the consummation ceremony performed by inviting the bridegroom with the bride to the latter's parent's house. When the bride becomes pregnant for the first time, she is taken in solemn procession to the house of her parents about the fifth month and remains there until after her confinement.

FUNERAL AND REQUIEM CEREMONIES.

Whatever be the doubts and questionings of philosophers, mankind as a whole has from ancient times believed in the immortality of the soul and we find among some nations, including the Egyptians, a belief also in the resurrection of the dead, which accounts for the elaborate care taken in embalming the bodies of the dead and preserving them in enduring monuments

like the pyramids. The Christian ceremonies for the dead are founded on these beliefs, with the main object of securing the souls of the departed eternal rest and perpetual light. Among the Catholics of Western India, the most striking features of the funeral and requiem ceremonies are these :—

(1) The funerals are conducted with an amount of pomp and ceremony, which must be a wonder to non-Catholics. Among Catholics of the Padraod section or under old Portuguese influences, bells are tolled several times to announce the death and invite the people to pray for the soul of the deceased, the number varying according to the amount of the fees paid to the church.

(2) Requiem ceremonies on the 3rd, 7th, 30th day and on the anniversary of the death are followed among the Catholics of Kanara by breakfast and dinner given to the near relations and friends, which reminds us of the dinners given among the Hindus, Parsis and Mahomedans on particular days observed for the dead. Among some backward classes in North Kanara a person of the same sex and age as those of the deceased is made to represent him or her at the dinner and is supposed to partake of the meals for the same.

(3.) On the night between the *All Saints' Day* on 1st of November and the *All Souls' Day* on the 2nd November illiterate and superstitious Catholics in Western India are known secretly to keep a bath ready and all the best viands prepared in a plate at the top of the roof of the house or other high place, for the souls of the relations to come, bathe, and eat, or at least enjoy the odour of the offerings. According to the authorized practice, special masses and prayers are offered for the dead on those days, and their graves are blessed, covered over with burning candles, strewed with flowers, and sprinkled with holy water. The

basic ideas are communion with the dead, propitiation of God for their sins and a sweet consoling commemoration of those ones near and dear to us, which are expressed in various ways, cultured and refined as well as crude.

These ideas probably account for the strange crude practices among some backward Catholics of North Kanara on the occasion of marriages—among which one well known is the placing under a mango-tree, or some other place, a platter containing a little of all the dishes and eatables prepared for the nuptial dinner or entertainment, with a *bida*, *pan supari* and a glass of wine.

SURVIVAL OF HEATHEN FESTIVALS.

The harvest festival is kept among Catholics by getting the first ears of corn blessed on the feast of the Nativity of the Blessed Virgin Mary outside the church and carried in solemn procession into the church. The blessed corn is then distributed among the congregation, who on going home throw a few grains into a dish of sweetmeats and into some courses prepared for the feast at home. The ceremony at the church is according to the ritual duly authorized by ecclesiastical practice, which has sanctified many other Greek, Roman and pagan festivals and ceremonies by giving it a Christian impart and clothing it by a ceremonial in consonance with Christian spiritualism, for instance the Christmas, Michælmas, Candlemas.

PRECAUTIONS AGAINST THE EVIL EYE.

The belief in the evil eye is deep-rooted among all classes of uncultured Catholics in Western India, and the local devices in vogue among the non-Christians are freely resorted to by them. One of these devices is to take a handful of crushed leaves of a plant known as *distichа jad*, (anti-evil eye tree), or salt, chillies or alum, or any combination of them, and pass the hand over the head of the person supposed to have been affected by an evil eye, and throw the materials into fire in the

belief that they carry away evil of the eye. Among them it is also a practice to tie round the neck of the children and paint children's eye with a black pigment called *kazal*, as protection against evil eyes.

Scarecrows in the shape of a cross with a cow's head or a human figure made of grass is set up in gardens and fields to ward off the effect of an evil eye.

The survival of ancient usages among the masses of Catholics illustrates only the tenacity of the older ethnic elements—which cannot be got rid of except among those who are completely Europeanized.

RIDDLES CURRENT IN THE DISTRICT OF CHITTAGONG IN EASTERN BENGAL.

PART II.*

By Sarat Chandra Mitra, Esq., M.A., B.L.

(*Read on 31st March 1930.*)

In this paper I shall publish the Devanāgarī texts and the English translations of, and the notes on, the second instalment of riddles which are current in the district of Chittagong in Eastern Bengal. This second batch comprises the undermentioned 22 riddles which have for their subject-matter a few of the vertebrate and invertebrate animals which are peculiar to the fauna of Eastern Bengal :—

II.—VERTEBRATE AND INVERTEBRATE ANIMALS.

(१)

१. भात खाय कलसी, न धोय मुख ।
२. केइए दे, केइए न दे, न भरे भुग ॥

उत्तर—कुकुर ।

(२)

१. बेंक नेज ।
२. माड़ि दिते बढ़ पेंच ॥ उत्तर—कुकुर ।

* Part I is published in Journal No. 3, Vol. XI, pp. 296-327.

Translation.

(1)

1. The earthen pitcher eats cooked rice, (but) does not wash (its) mouth.

2. Some (people) give (it food to eat); some (people) do not give (it food to eat); (but its) hunger is not appeased.

Answer.—The Dog.

(2)

1. (What is that animal whose) tail (is) curved (upwards)?

2. (But it is) very difficult to make (this curved tail) straight.

(*or*)

2. (But it is) very difficult to solve (this riddle).

Answer.—The Dog.

Note.

In the first line of the first riddle, the body (leaving out the legs) of the dog has been likened to an earthen pitcher.

The first line of the second riddle refers to the habit which some dogs possess of carrying their tails curved or curled upwards.

(३)

१. झफ्झरि कन्या तफ्झरि पड़े ।

२. बाहारे नियइले चिल्ले छोक् मारे ॥

उत्तर—मोरगेर छाना ।

Translation.

(3)

1. The daughters (of a woman named) Ajhjhari fall down by driblets.

2. (But if they) go outside, the kites swoop down (at them).

Answer.—The Pullets of the Domestic Fowl.

Note.

The first line of this riddle refers to the fact that the hen's eggs, which have been called therein '*the daughters of a woman named Ajhjhari*,' are laid one after another. The second line thereof alludes to the fact that kites and other birds of prey play sad havoc among the newly-hatched pullets, if they are not carefully protected.

The domestic fowl, which is now almost generally believed by zoologists to be descended from the *Gallus ferrugineus*, appears to have been first domesticated in the Malayan Peninsula and from there introduced into India in that condition. It is mentioned in *The Institutes of Manu*.

(४)

१. एथे बाइ माइरल्याम् छुरि ।

२. छुरि गेल् पाताल्न फुंदि (वा पुरी) ॥

उत्तर—'कुचिया' नामक जलजीव ।

Translation.

(4)

1. From this place (I) threw a knife.

2. The knife went and pierced the nether regions (*or* went to the Pātālapurī, *i.e.* the nether regions).

Answer.—A kind of Eel called the *Kuchiā*.

Note.

I am unable to make out why, in this riddle, the fact of a knife being thrown and piercing the nether regions has been mentioned.

(५)

१. राजार पोषा गा पोद ।

२. बाइर पाहाल्न दि ल्नी भाय ।

उत्तर—गोल्न माछेर ' बाहुस ' ।

(६)

१. राजारो पइरत सिन्दूर भासे ।

२. देख्ये कने ? कालिदासे ॥

३. शुन्ये कने ? दुर्गादासे ।

४. भाङि दित् न पारे आट मासे ॥

उत्तर—मैज्ञ माछेर " बाइस "

Translation.

(5)

1. The Rājā's son washes (his) body.

2. In the direction of the fish-trap, the boat floats.

Answer.—The Fry or Young Ones of the Siluroid Fish called the '*Sail*' fish.

(6)

1. In the Rājā's pond, the vermilion floats.

2. How can Kālidāsa see (it) ?

3. How can Durgādāsa hear (it) ?

4. (No one) can solve (this riddle) in eight months.

Answer.—The Fry or Young Ones of the Siluroid Fish called the '*Sail*' fish.

Note.

The '*boat*' mentioned in the second line of the fifth riddle, and the '*vermilion*' mentioned in the first line of the sixth riddle most likely refer to the fry or young ones of the '*sail*'-fish swimming on the surface of the water.

(७)

१. बाड़ीर पिछे छंइघर् गिल् ।

२. आपनार माथा आपने गिल् ॥ उत्तर—कच्छप ।

Translation.

(7)

1. At the back of the house (is a) thin bamboo-stick (upon which) the bean-creeper (is trained).

2. (What is that animal which) swallows (its) own head ?

Answer.—The Tortoise.

Note.

The second line of this riddle refers to the fact that when a tortoise or mud-turtle gets frightened, it withdraws its head within its carapace.

(८)

१. आठ ठें सोळ पायडू ।
२. जाळ बसाइये राधाकानु ।
३. माछ न बामे, केंजा बामे ॥ उत्तर—माकड़सा ।

Translation.

(8)

1. (What is that animal which has got) eight legs (and) sixteen knees ?

2 and 3. Rādhākānu has spread a net (in which) no fish is caught, (but in which) dirt and sweepings get entangled (*lit.*, are caught).

Answer.—The Spider.

Note.

I am unable to make out why the name Rādhākānu has been applied in this riddle to the spider. The second and third lines thereof allude to the habit which this insect possesses of weaving cobwebs for the purpose of catching therein its insect-prey.

(९)

१. राजारो पोया भात खाय ।
२. पिढ़ार तळदि हाप थाय ॥ उत्तर—पिपड़ा ।

Translation.

(9)

1. The Rājā's son also eats cooked rice.
2. The snake runs below the wooden seat.

Answer.—The Ant.

Note.

The second line of this riddle, perhaps, refers to the fact that ants, tiny as they are, can pass through the smallest of holes and crevices.

(१०)

१. हल्दहुद् बरण गा, सद्दश्या बरण पा ।
२. फाड़त् बाइ भिल्कि मारें, चमकि उठे गा ॥

उत्तर—बोल्ता ।

Translation.

(10)

1 (What is that animal whose) body (is) yellow (*lit.*, turmeric-)coloured (whose) legs (are thin and wiry) like tooth-picks.

2. (And which), from the bush, strikes (its) darts (which) make the body smart (with pain) ?

Answer.—The Wasp.

Note.

The second line of this riddle refers to the fact that wasp-stings cause severe pain.

The facts of the wasp being yellow-coloured like the turmeric, of its possessing thin and wiry legs, and of its sting causing the body of the stung person to smart with pain, have also been pointed out in the two undermentioned riddles which are current in the district of Murshidābād in North-Western Bengal :—

(क)

१. हलुदे डुबु डुबु विनोदिनी राइ ।
२. धरिये छुमो खेये कांदाये पलाय ।

उत्तर—बोल्ता ।

Translation.

(A)

1. Lady Binodini (is) weltering (*lit.*, about to sink) in (liquefied) turmeric (paste),

2. (And, after) seizing (and) kissing (one), flies away (after causing the latter) to weep (with pain).

Answer.—The Wasp.

(ख)

१. हलदे राङ्गा पाखिटी

२. कञ्चि कञ्चि पा,

३. दुरे थेके भाव्कि देखाय

४. चम्के उठे गा ।

उत्तर—बोल्ता ।

Translation.

(B).

1. The bird (is) yellow-coloured.

2. (Possesses) legs (which are thin and wiry like thin sticks) of bamboo.

3. (And, swooping down) from a distance, stings one (*lit.*, shows threat to one), (which act of stinging causes the latter's) body to smart (with pain).

Answer.—The Wasp.

(११)

१. राजारो हाजारी ।

२. एकै थियात् बान्धे बत्तिश खान काचारि ॥

उत्तर—बोल्तार बासा ।

Translation.

(11)

1. The Rājā's (officer named) Hājārī also.

2. Standing in one place, builds 32 (different) office-premises.

Answer.—The Wasp's Nest.

Note.

During the Mahomedan régime, the officer named *Hājārī* appears to have been in charge of the administration of *one thousand villages*. The '*32 different court-premises*' mentioned in the second line of this riddle, are the 32-celled nest of the wasp.

(१२)

१. मुड़ार उपर हरिब चरे ।

२. हात बेढ़िए बेड़ाइ धरे ।

३. दुइ छुरिए हानान करे ॥ उत्तर—उकुण ।

Translation.

(12)

1. The deer graze upon the head.
2. The hand is stretched out (and) walks (after the deer).
3. Two knives kill (the deer).

Answer.—The Louse.

(१३)

१. छोट मोट भिटा उषा,

२. टुरुर्दा हरिब चरे ।

३. दश गाउरे दौड़ाइ षनि,

४. दुइ गाउरे धरे ॥ उत्तर—उकुण ।

Translation.

(13)

1. Standing (upon) a small and tiny foundation,
2. The small deer graze.
3. Ten servants run (after, and) bring, the deer.
4. And two servants seize (the deer).

Answer.—The Louse.

Note.

The first line of the 12th riddle and the first and second lines of the 13th riddle signify that the lice infest the hair on the human head. The second and third lines of the 12th riddle and the third and fourth lines of the 13th riddle refer to the fact that the lice are caught by the hand and killed by being pressed between the nails of the two thumbs which have been likened to two knives.

The '*ten servants*' and '*two servants*' mentioned in the third and fourth lines respectively of the 13th riddle are *the ten fingers* and *the two thumbs* of the two hands with which the lice are caught and killed.

The comparison of the black-hued louse's infecting the human hair with a black deer grazing in a jungle is also to be found in the undermentioned riddle about the louse which is current in the district of Murshidābād in North-Western Bengal :—

(क)

१. काल कासिन्देर माठे रे भाइ काल हरिण चड़े,

२. राजार बेटार साध्य नाइ ये धरे खेते पारे ॥

उत्तर—उकुन ।

Translation.

(A)

1. O brother ! the black deer grazes in a meadow (overgrown with the plant called) *Kāla Kāsinde.*

2. The Rājā's son has not the ability to catch (it and) eat (it).

Also compare the two foregoing Chittagong riddles with the following Murshidābād riddle wherein the louse has been likened to a bird :—

(ख)

१. एकरपुरेर पाखटि, टकरपुरे चड़े ।

२. हरिश्चन्द्रपुरे धरा देय, लक्ष्मीकान्तपुरे मरे ॥

उत्तर—उकुन ।

Translation.

(B)

1. The bird of Ekarapura grazes in Ţekarapura.

2. Allows (itself) to be caught in Hariśchandrapura, (and) dies in Lakshmīkāntapura.

Answer.—The Louse.

(१४)

१. राजारो बूढ़ गाइ बुड़ बिलत् चरे ।

२. राजारि देइखे दुइ ठें उषा करे ॥ उत्तर—कांकड़ा ।

Translation.

(14)

1. The Rājā's big cow grazes in the large *jhil* or sheet of water.

2. (And), on seeing the Rājā, raises its two legs.

Answer.—The Crab.

(१५)

१. नील कपिल दुइ वर्ण ।

२. चाइर चौख दुइ कर्ण ॥

३. चौद्द ठें एक माथा ।

४. शुनरे अचरित कथा ॥ उत्तर—कांकड़ा ।

Translation.

(15)

1. (What is that animal which is of) two colours, (namely) blue and tawny.

2. (And which has got) four eyes, two ears.

3. Fourteen legs, (and) one head?

4. O! hear (this) wonderful story (*lit.*, word).

Answer.—The Crab.

Note.

The second line of the 14th riddle alludes to the habit, perhaps, possessed by the crab of raising its two frontal nippers when it is confronted by a human being.

The 15th riddle gives a perfectly correct description of the crab's physical characteristics.

Compare these two Chittagong riddles about the crab with the Ho riddle about this crustacean which has been published by me at page 104 of Vol. XI of this *Journal*.

(१६)

१. एक खड़ग दुइ दन्त ।

२. दिमा पाड़े अनन्त ॥

३. बिलत् चरे पक्षी ।

४. ओ धर्म्म तुइ साक्षी ॥ उत्तर—इना माछ ।

Translation.

(16)

1. (What is that animal which has got) one sword (and) two teeth.

2. (And which) lays countless (*lit.*, endless) eggs ?

3. (This) bird grazes in the *jhil* or sheet of water.

4. O (Incarnation of) Piety ! you (are a) witness (of this wonderful sight).

Answer.—The Prawn or Shrimp.

Note.

The '*one sword*' mentioned in the first line of this riddle is the one frontal serrate-edged sword-like process on the upper mandible of the prawn or shrimp. The '*two teeth*' mentioned in the same line are its two frontal nippers.

(१७)

१. राजारो घोड़ा,

२. छुइले काइत हइ चित् हइ पड़े । उत्तर—शामुक ।

Translation.

(17)

1. The Rājā's horse.

2. If he is touched (by any body), lies down on his side and (then), lies down on his back.

Answer.—The Snail.

(१८)

१. पानित् थाय माछ नय ।

२. दुइ शिं लाड़े, मैष नय ॥ उत्तर—शामूक ।

Translation.

(18)

1. (What is that animal which, though) living in the water, (yet is) not a fish.

2. (And which, though) wagging (its) two horns, (yet is) not a buffalo ?

Answer.—The Snail.

Note.

The riddle No. 17 refers to the habit, perhaps, possessed by the snail of turning on its back when touched by any body.

The '*two horns*' mentioned in the second line of the 17th riddle, are the two horn-like processes of the common snail, which it wags while it crawls about on the ground.

Compare these two riddles with the Ho riddle about the snail and the Pābnā one about the same mollusk which have been published by me at pages 104 and 330-331 of Vol. XI of the *Journal* of the Anthropological Society of Bombay.

(१९)

१. दन्न पिं पिं, दन्न पिं पिं, दन्ने करे बासा ।

२. हाड़िथो नाइ, दुइ दिथो नाइ, करे केंथन थासुसा ॥

उत्तर—शलौका ।

Translation.

(19)

1. *Dala piṇ piṇ ; dala piṇ piṇ.* (What is that creature which) lives in the grass?

2. (Which possesses) no bones, (but which) is strange to look at (*lit.*, makes how strange a spurt) ?

Answer.—The Leech.

(२०)

१. काला कुंद्ला बल्लत् मासे ।

२. हाड्डि नाइ तार मांस चाछे ॥ उत्तर—जोंक ।

Translation.

(20)

1. What is that creature which is jet black (in colour), (which) floats upon the water.

2. (Which possesses) no bones, (but) which possesses flesh ?

Answer.—The Leech.

Note.

I have not been able to make out the meaning of the words *Dala piṇ piṇ* which occur in the first line of the 19th riddle.

The fact of the leech's possessing flesh only and no bones has also been pointed out in the following riddle about the leech which is current in the district of Murshidābād in North Western Bengal :—

१. अर्जुन गाछे वसल पँचा,

१. हाड् नाइक मसिर जेचा ।

उत्तर—जोंक ।

Translation.

1. The owl perched (*lit.*, sat) on the *arjjuna*-tree.

2. (What is that creature which possesses) no bones, (but is a) strip of flesh (only) ?

Answer.—The Leech.

(२१)

१. पागात् देम् देम्,
२. ना मेले पाता ।
३. ये भाङि दित् न पारे,
४. ते जन्मेर गाधा ॥ उत्तर—गरुर शि ।

Translation.

(21)

1. (What is that tree whose branches') extremities (are) sharp and pointed,

2. (And whose) leaves do not meet (each other) ?

3 and 4. Whoever is not able to solve (this riddle), (he is an) ass from (his very) birth.

Answer.—The Cow's Horns.

Note.

In this riddle, the horns of a cow have been likened to the branches of a tree, the extremities of which branches are sharp and pointed, but the leaves whereof do not meet with each other.

The words देम् देम् appear to have the sense of '*sharp and pointed.*'

(२२)

१. ज्ञाइघर उपर ज्ञाइ, टेपु पड़िया याव ।
२. सोवार मादुलि भाङि मेले, जोड़ा देखोइया नाव ॥
उत्तर—डिम्ब ।

Translation.

(22)

1. (There is a) receptacle made of bamboo upon (another) receptacle made of bamboo ; (but the) contents (thereof) fall down,

2. (If) the golden amulet gets broken, nobody can repair it [*lit.*, there is no joiner (thereof)].

Answer.—An Egg.

Note.

In this riddle, the egg has been compared, firstly, with two bamboo-receptacles, one placed upon the other. The first receptacle is the white of the egg enclosing the yolk; and the second receptacle is the shell of the egg.

Secondly, the egg has been likened to a golden amulet.

Similarly, in the Sylhet riddle No. 17 [published at page 114 of the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. XIII (N. S.) for 1917], the egg has been compared with a golden cup. In both these cases, the epithet '*golden*' has been applied to the egg on account of its containing the yellow-coloured yolk. It is for this reason that, when an egg is held in a strong light, it emits a golden effulgence.

APPENDIX.

Glossary of Bengali Words Appertaining to the Chittagong Dialect of the Bengali Language as used in the Aforementioned Riddles.

[The letter 'R' with the figures within brackets after the words indicates the numbers of the aforementioned riddles wherein these words have been used.]

অ

অচরিত (R. 15). *Adj.* Wonderful.

অহঁকরি (R. 3). *N.* It is, most likely, the name of a woman.

আ

আগাত্ (R. 21). *N.* The extremities of the branches.

আণ্ডু (R. 8). *N.* A knee-joint.

আবনে (R. 7). *Reflex. Pron.* Itself.

আট (Rs. 6 & 8). *Num. Adj.* Eight.

ই

ইচা গাঙ (R. 16). *N.* A prawn or shrimp.

उ

उच्चा (R. 13). *Gerund.* Standing (upon).
उच्चा करे (R. 14). *V.* Raises.

ए

एके (R. 11). *Num. Adj.* One (place).
एण्डे थाइ (R. 4). *Adv. Phr.* From this place.

क

कने (R. 6). *Adv.* How.
काइन हइ (R. 17). *V.* Lies down on (one's) side.
काचारि (R. 11). *N.* Office-premises.
काला कुइला (R. 20). *Adj.* Jet-black.
कुचिया (R. 4). *N.* A kind of eel.
केंअन (R. 19). *Adj.* How strange.
केंजा (R. 8). *N.* Dirt and sweepings.

ख

खडूग्गा (R. 10). *N.* A tooth-pick.

ग

गा (Rs. 5 and 10). *N.* Body.
गाइ (R. 14). *N.* A cow.
गाउरे (R. 13). *N* Servants.
गिलु (R. 7). *N.* A thin stick of bamboo on which a *lablab*-creeper is trained.
गिलु (R. 7). *V.* Swallows.
गेल् (R. 4). *V.* Went.

च

चमकि उठे (R. 10). *V.* Smarts with pain.
चाइर (R. 5). *N.* (Of) a trap for catching fish.
चाइर (R. 15). *Num. Adj.* Four.
चित् हइ पड़े (R. 17). *V.* Lies down on (one's) back.
चौख (R. 15). *N.* An eye.
चौद (R. 15, *Num. Adj.* Fourteen.

छ

छंदचड़ (R. 7). *N.* (Of) the *lablab* (a kind of bean).
छुइले (R. 17). *Gerund.* On being touched.
छुरिए (R. 12). *N.* A knife.
छोकुमारे (R. 3). *V.* Swoop down.
छोटमोट (R. 13). *Adj.* Small and tiny.

ज

जलहु (R. 20). *Adv.* Upon the water.
जोड़ा देचौदया (R. 22). *N.* A joiner.

झ

झाड़हु थाइ (R. 10). *Adv. Phr.* From the bush.

ट

टुर्चा (R. 13). *Adj.* Small.
टेप् (R. 22). *N.* Contents.

ठ

ठे (Rs. 8, 14 and 15). *N.* A leg.

ड

डिमा (R. 16). *N.* An egg.
डेम् डेम् (R. 21). *Adj.* Sharp and pointed.

त

तब्भरि (R. 3). *Adv.* By driblets.
तल्लरि (R. 9). *Prep.* Below.
ते (R. 21). *Pers. Pron.* He.

थ

थाम्सा (R. 19). *N.* Sport.
थाय (R. 18). *V.* Lives.
थियान् (R. 11). *Gerund.* Standing.

द

दल पिं पिं (R. 19). Meaning unknown.
दले (R. 19). *Adv. Phr.* In a kind of grass.

देइखे (R. 14). *Gerund.* On seeing.
देखये (R. 6). *V.* Can see.
दौड़ाइ (R. 13). *Gerund.* By running (after).

ध

धर्म्म (R. 16). *N.* The Incarnation of Piety.
धाय (R. 9). *V.* Runs.
धोय (R. 5). *V.* Washes.

न

नाय (R. 22). *Adv.* (Is) not.
नियइले (R. 3). *V.* Go.

प

पइरत (R. 6). *Adv. Phr.* In the pond or tank.
पानित् (R. 18). *Adv. Phr.* In the water.
पाहाल वि (R. 5). *Adv. Phr.* In the direction.
पिछे (R. 7). *Adv.* At the back.
पिड़ार (R. 9). *N.* A wooden seat.
पेंच (R. 2). *Adj.* Difficult.
पोच्चा, पोया (Rs. 5 and 9). A son.

फ

फूंडि (R. 4). *V.* Pierced.

भ

भरे (R. 1). *V.* Is appeased.
भाङि गेले (R. 22). *V.* Gets broken.
भाङि दत (or) दित् (Rs. 2, 6 and 21). *V.* To solve.
भाय (R. 5). *V.* Floats.
भिटा (R. 13). *N.* A foundation (or structure).
भिन्कि (R. 10). *N.* A dart.
भुग (R. 1). *N.* Hunger.

म

माइरलाम् (R. 4). *V.* Threw.
मुड़ोर (R. 12). *N.* The head.
मैष (R. 18). *N.* A buffalo.

र

राधाकाडु (R. 8). *N.* It appears to be the name of a person.

ल

लाइ, लइ इचर (R. 22). *N.* A receptacle made of bamboo.
लाड़े (R. 18). *V.* Wags.
लेज (R. 2). *N.* A tail.
लौ (R. 5). *N.* A boat.

व

वड़ (R. 14). *Adj.* Big.
वत्तिस खान (R. 11). *Num. Adj.* Thirty-two (different items).
वरण (R. 10). *Adj.* Coloured ; (also) like.
वसाइये (R. 8). *V.* Has spread.
वाहस (R. 5). *N.* The young ones.
वाझै (R. 8). *V.* Is caught ; (also) get entangled.
वान्धे (R. 11). *V.* Builds.
वाहारे (R. 3). *Adv.* Outside.
विजन् (Rs. 14 and 16). *Adv. Phr.* In the *jhil* or sheet of water.
वेंका (R. 2). *Adj.* Curved (upwards).
वेड़ाइ (R. 12). *Gerund.* By walking.
वेड़िए (R. 12). *Gerund.* By stretching out.

श

शामूक (Rs. 17 and 18). *N.* A snail.
शिं (R. 18). *N.* A horn.
शुन्ये (R. 6). *V.* Can hear.
शैल (R. 6). *N*
शोल (R. 5). *N* } A kind of siluroid fish.

ह

हलदइ (R. 10). *N.* The turmeric.
हजारी (R. 11). *N.* An officer who, during the Mahomedan régimé, appears to have been in charge of the administration of one thousand villages.

हाड्डिचो	(R. 19). *N.*	Bones.
हाड्डि	(R. 20). *N.*	
हाप	(R. 9). *N.*	A snake.
हलाल करे	(R. 12). *V.*	Kills.
हड्डिचो	(R. 19). *N.*	Bones.

A BIHÀRÎ FOLK-TALE OF THE "WICKED QUEEN'S TYPE" AND ITS ANALOGUE FROM THE DISTRICT OF MURSHIDÀ-BÅD IN BENGAL.

By Sarat Chandra Mitra, M.A., B.L.

(*Read on 28th April 1920*).

In the course of my survey of the folklore of North Bihar, I have come across the following interesting folk-tale :—

Once upon a time, there lived a Râjâ who had a Râṇî by whom, however, he had no child. He, therefore, married another Râṇî in the hope of begetting a son by her.

In course of time, the younger Râṇî became *enceinte*. When the Râjâ came to know that she was in an interesting situation, he gave her a bell, telling her to ring it only when she would be taken ill with the pangs of child-birth, and that, on hearing its tinkling, he would come to her assistance.

One day in a fit of frivolity, the younger Râṇî rung the bell violently. Hearing its tinkling, the Râjâ hastened to her apartment. But he was greatly displeased to find that the bell had been rung for nothing, and that he had been hoaxed. Thereupon he left her in a great huff, warning her not to ring the bell frivolously any more. After receiving this warning, she became careful and did not ring the bell for nothing any more.

But, one day thereafter, the elder Râṇî, who was very jealous of her younger co-wife—the more so because the latter was about to become a mother,—and was on the look-out for an opportunity to bring about the latter's ruin, rung the bell during her absence. Hearing its tinkling the Râjâ hastened to the younger Râni's apartment in the expectation of finding her in the pangs of parturition. But he was greatly enraged to find that she was as hale and hearty as ever, and that he had been hoaxed once again. The younger Râṇî solemnly protested that she had not rung the bell, but that somebody else had done it. But he would not believe her, and left her in a great huff, saying that he would not come to see her again; even when she would be really seized with the pains of child-birth.

As the time of the younger Râṇî's confinement drew near, she, unsophisticated as she was, enquired from her elder co-wife as to how she should act when she would be taken ill with the pangs of parturition. Finding this a very suitable opportunity for encompassing her ruin, the wicked elder Râṇî advised her that, when she would begin to feel the pains, she should blind-fold herself with seven folds of clothing and lie down with her face hidden in an empty hearth. Believing this advice to have been given for her real good, she acted up to it when she began to feel the pangs of parturition.

In the meantime, the wicked elder Râṇî had arranged that, as soon as the younger Râṇî would give birth to a child, some stones would be substituted for the baby, while the latter would be placed in an earthen vessel and cast adrift in the river. At the same time, information would be sent to the Râjâ to the effect that his favourite Râṇî had given birth to some stones.

When the younger Râṇî felt that she was really in travail, she rang the bell violently. But the Râjâ did not pay any heed to its tinklings, as he had been hoaxed twice before. His absence greatly facilitated the wicked Râṇî's nefarious designs.